V. 6. 17. Th.

This true effigies grauid & well design'd,
Shewes the fainte shaddow of a brighter mind:
Such arts no farther aime; the Burin can
Not reach deepe thoughts, nor graue the inward man:
A modest, studious, and ingenious looke;
Would you know more, then buy, and read his booke.

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W. 1. 5. 11.

SYNTAGMA THEOLOGICUM:

Or, A

TREATISE

Wherein is concisely comprehended, The

Body of Divinity,

AND THE

FUNDAMENTALS of RELIGION,

Orderly Discussed.

Whereunto are added certain

DIVINE DISCOURSES,

Wherein are handled these following Heads, *Viz.*

1. *The Express Character of* Christ *our Redeemer.*
2. Gloria in Altissimis, *or the Angelical Anthem.*
3. *The Necessity of* Christ's *Passion and Resurrection.*
4. *The Blessed Ambassador, or, The Best sent into the basest.*
5. *S.* Paul's *Apology.*
6. *Holy Fear, the Fence of the Soul.*
7. Ordine quisque suo, *or, The excellent Order.*
8. *The Royal Remembrancer, or, Promises put in suit.*
9. *The Watchman's Watch-word.*
10. Scala Jacobi, *or, S.* James *his Ladder.*
11. Decus Sanctorum, *or, The Saints Dignity.*
12. *Warrantable Separation, without breach of Union.*

By HENRY HIBBERT, late Pastor of *Trinity-Church* in *Kingston* upon *Hull*, and now at St. *Alhallowes* the Less, *London.*

1 Tim. 4. 13.

Πρόσεχε τῇ ἀναγνώσει.

Give attendance to reading.

Utile est plures à pluribus fieri libros, diverso stylo, non diversâ fide; & de quæstionibus eisdem, ut ad plurimos res ipsa deveniat, ad alios sic, ad alios autem sic. *Aug. l. 1. de Trinit.*

LONDON,

Printed by *E. M.* for *John Clark*, and are to be sold at *Mercers-Chappel* in *Cheapside* near the Great Conduit. 1662.

U. G. 17. 7k W. 5. 9k

BIBLIOTHECA BODLEIANA

TO THE

MOST EXCELLENT, ILLUSTRIOUS,

AND HIGH-BORN PRINCE,

JAMES

Duke of York

and ALBANY, &c.

IT *is not* (Great Sir!) *out of any high conceit of the worthineſs of this work, that I have adventured to prefer it to your Princely Patronage: But my hope is, that Labour and Induſtry ſhall find acceptance before You, though there be little elſe to commend what is preſented to Your view.*

Conſidering, with Cato, *that account muſt be given, not of our labour only, but of our leiſure alſo; It hath been my earneſt deſire to redeem Time, as a moſt precious commodity; Neither did I know where better to lay it out, than upon a Subject of this nature.*

Non ſolum negotij, ſed & otij reddenda eſt ratio. Cic. de Sen.

St. Bernard *ſaith,* Deus præcepit nobis, ut diſcamus non argutias Platonis, nec verſutias Ariſtotelis, ſed doctrinam Filii Dei. *And the ſame Author noteth, that the Divine Scriptures have a threefold grace; They are ſolid for nouriſhment, efficacious for medicine, and pleaſant to the taſte.*

Divinæ Scripturæ triplicem habent gratiam, delectoſe ad ſaporem, ſolidæ ad nutrimentum, efficaces ad medicinam. In Cantic. ſer. 67.

The ſoul's of great Princes have accorded him alſo. Theodoſius *the Emperor, and* Alfred *King of* England, *are renowned in Hiſtory, for their aſſiduity in reading of the Scriptures;* ſo *is* Alphonſus *King of* Aragon.

Panormitan.

And doubtleſs, it is an exereiſe well beſeeming the higheſt, as well as the loweſt, to be well verſed in the Book of the High God: This alone (a Prerogative above all other Writings) being able to make a man wiſe unto ſalvation.

Hæc via ad magni Regis Palatium. 2 Tim. 3. 15.

Zeno

Zeno *asking the Oracle, How he might live beſt? Anſwer was made him,* εἰ συγχρωτιζοιτο τοῖς νεκροῖς, If he were of the ſame colour with the dead. *Upon that, he fell a reading of the Ancients. With whom, I alſo have much converſed all along.*

But our Times being partly accurately judicious, partly uncharitably cenſorious: The one likes nothing not exquiſite, the other nothing at all. Novelty takes up and lays down as ſhe pleaſeth. Which cauſeth the compoſing of ſome Books to coſt longer time than their life amounts to: like that creature which the Hiſtorians call ἡμερήσιον ζῶον, *one days life, dead as ſoon as bred.*

Plin. Nat. hiſt. Ælian.

It is but a beam of that ſplendent light ſhining in you which I crave; and then, beſide the honour my poor labours receive; no ſmall encouragement will be to many, both to peruſe and practice what they read, whereby I ſhall have double cauſe of rejoycing.

The deſign of begging this favour is not of yeſterday, but of a conſiderable ſtanding; which did the more induce me (the triumphant year eſpecially) to take heart afreſh and ſit cloſe to the work, which now by Gods grace is brought to ſome Period.

Be pleaſed (Gracious Prince) to put the vail of goodneſs over the ſhinings of Your Highneſs; that ſo it may be refreſhed with the light of Your countenance, notwithſtanding the luſtre; And animated with the gentleneſs of Your beams, not dazled with the ſplendour.

So ſhall the gale of Your clemency tranſmit a new ſoul into it and me; the native Characters of whoſe favours, no ſtupifying ſtreams of Oblivion ſhall ever be able to blot out. And it will appear more clear than by Natures Noon-day-light, that this performance hath received its life and acceptation, not from the poverty of any other merit, but from the rich and royal Mine of Your Candor.

This, if (which I hope) I ſhall be ſo happy as to obtain; ſhall give check to any further trouble; As fearing to hinder the courſe of Your more ſerious and ſublime cogitations. Beſeeching the Lord, who hath promiſed to honour thoſe that honour him, *to be Your gracious Patron and ſafe defender; And to accompliſh all Your deſires, for preſent proſperity and future felicity.*

1 Sam. 2. 30.

St. Alballowes the leſs.

Your Graces moſt humble
and daily Oratour,
HENRY HIBBERT.

TO THE
Reader.

THere are but two wayes of declaring *Divinity*, viz. *Sermo*, and *Scriptio*, word and writing, by the tongue and pen. As the tongue may be *the pen of a ready writer*, ſo the pen no leſſe truly is as the tongue of a ready ſpeaker. And indeed there are ſeveral advantages in writing above ſpeaking, for, By this we ſpeak to many, even thoſe that are abſent and far diſtant from us; in which reſpect writing is wittily ſtiled, *An invention to deceive abſence*. Again, by this it is we ſpeak, not only whil'ſt alive, but when we are dead; and ſo declare the truth, not only to them who are coætaneous with us, but ſhall in future ages ſucceed after us; in which regard, that of the *Pſalmiſt* is very ſutable, *Pſal.* 102. 18. *This ſhall be written for the generation to come*. Words paſſe away and are buried in oblivion; whileſt writing remaineth, and becometh an image of eternity.

Modi praedicandi Evangelium omni creaturæ ſunt dare Vocem animatæ. Id Bald. l. 4. c. 3.

Thou wilt here meet with ſomething more, than *Alexander* found in *Cyrus* Tomb. One and the ſame Herb may afford roots for the Hog, bark for the Goat, flowers for the Bee, boughs for the Birds, and dew for the Graſhopper.

I am of that Fathers mind, who wiſhed in all his works and writings, not only *Pium lectorem*, a courteous Reader of his labours; but alſo *liberum correctorem*, a free reprover of his faults: but do it friendly; blame where is equity, but blaze not faults, which is a breach of charity. Accept of what is good, as well as except againſt what is ill.

If it be ſaid, that there can nothing be written, but what hath been written before; I anſwer, That though it ſhould be true in regard of the ſumme and ſubſtance of matters, yet in regard of a more full opening, perſpicuous delivering, evident proving, powerful urging and preſſing of points, and fit applying of them to preſent occaſions, more may be added. *Athenæus* writes of *Achylus* the Poet, *Eum dicere ſolitum ſuiſſe, Tragedias ſuas, particulas eſſe de magnis Canis Homeri*. However a ſtranger is glad to meet with the foot-ſteps of any that rightly knows the way.

Aliquid novum adjicit Author.

If any things herein may be judged of levity; I reply, the Ships of a wiſe man *brought in gold, and ſilver, and ivory; with Apes, and Peacocks*; *Sic parvis componere magna ſolebam*. If any thing ſeem as ἀσυμβλήτως, incoherent and inſutable parcels, rather than natural parts, pertinent to the Series of the diſcourſe; Some know, how hard it is to make things perfect; what is not mended with my pen, will be par-

1 Kings 10. 22

pardoned without thy cenſure. Finally, if any things mean and low, thoſe for certain are mine; for I rank my ſelf among the meaneſt, as that worthy Father ſaid of himſelf, *Minimorum minimus*, or as *Ignatius*, dejecting himſelf lower, *Non ſum dignus dici minimus.*

Tertullian. ad Trallianos.

And whereas there are very many (Momus-like) *Qui vel non intelligendo reprehendunt, vel reprehendendo non intelligunt*; I could willingly anſwer them in the words of King *Richard*, who pardoning his brother *John*, that had rebelled, uſed this expreſſion; *I wiſh you may as well remember your fault, as I ſhall forget it.* But ſeeing foul bodies, the more we indulge them, the more we corrupt them; And that ſome men are like nettles, which if a man handle ſoftly, they ſting him; but if hardly and roughly, they are not felt: I ſhall rather reply unto ſuch, in the language that the *Romans* uſed to *Pyrrhus*, who having ſent them treaties for tenders of peace, had this ſuccinct anſwer; *That they had neither choſen him their Judge, nor feared him their enemy.*

Nihil longum ſermoni hilarem extendet.

But that I may not too long detain thee, I willingly offer thee this piece, wiſhing thou mayeſt take ſome taſte in the reading thereof, receiving as much profit and pleaſure, as I have had pains. Paſſe on then to content thy ſelf, and ſeek the ſubject that may give thee ſatisfaction: And if any thing diſlikes thee, be not raſh, at leaſt, blame not the whole body for ſome blemiſhes. *Farewel.*

E Muſæo noſtro,
Febr. 21. 166.

HENRY HIBBERT.

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ERRATA.

In such a Volume as this is, we cannot but expect some Errors, here are many, those of greatest consequence, are corrected, such as are obvious, I leave to thy own correction.

Christian Reader,

I Have perused the greatest part of this Body of Divinity, and find that the Learned and Reverend Author hath so mingled Utile & Dulce together, that it cannot but in many respects minister much benefit and delight to the Readers of it. The Variety of the Matters, the Brevity of each Particular, the Holiness and Orthodoxy of Doctrine, the Delicacy of Choise and Curious Notions, the many accurate Collections out of learned Writers, Philosophical, Historical, Theological, are such, as rendred it to me like a large Botanick garden, wherein there are Fruits for the Palate, Simples for the Health, Flowers for the Eye, Rarities for the Curious, Walks for Recreation, Arbors for Refreshment; something or other to please and entertain every comer. Or like a Jewel made up of many Diamonds, where each little stone contributeth to the beauty and sparkling of the whole. There is scarce any Subject of Divinity or Morality, concerning which we may not here find some elegant Strictures. The whole composure of the Work being not intended for a large, full and close Tractation of the Subjects therein contained, but for a Collection of sundry wholsom and delightful Observations, gathered together like Pearls in a Bracelet, or Suckets in a Banquet, to adorn the Argument, and delight the Reader. I shall say of it, what the Scripture saith of the Land of Canaan, that it is full of Milk and Honey, and hath in it many Beds of Spices, which with their fragrancy and sweetness cannot but refresh and recreate the minds of the Readers. So variously hath the Lord distributed his Gifts for the service of his Tabernacle; that some bring Wood and Skins, some Silver and Gold, some Blue and Purple, some Scarlet and fine Linnen, some Onyx and Precious stones; some of which Materials are compacted into the Body and Frame, others serve for Embroidery and Beauty, All for the fanility and glory of the whole. So Christ divideth the spoils of Men, as David did those of the Nations, and consecrateth them to the uses of his Temple; making one mans Judgment and Reason, anothers Wit and Fancy, anothers Memory and Reading, anothers Oratory and Eloquence to be variously useful to the Edification of his Church, and Glory of his Name. Whereunto let all of us endeavour sincerely to consecrate both our selves and all that measure of Talents and enjoyments wherewith the Lord hath intrusted us.

Thine in our Common Saviour,

EDW. NORWICH.

SYNTAGMA THEOLOGICUM:

OR, A

TREATISE,

Wherein is concisely comprehended

THE

Body of Divinity,

AND THE

FUNDAMENTALS of RELIGION,

Orderly Discussed.

Πρόλογος. *The Prologue.*

DIVINITY, or inspired Philosophy, is as the Haven or Sabbath of all mans contemplations.

Theologia est scientia vel sapientia rerum divinarum divinitus revelata, ad Dei gloriam & rationalium creaturarum salutem. Walæus in loc. Commun.

It differeth from all other sciences: for although they be busied about man, as physick, for the health of his body; Ethicks, for his civil conversation, &c. Yet none of them leads him to the consideration of his Maker.

Besides, Divinity passeth for the most part from the material and formal cause, and thinketh upon the efficient and final, the first and the last cause: And so while other sciences are either plunged in the baseness of the matter, or curiously search into the forms of things (which can hardly be known) the Divine is carried back to the contemplation of the first cause, to eternity, and to the last cause in eternity, which are the only comfortable meditations.

Divinity, is the book of Gods Word, Philosophy the book of Gods Works. For Natural Theology is that knowledge, or rudiment of knowledge concerning God, which may be obtained by the contemplation of his Creatures, which know-

knowledge may be termed truly Divine, in reſpect of the object; and natural, in reſpect of the light. The bounds of this knowledge are, that it ſufficeth to convince Atheiſm, but not to inform Religion. Hence there was never miracle wrought to convince an Atheiſt, becauſe the light of nature might have led him to confeſs a God: But the Idolaters and Superſtitious had need of miracles, becauſe no light of nature extendeth to declare the Will and true Worſhip of God. Gods works ſhew his wiſdom and power, not his image; and therefore never beſtowed with the title of Gods ſervice, but only the work of his hands.

The contemplations of man, do either penetrate into God, or are circumſcribed to nature, or are reflected or reverted upon himſelf. Out of which ſeveral inquiries there do ariſe three knowledges. 1. Divine Philoſophy. 2. Natural Philoſophy. 3. And Humane Philoſophy, or Humanity: for all things are marked and ſtamped with this triple character. 1. The power of God. 2. The difference of nature. 3. And the uſe of man.

Now out of the contemplation of nature, or ground of humane knowledge, to induce any verity or perſwaſion concerning the points of faith, is not ſafe; *Da fidei quæ fidei ſunt.* For the Heathens themſelves conclude as much, in that excellent and divine Fable of the Golden Chain, That men and gods were not able to draw *Jupiter* down to the earth, but contrarywiſe *Jupiter* was able to draw them up to heaven: So as we ought not to attempt to draw down or ſubmit the myſteries of God to our reaſon, but contrarywiſe to raiſe and advance our reaſon to the divine truth.

Cullen Div.

It is moſt apparent that *Ariſtotle* (though ſtiled Natures chief Secretary, and (by thoſe Divines who ſet forth a Book concerning his Salvation) Chriſts forerunner in Naturals, as *John Baptiſt* had been in Super-naturals, yet) writes many things moſt abſurdly concerning God, which I liſt not to recite. And I greatly fear (for what have I to do to judge?) that is too true which a deep head hath ſaid concerning him and others of his Tribe, *viz.* The wiſer they were, the vainer they were; and the further from God and his Kingdom: their learning hung in their light, and ſerved but to light them into utter darkneſs. Yea, *Ariſtotle* confeſſeth the diſability of moral knowledge to rectifie the intemperance of nature, which he alſo confirmed in his own practice.

Metaphyſ. l. 1. & 12.

Quantò doctiores, tantò nequiores.

Eth. l. 7. c. 3, 4.

I gueſs this to be one reaſon, why *Tertullian* ſaith, That the Philoſophers were the Patriarchs of the Hereticks. Not but that there is an excellent and neceſſary uſe of Philoſophy, which is a gift of God, and a great help to Divinity (called by ſome her Hand-maid.) But captious ſubtilties and Sophiſmes, or the meaſuring of Heavenly myſteries by natural reaſon, theſe are to be avoided, as vain deceits, idle ſpeculations, and aëry nothings.

Rom. 1. 21, 22, 23.

Hence the Apoſtle ſaith, *They became vain in their imaginations, and their fooliſh heart was darkned. Profeſſing themſelves to be wiſe, they became fools: And changed the glory of the uncorruptible God, into an image made like to corruptible man, and to birds, and fourfooted beaſts, and creeping things. For the natural man receiveth not the things of the Spirit of God, for they are fooliſhneſs unto him: neither can he know them, becauſe they are ſpiritually diſcerned. Therefore beware leſt any man ſpoil you through Philoſophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Chriſt.*

1 Cor. 2. 14.

Col. 2. 8.

It is concluded then, that to ſeek Divinity in Philoſophy, is to ſeek the living amongſt the dead: even as to ſeek Philoſophy amongſt Divinity, is to ſeek the dead amongſt the living.

For certainly it is not a natural knowledge, either by the notions imprinted in mans mind, whereby the conſcience is convinced; or by the conſideration of the creatures, that is ſufficient unto ſalvation, (though enough to leave us without excuſe:) But it muſt be the revealed knowledge, that which is attained by the Word of God, wherein God (though he dwell in the light, which none can attain unto, yet) hath revealed himſelf, ſo far as he ſaw fit for us to underſtand.

We ſhall therefore make the written Word of God, the man of our counſel in this preſent undertaking. And ſeeing the Globe of Divinity parts it ſelf into two hemiſpheres,

1. *Credenda.*
2. *Agenda.*

The things we are to know and believe, and the things we are to do and perform, (ſo ſaid the Doctor of the Chair, *If ye know theſe things, happy are ye if ye do them.*) We ſhall have reſpect unto both. Joh. 13.17. *Objectum Theologiæ religio, religionis Deus.* Armin. in diſp. theol. Theſ. 1. parag. 4.

Seeing alſo that the prime and chief place of Divinity is concerning God, I ſhall begin with him who is without either beginning of days, or end of life.

For he that cometh to God muſt believe that he is, and that he is a rewarder of them that diligently ſeek him. Heb. 11.6.

And this is life eternal, that they might know thee the only true God, and Jeſus Chriſt whom thou haſt ſent. Joh. 17. 3.

De Deo.

THere is no Nation under Heaven ſo barbarous, but yields that there is a God. It is much ado for Atheiſm to find a perfect and continual aſſent in mans heart. Some ruines of this truth, do ſtill remain in him ſince the fall. And although he may deny all by day, his conſcience will make him ſtartle by night.

Protagoras doubted whether there was a God, therefore was baniſhed by the *Athenians*. And *Diagoras* denied flatly that there was a God.

But leave we ſuch perſons, to the cenſure of the Scripture; *The fool hath ſaid in his heart, There is no God.* Pſal. 14. 1.

The Philoſophers (I except not the Epicures) did with one conſent affirm there is a God. They called him, *Nomine Deum*, *Naturâ Spiritum*, *Ordine cauſam primam*, *Perfectione ens diviniſſimum*, *Motione motorum primum*; But knew him not. Hence *Athenienſium Altaria inſcripta, Deo ignoto.*

Arguments to prove there is a God, *viz.*

1. Conſent of the Heathen, and confeſſion of all Nations.
2. Inſtinct of nature, and natural propenſity to worſhip a God.
3. Confeſſion of Atheiſts themſelves.
4. Difference and conſcience of good and evil, received of all.
5. The Creation of the World, great and little.
6. His Providence, and the order of things.
7. His judgements over ſome particular men, Kingdoms and Common-wealths, eſpecially the four Monarchies.

Quid eſt cur mundus niſi Deus explicem?

Quicquid vides & quicquid non vides, Deus eſt; Whatſoever thou ſeeſt, and whatſoever thou ſeeſt not, is God; That is, all things viſible and inviſible do expreſs unto thee a Deity, and lead thee as by the hand, to contemplate heavenly, ſpiritual and eternal things.

God is known *Ex poſtico tergo, licet non ex antica facie*, By his effects *ad extra*, though not his Eſſence *ad intra*. *Creatio eſt ſpeculum*, the creation of the world is a glaſs, wherein (ſaith St. *Paul*) we may behold his eternal power and Godhead. Which the Divine Poet Paraphraſtically, *Ramus.* Rom. 1. 20.

Du Bart. *The World's a School, where in a general Story*
God alway reads dumb Lectures of his Glory.

Every ſimple man that cannot read, may notwithſtanding ſpell that there is a God.

Soliloquia. St. *Auſtin* having gone thorow all creatures, and ſeeing in them the Characters of the God-head imprinted, and ſeriouſly inquiring of them for God; Not one or two, but all made him this anſwer, with an audible voice; *Non ſum ego, ſed per ipſum ſum ego quem quæris in me*, I am not he, but by him I am whom thou ſeekeſt in me.

It was a good Speech of him, who being asked, What God was? anſwered, *Si ſcirem, Deus eſſem*, If I knew that, I ſhould be a God. It far exceedeth the reach of reaſon, and is above created capacity; we may ſtand at gaze, and be aghaſt, and that is the neareſt that we poor finite fooliſh creatures can approach towards the comprehenſion of ſo infinite a Being.

Dionyſius. Omnium ſuprematus, altiſſimorum altiſſimus. Ka. 57.17. *Dei nomen mirabile nomen, ſuper omne nomen; ſed ſine nomine.*

Deus eſt circulus cujus centrum eſt ubique, circumferentia verò nuſquam. As God is without quality, ſo without quantity; *Altior eſt cælo, profundior inferno, latior terrâ, mari diffuſior; Nuſquam eſt, & ubique eſt.*

Deus magnus eſt, ſed ſine quantitate; bonus, ſed ſine qualitate; at verò à nobis, magnum ſine quantitate, bonum ſine qualitate; directè & plenè cernipi eſt impoſſibile. Continet omnia, tamen non continetur ab aliquo.

Three ways the Schools mention of knowing of God, or rather ſomthing of God;

Per viam
1. *Cauſalitatis*, The prime, ſupreme and univerſal cauſe of all good whatſoever.
2. *Eminentiæ*, Attributing to God, whatſoever perfection or worth is in any or all the creatures: And that as being in him after a more eminent manner.
3. *Remotionis*, When denying of him whatever imperfection and defect, is obſervable in the creature.

1 Joh. 1.5. A taſte of all theſe the Apoſtle giveth us, *This then is the meſſage which we have heard of him, and declare unto you, That God is light, and in him is no darkneſs at all.*

It is ſubtilly obſerved by *Picus Mirandula*, That in the Creation of the world, God gave the water to the fiſhes, the earth to the beaſts, the air to the fowls, heaven to the Angels; And after all theſe were beſtowed, he made man according to his own likeneſs, and image; That he might ſay with the Prophet, *Whom have I in heaven but thee? and there is none upon earth that I deſire beſides thee.*

Aug. Tract. in Johan. *Si eſuris, panis tibi eſt; ſi ſitis, aqua tibi eſt; ſi in tenebris es, lumen eſt, &c. Habet omnia, qui habet habentem omnia.*

1 Cor. 8.5,6. *For though there be that are called, whether in heaven or in earth (as there be gods many, and lords many:) But to us there is but one God, the Father, of whom are all things, and we in him. Who is bleſſed for ever. The high and lofty one that inhabiteth eternity, whoſe Name is holy. The King eternal, immortal, inviſible, the only wiſe God. The bleſſed, and only Potentate, the King of kings, and Lord of lords: Who only hath immortality, dwelling in the light, which no man can approach unto, whom no man hath ſeen, nor can ſee: to whom be honour and power everlaſting.* Amen.

Rom. 1.25. Iſa. 57.15. 1 Tim. 1.17. 1 Tim. 6.15,16.

Pſa. 89.6. *Who in the Heaven can be compared unto the Lord? Who among the ſons of the mighty can be likened unto the Lord?*

Pſa. 48.14. *This God is our God for ever and ever.*

Pſa. 144.15. *Happy is that people that is in ſuch a caſe; yea, happy is that people whoſe God is the Lord.*

Of God, his Attributes and Properties.

THOU canſt not ſee my face (ſaid God to *Moſes*) *for there ſhall no man ſee me, and live.* Man could not behold this Viſion, but be oppreſt, and ſwallow'd up with Majeſty, as the ſight of the eye is dazled with the Sun, or a Chryſtal Glaſs broken with the fire. Exod. 33. 20.

The High Prieſt entring into the Holieſt of all, darkned it with the ſmoak of the incenſe when he went in. *Pompey* (who was one that preſumed to enter within the Holieſt of all, not being Prieſt) when he came out, being ask'd, *What he ſaw?* anſwered, *That the Houſe was full of a Cloud*: To which the Pſalmiſt, *He made darkneſs his ſecret Place, his Pavilion round about him, were dark Waters, and thick Clouds of the Skies.* Pſal. 18. 11.

As we cannot ſee the Sun in *Rotâ*, in the Circle, but in the Beams; ſo neither God, otherwiſe than in his Words and Works: Only if we in borrowed ſpeech for our underſtanding, call him a Spirit (though in proper ſpeech ſo God is not, no more than he is an Angel or a Soul, which is determined, finite, and comprehended in ſome one place, as every Angel, and every mans Soul is) and add unto this Spirit ſuch Attributes as may fully difference him, not only from all ſpirits, Humane or Angelical, but from all Creatures; then we are come as near him as we can; and in this, Mortality can approach no nearer.

Of his Eternity.

God only is properly Eternal; that is, without beginning or ending, without all meaſure of time.

Æternitas eſt qua nihil habet mutabile, ibi nihil eſt præteritum quaſi jam non ſit, nihil futurum quaſi nondum ſit, quia non eſt ibi niſi eſt. Aug. in

Mans dayes, are but dayes of time, God is fixed in Eternity; mans dayes are moveable, the dayes of God move not.

Some diſtinguiſh thus between theſe three: *Tempus eſt menſura hominum, habens principium & finem; Æviternitas eſt Angelorum, principium habens, ſed non finem; Æternitas eſt propria Dei, nec principium habens, nec finem.* Eternity is that which is peculiar unto God, his are the dayes of Eternity; Eviternity is proper to Angels and Spirits, which have a beginning, but ſhall have no end; Time is the portion and lot of man, who hath had a beginning, and ſhall have an end. Time is the meaſure of thoſe things which actually corrupt and change; Eviternity is the meaſure of things incorruptible and unchangeable, not in themſelves, but by the appointment of God; Eternity is peculiar to God, in whom it is abſolutely impoſſible any change ſhould be. Time hath continual ſucceſſions, Eternity a conſtant permanency; all the dayes of God are but a day: Mans day was, is, and ſhall be; Gods day alwayes is. Eternity, Eviternity, and Time. *Æternitas, eſt duratio ſemper præſens, eſt unum perpetuum hodie, quod non tranſit in præteritum aut futurum.* Drexel.

True it is, other Spirits are Eternal, there is an everlaſtingneſs of the Spirits of Men and Angels; for having had beginning, they ſhall never have end; but that is a gift, and of grace, and *a parte poſt* (as the Schoolmen ſay) in reſpect of future: But God is a Spirit, abſolutely Eternal in his Eſſence, and in his Nature; and *a parte poſt & ante*, before everlaſting, without beginning, without ſucceſſion, innovation, or termination; in regard of which Eternity, as being a vaſt Ocean, the little drop, which we call time, vaniſhing into nothing; and ſo far is the Eternal Spirit beyond all Spirits of men and Angels.

If it be objected, *Where is a beginning, there is time; but in God there is a beginning, for the Son and Holy Ghoſt have their beginning from the Father?* Object.

I an-

Answ. I answer, A beginning is twofold, { 1. *Ordinis*, Of Order. 2. *Temporis*, Of Time.

They had no beginning in respect of time; for that should have excluded Eternity, but only a beginning of order; which standeth in Eternity, the Son being in time as Eternal as the Father.

Hence is concluded, That clear distinction of this uncreated and creating Spirit, from all created Spirits of Men and Angels: As also, that we should not insist, or content our selves with such things as time can only afford us, but fasten upon him that is Eternity, and upon that Eternal happiness with him.

1 Sam. 15. 29. Psal. 90. 2. Isa. 57. 15. Hebr. 9. 14.

The Eternity of Israel: Before the Mountains were brought forth, or ever thou hadst formed the Earth and the World, even from Everlasting to Everlasting, thou art God; the high and lofty One, that inhabiteth Eternity, the Eternal Spirit.

Of his Infiniteness.

Spiritus infinitus, non corpore; non inquim quantitate, magnitudine, mole; sed qualitate, virtute, bonitate, & si quid præstantius ab homine de Deo dici vel cogitari potest. Gomarus.

In God there is such infiniteness and unmeasurable greatness, that to him nothing can be added; neither may any bounds, measure or limits be admitted: All other Creatures are finite in holiness, wisdom, life, glory, &c. But he is infinite in all.

That is infinite, { 1. Which is without end. 2. Which is without bound.

In both God is infinite; as he had no beginning, so he shall have no end or period of his Being; he is infinite in reference to duration or time; and he is infinite in reference to place or extent.

This is a good Argument to prove there is but one God; for there is nothing infinite but God, and it is altogether impossible that there should be two Infinites: The Heavens cannot hold two Suns, much less can the World hold two Infinites.

Infinity runneth through all the Titles of God; He is infinite in Power, infinite in Wisdom, Justice, Righteousness, and Mercy.

Hence it is gather'd, That God is incomprehensible, and passeth all bounds of created minds and understandings, and so cannot fully be conceived of us, nor of any, but of himself. And surely if he be above all the mind can conceive, much more beyond all that any Picture can express, foolish Creatures, that confine him within the narrow lines of any Image!

1 Kings 8. 27. 2 Chron. 2. 6. Isa. 66. 1. Jer. 23. 24.

Behold, the Heaven, and Heaven of Heavens cannot contain thee. The Heaven, and Heaven of Heavens cannot contain him. The Heaven is my Throne, and the Earth is my Footstool: Do not I fill Heaven and Earth, saith the Lord?

Of Gods Omnipotency.

Psal. 103. 20.

Dicitur omnipotens, quia omnium tenet potestatem. Hilar.

Such is Gods Omnipotency and Infiniteness of power, as that to him nothing is impossible. Other Spirits are Potent (*Angels excell in strength*) but he is Omnipotent. The Almighty power of this Spirit, distinguisheth him from all other Spirits: Thus, 1. In that it is Essential; for whatsoever God doth, is in and by his own Essence; but there is a quality. 2. In him it is Original, in them derived; for this is that beginning of all power in the Creature. 3. In him it is Absolute, whereby he can do whatsoever he will; in them it is limited, that they can do but what he will. 4. In him it is Infinite; not only in regard of his

infinite

infinite Being, nor only in regard of infinite Objects, which he hath done, and can do; but also in regard of the powerful manner of effecting things; for he never did any thing so powerfully, but he could have done it more powerfully; he never made any thing so good, but he could have made it better.

In the Creatures there is an Essence and a Faculty whereby they work, as in fire, the substance and the quality of heat; between these God can sunder, and so hinder their working, as in the Babylonish fire. In the Angels there is an Essence, and an executive power; God comes between these often, and sunders them for doing what they would: But now its otherwise in God; he is most simple and entire, without mixture or composition. Hence his Almightiness is his Essence, and his whole Essence is Almighty; He is not mighty in respect of some part or faculty, as the Creature is, but all in God is Mighty. Dr. *Preston.*

There is the { 1. Absolute / And, / 2. Actual } Power of God.

By the former, he can do whatsoever his pleaseth; make Iron swim, Rocks stream forth water, stones to yield children unto *Abraham.*

Of this when I have spoken my utmost, I must intreat the Reader, as once the Orator did his (when he spake of *Socrates* and *Lucius Crassus*,) *Ut magis quiddam de iis, quàm quæ scripta sunt, suspicarentur.* That they should imagine some greater matter, than here they find written: For well did *Gratianus* the Emperour observe, in his Epistle to *Ambrose*, *Loquimur de Deo non quantum debemus, sed quantum possumus.* In speaking of God (also of his power) we speak not what we ought, but what we are able. *Cicer. 3. de Orator.*

But it is his actual power that men must look to, and in this he hath tyed the end and the means together; in which respect there are things he cannot (say Divines) because he will not; that is, he will not bring man to the end, without their using those means which tend thereunto.

In a word, He can do all things possible and honourable; he cannot lye, dye, deny himself; for that implieth impotency. He can do more than he will, but whatsoever he will; that he doth in Heaven and Earth, and none can say, What dost thou?

Let us therefore tremble before this Mighty God, who can with as much ease (as *Cæsar* once threatned *Metellus* in a Bravado) and in as little time undo us, as bid it be done. If the breath of God blow man to destruction (and we are but Dust-heaps) if he can frown us to death with the rebuke of his countenance; What is the weight of his hand (that Mighty hand, as *James* calls it) wherewith he spans the Heavens, and weigheth the Earth in a Ballance.

Trust we also in his power for performing his promises; *Deo confisi, nunquam confusi:* He that believeth, shall not be ashamed; he need no more but stand and see the salvation of the Lord.

And let Gods people be comforted in consideration of his power. *Contemno minutos istos Deos, modo Jovem habeam propitium*, said that Heathen, *If God be for us, What need we fear what Man or Devil can do unto us?*

Yea, let us commit our selves unto him, who is able to do for us above all we can ask or think, and to keep for us what we commit unto him; for howsoever the power of all Creatures may be letted by impediments from doing us good, yet nothing can be an impediment to hinder his power for our good.

I am the Almighty God. Is any thing too hard for the Lord? Those that walk in pride, he is able to abase: With God nothing shall be impossible. Holy, Holy, Holy, Lord God Almighty. Gen. 17. 1. Cap. 18. 14. Dan. 4. 37. Luke 1. 37. Rev. 4. 8. *συνεχῶς ἀνάπαυσιν.*

Of Gods Omnipresence.

Deus ubique & semper est.

God is a Spirit everywhere included, nowhere excluded. He is purely and simply by his Essence and Presence everywhere: A God within all things, but contained of nothing; a God without all things, but sustained of nothing; a Spirit dwelling everywhere, but without sense or motion.

In respect of his Essence he is everywhere, but in regard of the bright manifestation of his grace and glory, he is said to dwell in Heaven: Thus also he is said to be far from the wicked; not in respect of Essence, but the manifestation of his favour and grace.

Again, when God is said to depart and return, we must not understand it by motion of Essence, but of effect; nor by change of place, but by change of his action, and declaration of some mercy where he is said to return, and of his justice where he is said to depart.

A man in a Boat, thinketh the Bank moves, though that be unmoveable, and all the motions in the Boat; so God moveth in regard of his effect in us, himself abiding unmoveable; he moveth and changeth all things, without any motion or change in himself.

Empedocles could say, that God is a Circle, whose Center is everywhere, whose circumference is nowhere. Other Heathens, that God is the Soul of the World; and that as the Soul is *tota in toto*, and *tota in qualibet parte*, so is he; that his eye is in every Corner, &c. To which purpose they so pourtraied their Goddess *Minerva*, that which way soever one cast his eye, she alwayes beheld him.

Sub Jove semper erit, &c. Jovis omnia plena.

Let us therefore in every place fear his presence, and avoid sin; the Judge is present even to the thoughts; set thy self ever in his sight, as *David*; walk with God, as *Enoch*; and be sincere in all thy course, he filleth all places, either to comfort or confound.

God (saith a late Writer) *is not so far from us, as the Bark is from the Tree, the skin from the flesh, or the flesh from the bones. Deus intimior nobis intimo nostro.* He is nearer to us, than we are to our selves, though we see him not.

Gen. 28. 16. 1 Kings 20 28. Jer. 23. 23. Psal. 139. 7, 8, 9, 10. Acts 17. 27.

Surely the Lord is in this place, and I knew it not. The Lord is God of the Hills, and of the Valleys. Am I a God at hand, saith the Lord, and not a God afar off? Whither shall I go from thy Spirit? or whither shall I flee from thy presence? If I ascend up into Heaven, thou art there; if I make my Bed in Hell, thou art there; if I take the wings of the Morning, and dwell in the uttermost parts of the Sea, even there shall thy hand lead me, and thy right hand shall hold me. He is not far from every one of us.

Of Gods Immutability.

God is only unchangeable, by Reason his Essence is every way infinite, and can no way move or change, but is what he is, alwayes the same.

If he were any way changed, it were for better or worse; but not to be worse, for then he should pass from perfect to imperfect, and cease to be God; nor to be better, for then formerly he was less perfect, and so not God.

Men are mutable, and there's little hold to be taken of what they say; of many it may be said, as *Tertullian* of the Peacock, *All in changeable Colours*: As *Æneas Sylvius* said of *Italy*, *Novitate quâdam nihil habet stabile*, there's no taking their words.

But God, and all that is in God, is unchangeable; for this is an Attribute, that like a silken string through a Chain of Pearl, runneth through all the rest; his mercy is unchangeable, it endureth for ever; so his counsel, *mutat sententiam, sed non decretum*; he may change his sentence, the outward threatning or promise,

but

but not his inward Decree; he may will a Change, but not change his Will.

And whereas God is said to repent, it is after another manner than man repents. Repentance with man, is the changing of his Will: Repentance with God, is the willing of a change. It is *mutatio rei non Dei, effectus non affectus, facti non consilii.* Gods Repentance is not a change of his will, but of his work. It noteth only (saith Mr. *Perkins*) the alteration of things, and actions done by him, and no change of his Purpose, and secret Decree, which is immutable. What he hath written, he hath written (as *Pilate* said peremptorily) there's no removing of him. *Aliud est mutare voluntatem, aliud velle mutationem.* Aquinas.

So his love is immutable, his heart is the same to us in the diversity of outward conditions; we are changed in estate and opinion, but God he is not changed.

'Tis true, *Job* saith, *Thou art turned to be cruel*; but he speaketh only according to his own feeling and apprehension. *Mutatus es mihi in tyrannum*, Thou art turned Tyrant towards me, so *Brentius* rendreth it: But this was out of the vehemency of his pain, and the sense of his flesh, which should have been silenced, and faith exalted; which would have told him, *That in very faithfulness God afflicted him*, that he might be true to his soul. Job 30. 21. *Brentius.* Psal. 119. 75.

Hence we may plainly perceive, the more mutable we are, the less we are like God. God is immutably holy, but we have an heart that loves to wander: He is alwayes the same, but we are soon removed, soon shaken in mind, whirried about with every blast, blown down with every temptation; which should make us loath our selves, for our own fickle purposes, and changeable resolutions: But the more we do continue in the good we have learned, and been assured of; the more we do resemble the divine perfection.

Let us go to him also, to establish and settle our spirits; God, that is unchangeable in himself, can bring us into an immutable estate of grace, against which all the gates of Hell cannot prevail; There be not quiet, till you have gotten such gifts from him as are without Repentance, the fruits of Eternal grace, and the pledges of Eternal glory.

And carry we our selves to him, as unto an immutable good; in the greatest change of things see him alwayes the same, when there is little in the Creature, there is as much in God as ever.

Yea, and let us grow up in the Image of God here, and get good evidences from Heaven, where we shall by God be made immutable too (though by grace only, and dependency of gift) and have the Image of God perfectly restored unto us, and be unchangeable in body and soul.

And let us hasten our selves hence in holy desires, being in the midst of so many changes in this life, wherein we are subject to so many alterations.

I am that I am; I am hath sent me unto you. The strength of Israel will not lie, nor repent; for he is not a man that he should repent. My Covenant will I not break, nor alter the thing that is gone out of my lips. —— They shall perish, but thou shalt endure; yea, all of them shall wax old, like a Garment: As a vesture shalt thou change them, and they shall be changed. But thou art the same, and thy years shall have no end. I am the Lord, I change not. The Father of Lights, with whom is no variableness, neither shadow of turning. Exod. 3. 14. 1 Sam. 15. 29. Psal. 89. 34. Ps. 102. 26, 27. Mal. 3. 6. Jam. 1. 17. *marginal.*

Of the Goodness of God.

Bonitas Dei est, quâ Deus in se maximè perfectus & appetibilis, omnium que extra se appetibilium & bonorum causa est.

Goodness referred to God, is that property in God, whereby he is in himself most good, and communicateth his good things to others.

God and wicked men, are like unto true and counterfeit money; the one seem to be good, but are not; the other both seems, and is good. *Phocian* was firnam'd *Bonus*, but what was his goodness more than a silver sin.

God is good Originally, others are good by participation only. Psal. 119. 68.

Matth. 19. 17. *There is none good but one, that is God. Thou art good, and doest good. O taste*
Psal. 119. 68. *and see that the Lord is good.*
Psal. 34. 8.
Rom. 11. 22. Here let it be noted, that both *goodness* and *severity* are attributed to God, yet there are not two things (much less two opposite things) in God, who is a simple Essence. They are the same in God opposed not formally, but in regard of the effect; as is the same heat of the Sun, which hardens the clay, and softens the wax.

God hath revealed himself to be both merciful and just: Separate not these things which God hath joyned, but joyntly consider of them, and it will help against two dangerous temptations, *viz.* 1. Despair; and, 2. Presumption; which are the two Arms of the Devil, whereby he gathers up souls for himself.

1. For the first, Sinners despair, because they cannot be perswaded of mercy, only viewing the severity of God, and poring upon that: Alas! I have offended God, and am afflicted in conscience, I have deserv'd to be a fire-brand of Hell, but yet consider the sweet goodness of God, he is just to damn stubborn sinners, but to such as humble themselves, and with penitent hearts beg for mercy, he is a gracious God; witness *Manasses*, *Magdalen*, *Paul*, &c.

2. For the latter, Satan will tell thee thou may'st take thy liberty, follow thy pleasures, needest not be so precise, for God is merciful: The remedy is to consider, not only the mercy, but the severity of God also; Remember how severely he hath dealt with the Jews, for their Rebellion against Christ and his Gospel; with *David*, for the matter of *Uriah*; with *Moses*, for striking the Rock, when he should only have spoken to it, &c. For as the act of seeing is hindered, both by no light, and by too much; so the light and comfort of conscience is hindered, either by not seeing of mercy, or by seeing nothing else but mercy, which causeth presumption.

Here is to be refuted the wicked opinion of the *Manichees* and *Marcionites*, who held that there were two Beginnings, or (to speak plainly) two Gods; one good, full of gentleness and mercy; the other, severe and cruel; this they made the Author of the Old Testament, and the other of the New.

But the answer is, 1. That Scripture maketh one and the same God, both bountiful, and full of goodness, and the same also severe. 2. And though severity and mercy seem to be contrary, yet, that is not in respect of the Subject; for the Divine Nature is not capable of contrary and repugnant qualities: But in regard of the contrary effects, which are produced in contrary Subjects. Like as the Magistrate is not contrary to himself, if he shew mercy unto those that are willing to be reformed, and be severe in punishing obstinate offenders. Or as the Sun by the same heat worketh contrary effects, in subjects of a diverse and contrary disposition and quality.

To conclude then, Who have goodness? and who have severity? If thou repentest and obeyest the Gospel, thou art an happy man; the sweetness of God and his goodness is to thee. But if thou beest a profane, unbelieving, impenitent wretch, and dyest in this estate; the most just God will in his great severity cast thee into
1 Sam. 25. 29. Hell, *as out of the middle of a sling.*

Exod. 34. 6, 7. *The Lord God, The Lord God, merciful and gracious, long-suffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity, transgression and sin, and that will by no means clear the guilty, visiting the iniquity of the fathers upon the children, and upon the childrens children, unto the third, and to the fourth generation. The hand of our God is upon all*
Ezra 8. 22.
Psal. 18. 25, 26. *them for good that seek him; but his power and his wrath is against all them that forsake him. With the merciful thou wilt shew thy self merci-*
Psal. 34. 15, 16. *ful; —— And with the froward thou wilt shew thy self froward. The eyes of the Lord are upon the righteous, and his ears are open unto their cry. The*
Psal. 101. 1. *face of the Lord is against them that do evil, to cut off the remembrance of them from the earth. I will sing of mercy and judgment; unto thee, O*
Rom. 11. 22. *Lord, will I sing. Behold the goodness and severity of God.*

OF

Of the Mercy of God.

Mercy, as it is referred to God, is the Divine Essence inclining it self to pity and relieve the miseries of all his Creatures; but more peculiarly of his Elect Children, without respect of merit.

Movet enim pium judicem, fragilitas considerata peccantium. Cassiod. Exod. 34.

God is most glorious in mercy. *Shew me thy Glory* (saith *Moses.*) It follows what it was, *The Lord God, merciful and gracious, &c.* In this he is superlative, and outstrips.

Mercy is,
- 1. General,
  - 1. In helping his Elect, and comforting.
  - 2. In scattering and confounding their Enemies.
- 2. More particular,
  - 1. In promising.
  - 2. In performing.

And these are the Flagons of wine to comfort distressed souls.

Mercy is an Attribute, in the manifestation of which, as all our happiness consists, so God takes greatest complacency, and delights in it above all his other works. *He punishes to the third and fourth Generation, but shewes mercy unto thousands.* Therefore the *Jewes* have a saying, That *Michael* flies with one wing, and *Gabriel* with two; meaning, that the pacifying Angel, the Minister of Mercy, flies swift, but the exterminating Angel, the Messenger of wrath, is slow. Exod. 20. 5, 6.

The more mercy we receive, the more humble we ought to be,
1. Because we are thereby more indebted.
2. In danger to be more sinful; worms crawle after Rain.
3. We have more to account for.

But alas! even as the glorious Sun, darting out his illustrious beams, shines upon the stinking Carrion, but still it remains a Carrion, when the beams are gone; so the mercy of God shines (as I may say) upon the wicked, but still he remains wicked.

For the Lord is good, his mercy is everlasting. The Lord is good to all, and his tender mercies are over all his works. He delighteth in mercy. Psal. 100. 5. Psal. 145. 9. Micah 7. 18.

I proceed no further in these, only add, That for a Creature to believe the infinite Attributes of God, he is never able to do it thoroughly, without supernatural grace.

Of the Sacred Trinity.

De Trinitate.

THat God should be Three in one, and One in three, this is a Divine Truth, more certainly to be received by Faith, than to be conceived by Reason, for it is the most mysterious of all the Mysteries contained in the Bible, which our Divine Poet sings thus;

In Sacred Sheets of either Testament,
'Tis hard to find an higher Argument,
More deep to sound, more busie to discuss;
More useful known, unknown more dangerous.

Impossibile est per rationem naturalem ad Trinitatis Divinarum personarum cognitionem pervenire. Aquin. *Du Bartas ex Lombard. Sent. lib. 1. dist. 2.*

Some damnable Hereticks, especially the *Jewes* at this day, hold an indistinct Essence in the Deity, without distinction of persons: We assert, a real distinction there is, but there can be no separation.

If any stumble at the word [*Trinity*] and cry, it cannot be found in the Scriptures:

ptures. I anſwer, yet the Doctrine is, if not according to the letter, yet according to the ſenſe. Beſides, there is expreſſly the word [*Three*] 1 *John* 5.7. from whence Trinity comes.

*Si reſtè dicuntur tres Eloh'm, etiam reſtè dicitur tres Dii: namElohimLatinè ſonat Dii vel Deus.*Druſ.

The Hebrews of old, were no ſtrangers to this Myſtery, though their poſterity underſtood it not. *Moſes*, Gen. 1.1. *Dii creavit Elihu*, Job 35.10. *God my Maker*. *Solomon*, Eccl. 12.1. *Remember thy Creators*. Iſa. 42.5. *Thus ſaith God the Lord, he that created the Heavens, and they that ſtretched them out.* The Pſalmiſt, *Pſ.* 33.6. *By the Word of the Lord were the Heavens made, and all the Host of them by the breath of his mouth.* That is, God the Father, by the Son, through the Holy Ghoſt, *created all*, Pſal. 67. 6, 7. Some obſerve, God is thrice named here, to note the Trinity of perſons.

כראלהים Gen. 1.1.

When *Moſes* beginneth to rehearſe the Law, and to explain it, the firſt thing that he teacheth them, is the Trinity in Unity, and Unity in Trinity. *Deutr.* 6.4. *Hear O Iſrael, the Lord our God, the Lord is One.* Three words anſwering the three Perſons; and the middle word, *Our God*, deciphering fitly the ſecond, who aſſumed our nature; as is well obſerv'd by *Galatinus*. *R. Solomon Jarchi* writing on that, *Cant.* 1.11. *We will make, &c.* interprets it, *I and my Judgment-hall*. Now a Judgement-hall in *Iſrael*, conſiſted of three at leaſt, which in their cloſe manner of ſpeech, they applied to God. *John* 8.56. *Your Father Abraham rejoyced to ſee my day, and he ſaw it, and was glad.* *Abraham* in theſe words, acknowledgeth the Myſtery of the Trinity, ſaith *Auſtin*.

Galatinus.

Jarchi.

Auſtin.

Add unto theſe, what Mr. *Cotton* hath out of *Brightman*, on *Rev.* 4.3. *God is here reſembled* (ſaith he) *by three precious ſtones, holding forth the three Perſons in Trinity. A Jaſper having (as they ſay) a white Circle round about it, repreſenting the Eternity of the Father. A Sardine ſtone of a fleſhly colour, repreſenting Jeſus Chriſt, who took our fleſh upon him. An Emrald, being of a green colour, refreſhing the eyes of them that look upon it, repreſenting the Spirit, who is (as the Rainbow) a token of fair weather, and is a comfortable refreſher, wherefoever he cometh.*

Cotton 7. Vial. p. 5.

There was *Concilium auguſtiſſimum* (as one terms it) a moſt Majeſtical meeting of the three Perſons in Trinity, about the work of mans Creation, *Gen.* 1.26. And afterwards about his Redemption, *Mat.* 3.16, 17. So likewiſe in the matter of mans Sanctification, remarkable is that of the Apoſtle, 1 *Cor.* 12.4, 5, 6, 7. where *the diverſities of gifts* are ſaid to be *of the Spirit*: The diverſities of Miniſteries (whereby thoſe gifts are adminiſtred) of the Lord; that is, of Chriſt: And the diverſities of operations (effected by the gifts and Miniſteries) to be of God, that is, the Father.

When Jeſus was baptized, prayed, the Heavens were opened, and the Aire clarified by a new and glorious light; and the Holy Ghoſt in the manner of a Dove, alighted upon his Sacred Head; and God the Father gave a voice from Heaven, *Thou art my beloved Son, in whom I am well-pleaſed.* This was the greateſt meeting that ever was upon Earth, where the whole Cabinet of the myſterious Trinity was opened and ſhewn, as much as the capacities of our preſent imperfections will permit. The ſecond Perſon in the vail of Humanity; the third, in the ſhape, or with the motion of a Dove: But the firſt kept his primitive ſtate; and as to the *Iſraelites*, He gave notice by way of Caution, *Ye ſaw no ſhape, but ye heard a voyce*: So now alſo, God the Father gave teſtimony to his holy Son, and appeared only in a voyce, without any viſible repreſentment.

Alſo in the tranſfiguration of Chriſt, the Son ſtandeth, the Father by his voyce witneſſeth, and the Holy Ghoſt overſhadows him in a Cloud, as before by a Dove.

Now the pur-blind Progeny of *Adam*, being able to diſcern no clearer of the Godhead, than he in the Goſpel, which ſaw men walking like Trees; (O blindneſs more than groſs, not to ſee, or ſeeing, not to diſcern, when the Sun it ſelf lodgeth in his *Zenith*!) Therefore many have ranſack't Nature, for *Mediums* to perſwade the Doctrine of the Trinity.

One tells us, That a Spring begets a River, and that from both are derived ſmaller Brooks, all which make but one water. Another ſhews a Root, from which riſeth a Body, and from thence Branches, yet all but one Tree.

Dyoniſ. de divin. nomin. c. 2.

Another, the Trinity may be ſhadow'd forth (though but darkly) by light, the Father being as the body of light, the Son as the beams, and the Holy Ghoſt as the

ſplendour

splendour of both. *Dionysius* illustrateth it by the similitude of three Candles, enlightning one and the same Room. And *Damascen* of the *Parelii*, when there appear as it were three, and yet it is but one Sun. *Damasc. de fid. l. 1. c. 4.*

And thus as difficult as the thing is, Divines both Ancient and Modern, have in their Writings brought many similitudes, and resemblances to express it by. Amongst them all, this is one of the clearest, *viz.* The light of the Sun, the light of the Moon, and the light of the Aire; all which are for nature and substance, one and the same light; and yet are they notwithstanding three distinct lights too; for the light of the Sun is of it self, and from no other; the light of the Moon is from the Sun, and the light of the Aire is from them both. So the Father, the Son, and the Holy Ghost, are all one simple, and undivided Godhead, but yet three distinct Persons; the Father having the foundation of Personal subsistence from himself, and from no other; the Son from the Father, of whom he is eternally begotten, and the Holy Ghost from the Father and the Son, from both which he eternally proceedeth. *Vid. Zanch. de tribus Elohim l. 8 c. 6.* *Mr. Perkins on the Creed.*

And God said, let us make man in our Image, after our likeness. Gen. 1. 26.
Holy, Holy, Holy, is the Lord of Hosts. Isa. 6. 3.
Jesus went up straight way out of the water, the Spirit of God descending like a Dove, lighted upon him; And lo, a voyce from Heaven, saying, This is my Beloved Son in whom I am well pleased. Mat. 3. 16, 17.
Jesus was transfigured, Matth. 17. 2, 5.
a bright Cloud overshadowed them; and behold a voyce out of the Cloud, &c. Go, Matth. 28. 19.
and teach all Nations, baptizing them in the Name of the Father, and of the Son, and of the Holy Ghost. For he received from God the Father, honour and glory, 2 Pet. 1. 17.
when there came such a voyce to him from the excellent glory. There are three 1 John 5. 7.
that bear Record in Heaven, the Father, the Word, and the Holy Ghost; and these three are one.

De Christo.

THE second person in the glorious Trinity, is God the Son, Jesus Christ.

The Name Jesus, signifieth a Saviour, so he was called, before, at, and after his birth. A Saviour, considering his Potency, able to save; considering his Habit, proclaimed by the Angel at his Conception, he shall save; or regard his Act, hence call'd Jesus at his Circumsion. Or look into his Passion, where he was *Vulnus & Vulnerans*, unloosing others, himself being bound; giving life to others, losing his own; being crucified, slew Satan on the Crosse, and through death destroyed the Devil, the Authour of destruction. *Nomen Jesu salutis beneficium quod ab illo expectandum denotat.*

There is but one only Saviour, because the Gospel proclaims it. 1.

One only way to salvation, whereby *Abraham* became righteous, and the Patriarchs, Apostles and Prophets entred Heaven. 2.

One Lord, one Faith, one Baptism.

In him alone was fulfilled all that was spoken of the Messiah. 3.

He only satisfied Gods Justice, by a punishment which could be infinite, for so is God; or equal to infinite, for so was Christ; though for time finite, yet for value infinite, which no other Creature ought nor could; ought not, if it be not the soul that sinned; could not, because Gods wrath is unquenchable. Angels could not do it, they are incarnate and finite; our selves could not, we are carnal, sold under sin. 4.

He alone was God and Man: 1. Man, that sin might be punished in the nature offending; yet man without sin, to fulfill all righteousness. 2. God; 1. To bear the burden of Gods wrath. 2. To vanquish sin, death, hell and Satan. 3. To restore life and righteousness to Man. He must be Man, for Mans Redemption; but not sinful Man, for Mans salvation. 5.

He alone could perform the Office of a Saviour, internally and externally. 1. Internally, illuminating our minds, with faith, hope and charity. 2. Externally, in Doctrine and Works. 6.

He alone took away the sins of the World. 7.

His 8.

2. His blood alone was paid to God the Father, as the price of our Redemption; God only was our Creditor, ours the debt, and Jesus the Pay-master, who gave himself for us to God, and blotted out the hand-writing that was against us.

The Devils ordinary way of driving to despair, is, by shewing a man his sin, but not his Saviour.

Joseph of Arimathea first begged the body of Jesus, and then laid it in a new Sepulchre; so should we, and then lay him in a new heart.

If a man will have his Beloved, he must part with his Beloved; if he will have his beloved Saviour, he must part with his beloved sin.

In Cant. Serm. 15. *Dulce nomen Jesus*, sayes *Bernard*, *Mel in ore, melos in aure, jubilus in corde*: Honey in the mouth, melody in the ear, joy and exultation in the heart.

Medit. Cap. 39. *Melius mihi non esse*, sayes *Austin*, *quam sine Jesu esse: melius est non vivere, quam vivere sine vitâ.* I had rather be in Hell with Jesus, than in Heaven without Jesus, if it were possible.

Joshua, which was a Type of Christ, hath the same name with our Saviour Christ, yet in a diverse manner. *Joshua* was a Saviour for them in temporal things; Christ in spiritual and eternal things: He saved them from the *Canaanites*, earthly enemies; Christ from sin, death, hell, and Satan, spiritual enemies: He gave them a Land flowing with milk and honey in this World; Christ gives us an everlasting habitation, a celestial Paradise in the World to come.

Matth. 1. 21. *She shall bring forth a Son, and thou shalt call his name Jesus; for he shall save his*
1 Thes. 1. 10. *people from their sins. Jesus, which delivered us from the wrath to come. Neither is there salvation in any other; for there is none other name under Heaven*
Acts 4. 12. *given among men, whereby we must be saved.*

Let it be here noted, that the very name [*Jesuite*] savoureth of blasphemous arrogancy. One of their own gives the reason, because our Saviour hath communicated unto us the thing signified by the name Christ, but not by the name Jesus.

But we see also their nature, in their { 1. Craft, and 2. Cruelty.

1. The Jesuites have a device at this day in handling Texts of Scripture, by their nice distinctions to perplex and obscure the cleerest places, and for those that are doubtful, not at all to distinguish or illustrate them. Again, in points of controversie they make a great puther about that which we deny not, but say little or nothing to the main business.

In primâ refutâ traduct. Papæ Romani vocem non aliter ac Christi Sermonem audiendam esse. Besides, how have they formerly for a long time, shut or rolled up the Book of the holy Scriptures, yea, and cast them under foot? using in the mean time the Fathers, Schoolsticks, Sententiaries, Canonists, Legends, &c. And since this Book of God began again to be opened, how have they laboured to roll it up again? questioning the Authority thereof, not accounting the same to be Divine, but as it is confirmed by the judgment of the Church, that is, of the Pope. For thus they expresly write, *That so it there is so much of the Deity, as the Popes Church attributes unto it, neither ought God to be believed, but because of the Church.*

2. A Jesuite hath peace in his mouth, war in his heart. He courteth with the smooth tongue of an Harlot, when either he hath poyson in his cup, or Powder-plots in his head.

Simulata sanctitas duplex iniquitas. They say their weapons are prayers and tears, but see the contrary; The truth is, they are the Popes Blood-hounds, trusting more to the prey, than to their prayers. They strive under pretence of long prayers, and dissembled sanctity (which is double iniquity) to subdue all to the Pope, and the Pope to themselves.

Matth. 23. 14. *These shall receive the greater damnation.*

Kinchi. The name *Christ* signifieth Anointed; the oyle wherewith he was anointed, is called the oyle of gladness: *Quia totus mundus in unctione Christi & ejus missione lætabitur*,

lætabitur, because the whole World should be cheared up, by the Unction and Mission of Messiah. He received the Spirit without measure, that of his fulness we might all receive, and grace for grace, righteousness and peace, and joy in the Holy Ghost.

That none of any Degree, Calling, Condition, or Countrey, are excluded from partaking of Christ; it is well taken notice of, that the place of Christs Birth, was *Domus publici juris*; not a private House, but an Inne, which is open for all Passengers; and that not in a Chamber, but the Stable, which is the commonest place of the Inne. Besides, the Superscription upon his Cross, was written in Hebrew, Greek, and Latine, the three languages that were best known, and most used all the World over. Moreover, the Cross it self was erected not within the City, but without the Gate; to intimate (saith *Leo*) *Ut Crux Christi non Templi esset Ara, sed Mundi*; That it was not an Altar of the Temple, but the World. However, this we are sure is Gods Truth, That *there is neither Jew nor Greek; there is neither bond nor free; there is neither male nor female; but all are one in Christ Jesus*, Gal. 3. 28.

Cyril. Theoph. *Leo.*

Christ is the Way, 1. *Via in Exemplo.*
the Truth, 2. *Veritas in Promisso.*
and the Life. 3. *Vita in Præmio.* *Bern.*

Jesus Christ the same yesterday, and to day, and for ever, Hebr. 13. 8.

Christ is *idem, Objectivè*; for he that was yesterday shadowed in the Law, is to day shewed in the Gospel; one Christ crucified, being the center of the Bibles circumference. 1.

Subjectivè, the same in his Attributes, Power and Authority; being always the Lord of his people, and Shepherd of his Flock. 2.

Effectivè, the same in his goodness and grace; for he who was yesterday the God of Salvation, is to day, and shall be for ever Jesus, a Saviour. 3.

Christ is our priviledged place, where our souls cannot be arrested. *Themistocles* being out of favour with *Philip* of *Macedon*, took up in his arms his son *Alexander*, beseeching him for his sake to accept him. Let us take in the Arms of our faith the holy Child Jesus, and beseech the Father for his sake to accept us.

Ignis, crux, bestiæ, confractio ossium, membrorum divulsio, & totius corporis contritio, & toti Tormenta Diaboli in me veniant, dum Christo fruar. *Ignatius.*

John Lambert lifting up his hands and fingers flaming with fire, cryed to the people, *None but Christ, none but Christ! Now am I dress like a true Souldier of Christ*, (said *Filmer*, Martyr) *by whose merits only, I trust this day to enter into his joy.* Act. and Mon.

I know that Messias cometh, which is called Christ. The Spirit of the Lord God is upon me, because the Lord hath anointed me, to preach good tidings unto the meek, &c. God, thy God, hath anointed thee with the oyle of gladness above thy fellows. Him hath God anointed with the Holy Ghost, and with power. What things were gain to me, those I counted loss for Christ, — That I may win him, and be found in him. John 4. 25. Isa. 61. 1. Psal. 45. 7. Acts 10. 38. Phil. 3. 7.

And now let it be observed, That although none may be called Jesuites of Jesus, because there is no Saviour beside him; yet we are called Christians of Christ, because we are anointed as he was.

Christ hath a threefold Title to Christians souls.
1. *Jure Creationis*, by Right of Creation, *Gen.* 2. 7.
2. *Merito Redemptionis*, by Merit of Redemption, 1 *Cor.* 6. 20.
3. *Dono Patris*, by the Fathers Gift, *John* 17. 6, 7, 9. *Bern.*

As the Needle of a Dyal removed from his Point, never leaveth his quivering motion, till it settles it self in the just place it always stands in; so fares it with a Christian

ſtian in this World; nothing can ſo charm him, but he will mind his Saviour; all that put him out of the queſt of Heaven, are but diſturbances; though the profits, pleaſures, &c. of this life may ſhuffle him out of his uſual courſe, yet he wavers up and down in trouble like quick-ſilver, and never is quiet, till he return to his wonted life and motion towards happineſs, where he ſets down his reſt, expecting the reality of a Crown of endleſs glory.

Quid qui Chriſto omnino non credit, appellatur Chriſtianus? Phariſæi tibi magis congruit nomen. 1 Cypr.

A Chriſtian commits no ſin without horrible ſacriledge; ſin committed by a Pagan, is the Laws tranſgreſſion, to be puniſhed by death; but the ſame committed by a Chriſtian, is not only a ſin, but a ſacrilegious ſin of higheſt degree. *Belſhazzars* ſins were fully heightned, when he abuſed the holy veſſels; to have drunk intemporately for the honour of his Idols, in any veſſel, was a fearful ſin; but to do it in veſſels dedicated to the honour of the true God, was a double ſin.

But this ſacriledge to thine who art a Chriſtian, is but ſmall; he abuſed but veſſels of gold and ſilver, but thou the Temple of God, by thy ſin and looſe living. That which by Baptiſm was marked and ſealed to an holy uſe, thou turneſt to the ſervice of Satan: By Profeſſion a Chriſtian, by Converſation a Sataniſt: *Judas*-like, thou kiſſeſt Chriſt with thy mouth, and with thy hand betrayeſt him.

Chriſtiani hominis eſt, operari charitatem, loqui veritatem. Agrippa.

That good Chriſtian *Euſebius*, to all queſtions demanded of him, anſwered, *He was a Chriſtian*; to ſhew that in all places, callings and things, we ought to ſhew our ſelves Chriſtians.

The Diſciples were called Chriſtians firſt in Antioch. Let this mind be in you, which was alſo in Chriſt Jeſus. We ought alſo to walk, even as Chriſt walked. Acts 11. 26. Phil. 2. 5. 1 John 2. 6.

Of the Perſonal Union.

Unio importat conjunctionem aliquorum in aliquo uno. Aquinas.

AMong other Titles of our Bleſſed Saviour, he is called *Emmanuel*, well deſerving that Name, for he hath done what the ſame imports, as being one by whom God would dwell with us, united to our nature by Incarnation, as well as to our perſons by Reconciliation.

The Perſonal Union is wonderful and unſearchable; the manner whereof is to be believed, not diſcuſſed; admired, not pried into: Perſonal it is, yet not of perſons; of natures, and yet not natural. As a ſoul and body are one man, ſo God and man are one perſon. And as every Believer that is born of God, remains the ſame entire perſon that he was before, receiving nevertheleſs in him a Divine Nature, which before he had not; ſo *Immanuel*, continuing the ſame perfect perſon, which he had been from Eternity, aſſumeth nevertheleſs a humane nature, which before he had not, to be born within his perſon for ever. *Athanaſ.*

This is our Ladder of Aſcenſion to God, faith firſt layes hold upon Chriſt as a man, and thereby, as by a mean, makes way to God, and embraceth the Godhead, which is of it ſelf a conſuming fire.

And whereas ſin is a partition-wall of our own making, denying us acceſs; God is now with us: And in Chriſt, we have boldneſs, and acceſs with confidence by the faith of him. Chriſts humanity ſerves as a Skreen to ſave us from thoſe everlaſting burnings; and as a Conduit to derive upon us from the Godhead, all ſpiritual bleſſings in heavenly places.

Behold, a Virgin ſhall be with Child, and ſhall bring forth a Son, and they ſhall call his Name Emmanuel, which being interpreted, is, God with us. Matth. 1. 23.

OF

Of Chriſt the Mediatour.

THere is an old Covenant and a new, the old Covenant was this, *Hoc fac, & vive, Do this and live*; *And curſed is he that continueth not in all things written in the book of the Law, to do them*; This was a ſour Covenant. The new Covenant is, *Crede in me, & vive, Believe in Chriſt and live*; This a ſweet Covenant. *Moſes* was the Mediatour of the Law, by his hands the two Tables of the Law were tranſmitted to the people: But Chriſt is the Mediatour of the Goſpel, the which he hath eſtabliſhed with his own blood.

Mediator eſt, qui ſe medium interponit inter partes diſſidentes, & alios aliis reconciliat.

The Hereticks called *Melchiſideciani* made *Melchizedec* our Mediatour. Some Papiſts will have all the Angels and Saints in heaven, to be our Mediatours together with Chriſt. Their Champion freely confeſſeth, that Chriſt is our Mediatour, *Simpliciter & perfectivè*: yet the Angels and Saints alſo muſt be our Mediatours, *diſpoſitivè & miniſterialiter*. They are much beholden to this diſtinction of principal and miniſterial. Some unskilful Phyſicians give one drink or one medicine for all diſeaſes: ſo theſe men apply this diſtinction of Principal and Miniſterial, to ſalve up all ſoars among them. Chriſt is the chief Head of the Church, the Pope is a miniſterial head under him. So Chriſt is the Principal Mediatour, Angels and Saints are Miniſterial. Yet if a woman ſhould hear, ſhe had a chief husband, and a miniſterial husband, ſhe could hardly endure it. They might as well ſay, there is one principal God, but many miniſterial Gods under him; as to ſay, there is one chief Mediatour, and many miniſterial.

Epiphan. contr. hæret. l. 2. Tom. 1.

Aquin. p. 3. q. 26. art. 1.

The Mediatour between God and man, (ſaith *Auſtin*) muſt be both God and man: He muſt have *Aliquid ſimile Deo, & aliquid ſimile hominibus*, that he may mediate between them both. If he were only man, he could not go to God, if he were only God, he could not go to man.

Confeſſ. l. 10. cap. 42.

As for Angels, they be neither God nor man: therefore they cannot be our Mediatours. As for the Saints in Heaven, they be half-men; they have ſouls, but as yet they have no bodies, and they are not God, therefore they cannot be our Mediatours. Nay, properly to ſpeak, the Holy Ghoſt, the third perſon in the glorious Trinity, cannot be our Mediatour: for though he be God, yet he is not man; much leſs can the Angels or Saints be our Mediatours.

Beſides, the Mediatour of the New Covenant, hath eſtabliſhed the Covenant with his blood. It is Chriſt alone, that by the blood of his croſs, hath ſet at peace all things in heaven and in earth. And no Teſtament is of force, without the death of the Teſtatour. Let them prove that any died for us beſides Chriſt, and then we will acknowledge other Mediatours. As he trode the Wine-preſs alone, ſo he is Mediatour alone: It is Sacriledge to adjoyn others to him. Therefore as he took the pains alone, ſo let him have the honour alone.

Moreover, Chriſt is Mediatour, not only of Redemption, (as the Papiſts grant) but of Interceſſion alſo, (of which in due place.) He being ſo near us in the matter of his Incarnation, will never be ſtrange to us in the buſineſs of Interceſſion.

Chriſt then being the ſole Mediatour, Let us not cry with thoſe Idolaters, *O Baal, hear us*: But ask the Father in the Sons name, and ſay, *O Chriſt, hear us*. Who prevails more with the King, than the Kings Son? Let us not leave the Son, and go to Servants.

For there is one God, and one Mediatour between God and men, the man Chriſt Jeſus. 1 Tim. 2. 5.

Of Christs Kingly Office.

THE name [*Christ*] doth belong to our Saviour, by special excellency, he being (as none else ever was) a King, a Priest, and a Prophet.

Dr. *Reynolds.* The works of Christs Mediation, were of two sorts,
1. *Opera Ministerij*, works of service and ministery; for he took upon himself the form of a servant, and was a Minister of the Circumcision.
2. *Opera potestatis*, works of Authority and Government in the world.

We must here again distinguish (saith that reverend Author) between *Regnum naturale*, Christs natural Kingdom, which belongs to him as God coessential, and coeternal with the Father: and *Regnum Oeconomicum*, his Dispensatory Kingdom, as he is Christ the Mediatour, which was his, not by Nature, but by Donation and Unction from his Father, that he might be the Head of his Church, a Prince of Peace, and a King of Righteousness unto his People. In which respect, he had conferr'd upon him all such meet qualifications, as might fit him for the dispensation of this Kingdom. For,

Heb. 10 5. 1. God prepared him a Body, or a Humane nature.

Not an aery or Phantastical body, as some Hereticks dreamed, but a body in all substantial things like to ours: differing only in one accidental thing, and that is sin. And God ordained him a soul too; The Deity did not supply that office, as *Apollinarius* did imagine. Col. 2. 9. And besides, by the grace of Personal Union, caused *the Godhead to dwell bodily in him.*

2. *Plenitudo vasis, & fontis.* Joh. 3. 34. He anointed him with a fulness of his Spirit; not with the fulness of a vessel, such as the Saints had, a fulness for themselves only; But a fulness *without measure*, which hath a sufficient sufficiency and redundancy for the whole Church.

3. He did by Solemn promulgation, proclaim him King unto the Church, *This is my beloved Son in whom I am well pleased, hear ye him.*

4. Psa. 45. 6. Rev. 2. 16. Psal. 2. 9. *He hath given him a Scepter of righteousness, and hath put a sword in his mouth, and a rod of Iron in his hand.*

He hath honoured him with Embassadors, to negotiate the affairs of the Kingdom. Which shews, that Ministers are Sacred persons, not to be violated upon pain of Gods heavy displeasure. *Do my Prophets no harm.*

5. 2 Cor. 5. 20.

6. Psal. 2. 8. Joh. 17. 6. He hath given him the souls and consciences of men, even to *the uttermost parts of the earth*, for the territories of his Kingdom. The Object of Christs Kingdom of Grace, are all Nations.

7. Rom. 3. 27. He hath given him power concerning the Laws of his Church. A power to make Laws, *the law of faith*: To expound Laws, as the Moral Law: And to abrogate Laws, as the Law of Ordinances.

8. Joh. 5. 27. Luke 19. 27. He hath given him power of judging and condemning enemies.

Lastly, He hath given him a power of remitting sins, and sealing pardons. And all these royal Prerogatives belong unto him as he is θεάνθρωπος, as well Man as God.

9. Mat. 9 6. Joh. 20. 23. Whence we may note, That Christs Kingdom belongs to him, not by usurpation, intrusion or violence, but legally, by order, decree, and investiture from his Father. And as he came rightly by it, so also his government is not with rigour, but righteousness.

Therefore let us submit to his government; and though we be within the Walls of the Church, yet let us not flatter our selves in our sins; thinking for all this that

that Christ will be merciful unto us; for his Scepter is a Scepter of righteousnes, he must punish sin wheresoever he finds it.

Yet have I set my King upon my holy hill of Sion. Tell ye the daughter of Sion, Behold, thy King cometh unto thee. Kiss the Son. Psa. 2. 6. Mat. 21. 4. Psal. 2. 12.

Of Christs Priestly Office

Sacerdos: sacer dux; docens, orans, offerens. Not a name of reproach and contempt, but of exceeding great honour in the book of God. Q. habent sacram dotem.

There was a worthy and glorious Priest-hood in time of the Law: there was an high-priest in goodly apparel, clothed with a white linnen Ephod, that had a Miter on his head, a fair breast-plate on his breast, on which was written the names of the twelve Tribes of *Israel*: He went into the *Sanctum Sanctorum* once a year, and offered up the prayers of the people. Besides him there were a great number of Priests and Levites, throughout all the towns and Cities of *Israel*: they offered the sacrifices of the people, and made attonement for them before the Lord: they taught the people, and instructed them in the ways of the Lord.

Yet all these are nothing to our Saviour Christ: he excells them as much as the Sun doth the Starres, or the body the shadow. They were all but shadows of him, he is the true high-Priest. They were but men, he is God and man: they sinful, he without sin: they mortal, he immortal: their sacrifices were but figures of his sacrifice: the blood of Lambs, Goats offered by them took away no sin; his blood purgeth us from all sin: they received tithes of their brethren, but they themselves paid tithes to Christ: they prayed for the people in the Temple; Christ prayes for us in heaven.

Wherein we may behold the supereminent dignity of Christ his Priest-hood. It cannot be denied, but that *Aarons* Priest-hood was most glorious. As the Psalmist speaketh of the Church, many glorious things are recorded of it. There was a costly Tabernacle, a sumptuous Temple, the wonder of the world, there was an admirable Altar, many oblations and sacrifices, there were sundry Sabbaths and new Moons, divers festival days, the feast of unleavened bread, of the blowing of Trumpets, of Tabernacles, of Dedication, &c. Which were kept with wonderful solemnity; there were many washings and purgings for the clensing of the people.

Therefore let us magnifie God for this our high-Priest, by whom we have an entrance into the Kingdom of heaven. The high Priest went into the Holy of Holies himself, but he carried none of the people with him, they stood without: Our high-Priest is not only gone into heaven himself, but he hath also brought us thither. That high-Priest offered Bulls, Calves, Lambs for the sins of the people; this high-Priest offered himself for us all.

Therefore let us honour and reverence this our high-Priest; yea, let us subject our selves to him in all things, which hath made us Kings and Priests to God his Father, that we may reign with him for ever, and ever.

The Lord hath sworn, and will not repent, thou art a Priest for ever, after the order of Melchisedeck. Psal. 110. 4.

For such an high-Priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens, who needeth not daily as those high-Priests to offer up sacrifice first for his own sins, and then for the peoples: for this he did once, when he offered up himself. Hebr. 7. 26, 27.

Seeing then that we have a great high-Priest that is passed into the heavens, Jesus the Son of God, let us hold fast our profession. And let us come boldly unto his throne of grace, that we may obtain mercy, and find grace to help in time of need. Heb. 4. 14, 16.

Of Chriſts Prophetical Office.

Chriſt is ſaid to be a Prophet like unto *Moſes*; that is, both in the Participation of nature, and of office: A true man, and a true Mediatour: *Similes* they are, but not *Pares*: Chriſt being worthy of more glory than *Moſes*.

Chriſt is a Prophet, and more than a Prophet, the Arch-Prophet, to whom *Moſes* and all muſt vail bonnet.

Let our mind then be wholly fixed on Chriſt, conſider that in him all the treaſures of wiſdom lie hid: he is a rich and plentiful ſtore-houſe, in whom we may find all the pearls and jewels of wholeſome doctrine: In him there is ſalvation, and in no other, therefore all other teachers ſet aſide, liſten to him.

When the Judge of an Aſſizes gives the charge, all that be preſent, eſpecially they of the grand Inqueſt, conſider ſeriouſly what is ſpoken: Chriſt Jeſus the Judge of the whole world, gives a charge by his Miniſtery. When the King makes a Speech in Parliament, the whole Houſe conſiders earneſtly what he ſayes: Chriſt Jeſus the King of kings ſpeaks to us in the Miniſtery of the Word. The Queen of *Sheba* obſerved *Solomon* well: Behold, here is a greater than *Solomon*, therefore let us diligently conſider him.

Beſides, the matters which this great Prophet declareth are of great moment, touching the eternal ſalvation of our ſouls. If one ſhould talk to us of gold or ſilver, we would be attentive; Chriſt ſpeaks to us of that which ſurpaſſeth all the riches in the world; what mad-men are we, that regard him no more?

But alas! ſince the Fall, every man hath *Principium læſum*, his brain-pan crackt, as to heavenly things; neither can be recover, till Chriſt open his eyes and give him light?

Act 3. 22. *Quinque dicuntur de Deo, Paternitas, innaſcibilitas, filiatio, proceſſio & communis ſpiratio. Aug. Paternitas & innaſcibilitas conveniunt ſolum modò Patri; Filiatio tantum modò Filio; Spiritui verò Sancto proceſſio: Communis Spiratio Patri & filio reſpectu Spiritus Sancti.*

Moſes truly ſaid unto the Fathers, *A Prophet ſhall the Lord your God raiſe up unto you of your brethren, like unto me; him ſhall ye hear in all things whatſoever I ſhall ſay unto you.*

De Spiritu Sancto.

THE Holy Ghoſt is the third Perſon in Trinity, proceeding from the Father and the Son, being himſelf moſt holy, and the worker of holineſs in all Angels and good men.

He is diſtinct from the Father and the Son, equal unto the Father and the Son, and the ſame God in Nature and Eſſence with the Father and the Son, though not the ſame perſon.

He is called { The Spirit. / The Holy Spirit.

A Spirit, becauſe he is that eſſential vertue, proceeding and, as it were, ſpired or breathed from the Father and the Son; Or from his effect, who blowing where he liſteth, inſpireth holy motions and graces into the hearts of the Elect. Or becauſe he is a ſpiritual, inviſible and incorporeal eſſence.

2. And Holy Spirit, 1. For diſtinction ſake, for Gods Spirit is holy, that is, it hath all holineſs, and it hath it in it ſelf, not by illumination from any higher cauſe, and ſo are not the ſpirits of Men or Angels: holy mens ſpirits have ſin in them on earth, And the Angels and bleſſed ſouls in heaven, have no holineſs but what they received. 2. Gods Spirit is holy by effect, for it is his proper work to ſanctifie the Elect, and ſo to work holineſs upon the ſpirits of men, by ſpiritual regeneration.

The Holy Ghoſt is oft-times in Scripture ſignified by { Fire. / Water.

We

We ſhall find it (according to the nature of fire) 1. To illighten us, as the leaſt ſpark of fire lightens it ſelf at leaſt, and may be ſeen in the greateſt darkneſs. 2. To enliven and revive us, fire is the moſt active of all other elements, as having much form, little matter: ſo whatſoever is born of the Spirit, is Spirit; that is, nimble and active, full of life and motion. 1. Mat. 3. 11. Iſa. 4. 4.

This fire of the Spirit muſt be fetcht from heaven, *Lumen de lumine, from the Father of lights, who giveth his Spirit to them that ask it.*

By water, becauſe of its cleanſing, cooling, refreſhing and fructifying vertue and quality. Indeed many are waſhed with the water of baptiſm, that are not waſhed with this water: *Simon Magus*, of whom it is ſaid, *Fontem quidem lotus, ſed non in pectore mundus.* 2. Ezek. 36. 25. Joh. 3. 5.

Let us ever ſay with the woman of *Samaria* (But with more ſenſibleneſs than ſhe did) *Lord, ever give us of this water:* then ſhall we be clean, and fit for the holy *Jeruſalem.*

He is ſaid to *proceed from the Father and the Son*, to ſhew the Eſſence and Nature that he is of: for as the ſpirit of man muſt needs be truly of mans nature, and is the moſt formal and eſſential part of man: So, and much more, it muſt be thought of the Spirit of God, upon whom no compoſition falleth. And this in effect is the Apoſtles Argument, *What man knoweth the things of a man, ſave the ſpirit of man which is in him? Even ſo the things of God knoweth no man, but the Spirit of God.* That is, none knoweth the things of God, but the Spirit of God who is in him, and of his own Eſſence and Nature. Joh. 15. 26. 1 Cor. 2. 11.

That was a ſweet promiſe, *I will pour out my Spirit upon all fleſh.* The beſt thing upon the beſt. What can God do more for his people? This is to give them all good things in one, ſo many are the benefits we receive by the Spirit. Joel 2. 28. Eph. 5. 9.

Delicata res eſt Spiritus Dei, therefore we muſt obſerve and obey his motions: We ſhould lay our ſelves (as inſtruments) open to the Spirits touch, ſubmitting to his diſcipline as *Paul* did, who ſaid, *I live, yet not I, but Chriſt liveth in me, and the life which I now live in the fleſh, I live by the faith of the Son of God, who loved me, and gave himſelf for me.* Which requires a great deal of ſelf-denial. Gal. 2. 20.

Serpents (they ſay) can do no hurt in water; no more can that old Serpent where the holy Spirit dwells.

This is the Inſtructer which teacheth us, the Spirit of life which quickens us, the Advocate which ſpeaks in us, the Comforter which relieves us, and the everlaſting Fountain and Spirit of truth, from whom all truth and celeſtial riches do flow unto us.

Your Father which is in heaven, will give good things to them that ask him. Mat. 7. 11.
Your heavenly Father will give the Holy Spirit to them that ask him. Luke 11. 13.
Grieve not the Holy Spirit of God, whereby ye are ſealed unto the day of redemption. Eph. 4. 30.

De Sacrâ Scripturâ.

I Will not ſtand to ſearch how ancient Writing is, wherein ſome have loſt time and labour. I know that many do make God the firſt immediate Author of it, and do affirm, that the firſt Scripture that ever was, was Gods writing of the Law in two Tables. But becauſe we find that *Moſes* wrote all the Word of the Lord, and *Joſephus* doth report a tradition of the *Hebrews* for writing and graving before the flood, I hold it probable that both Scripture and Sculpture are as ancient as the Old World. However we ſee the care that God hath taken for the publiſhing of his Will to the Church, which he hath done both ſufficiently, that we need no more know- Exod. 24.

knowledge for eternal life, than what is contained in Scripture; and so clearly, that the Word giveth understanding to the simple.

Scripture is twofold, { 1. Inward, called *Scriptura Cordis.* 2. Outward, called *Scriptura Testimonij.*

1. The inward Scripture of the heart, is that which the Spirit of God immediately writeth in the fleshly tables of the hearts of all the Sons of God, and by this all that are to be saved are taught of God, *Jer.*31.33. *Hebr.*8.10. 2 *Cor.*3.3.

2. The outward Scripture of the Testimony, is that which was inspired by the Holy Ghost, and committed to writing by the Prophets, Apostles and Evangelists, to preserve and transmit sound and saving doctrine by their pens, to all Posterity. Of this latter *Moses* was the first writer in the world, as may be proved by the Evangelist, *Luke* 24.27.

Hence we conclude, that our Religion grounded in these writings is the old Religion, even as old as the day of mans creation and fall, whereas all other Religions are but of yesterday; nay, the gods themselves worshipped by Heathens and Turks, were long after the time of *Abraham.*

Appellatur ab Arminio Instrumentum Religionis.

There is no Question more worthy satisfaction in Divinity, than that which enquireth into the Authority of Scripture; 1. For all Religion depends upon it, and wavering in this principle openeth a wide door to deadly Epicurisme, Deviliſh Atheism, and all contempt of Religion and Justice. 2. If the heart be not perswaded that the Scriptures be of God, it will easily reject hearing, reading, practise, and all the means of salvation. 3. The doubting of this cutteth off all faith, and the comfort and strength of faith; for a man must first believe Gods Word to be true, before he can believe it to be true to him; and what comfort in temptation, without the Sword of the Spirit? or what peace in terrour of Conscience without the Word, which is the Well of salvation? 4. The doubting of this cuts off all self-denial, mortification and sound repentance; for who will abandon his carnal delights and pleasures, and undertake the strict course of godliness, that doth doubt whether the Scriptures be the Word of God or not?

Rom. 14.23.

Titubabit fides, si Scripturarum vacillat authoritas. Aug.

But it is clear that the Scriptures are the Word of God. 1. The Lord professeth them to be his own words, *Isa.* 55. 11. *Mic.*2.7. 2. The Prophets begin with the Word of the Lord, and the Apostles, 1 *Cor.* 11.23. 3. The matter of the Scriptures, they treat of the great works of the eternal God, as Creation, Providence, justice and mercy both temporal and eternal, *&c.* Speaking of great mysteries, above the reach of humane wisdom; yea, of things contrary to natural wisdom. Searching the heart, and discovering the thoughts, *Hebr.* 4. 12. And containing most ample and large promises of a blessed and eternal happiness by faith in the *Messiah*; which Covenant none could make or can make good, but only God himself, blessed for ever. 4. Concerning the Instruments and pen-men of Scripture; Their extraordinary calling, infallible assistance, 1 *Pet.*1.11. unblameable conversation, 2 *Pet.*2.21. sincerity and uprightness in writing, sparing neither others, nor themselves, their stile, together with their joint-consent and harmony, shews they were guided by one and the same Spirit of God. 5. The divine properties of the Scriptures, *viz.* Antiquity, admirable perfection, *Psal.* 19. 2 *Tim.*3.17. Certainty of the truth; the strong and perpetual opposition of the Devil and the wicked world against them, above all writings, *Jerem.* 36. 23. And Gods powerful and watchful preservation of them notwithstanding, 2 *Chron.* 34. 15. *Jerem.* 36.28. and in history at large: in all which divine properties, the Scriptures carry expresse foot-steps of God himself, above all the writings in the world. 6. The powerfulness of the Scriptures; for by them men are led unto God, *Psal.* 19. 8. they do directly work upon the spirits and souls of men in all their faculties, *Act.*26.18. *Heb.* 4.12. 2 *Cor.*10.4. They carry a mighty power to convert and save, *Psal.*19. *Rom.*1.16. 2 *Tim.*3.15. And where it converteth not, it is powerful to convince, harden, confound

Amongst us, *Stephen Langton* Arch-bishop of *Canterbury*, first divided the Bible into Chapters, in such sort as we now account them: *Robert Stephens* into Verses: *Goodw. Catal. pag.*109. But not much commended by *Scultetus*, who saith. *Imperitissimè plerumque dissecant.*

and

and secretly to slay, not in it self, but by accident, 2 *Cor.* 2. 15, 16, *&c.* Now whatsoever carrieth with it such a divine power and efficacy, must needs be from God. 7. The Scriptures have many strong Testimonies: 1. The whole Church of God hath ever witnessed to them. 2. Innumerable Martyrs have sealed the truth with their blood, *Rev.* 12. 11. 3. Heathens and Gentiles have borrowed a number of Stories out of the Scriptures, which argueth that they were in their consciences convinced of the truth and authority of them. 4. The sensible experience of believers, who have found the divine effects of the Word in themselves, *John* 9. 25. 5. The testimony of Gods blessed Spirit (without which all other perswasions are flat and fruitless) confirming the truth which himself hath inspired in every believing heart. Add unto all, how every part of Scripture setteth up and magnifieth the true God, it is all from him, and therefore it is all for him.

This serves therefore to the eviction of the *Jew*, that asks for signs; vanquishing of *Dives*, that would send the dead; condemning of Antichrist, that requires miracles; and quelling of the *Anabaptist*, that expects revelations.

In sacrâ Scripturâ non solum bonitas est, quod præcipitur; & falsitas quod promittitur; sed etiam veritas est, quod dicitur. Hugo.

Dixit Julianus Apostata, vidi, legi, contempsi; cui Basilius, vidisti, legisti, non intellexisti; si intellexisses, non contempsisses.

Authoritas & certitudo Scripturæ consistit, 1. *In narrationis solius veracitati, ejusque enuntiatione, de rebus præteritis, præsentibus & futuris.* 2. *In potestate mandatorum & prohibitionum. Hinc pendet a Deo Authore præcipuo, tum quia verax, citra falsitatis suspicionem; & quia potestatem habet irrefragabilem.*

All the Scriptures teach nothing else (saith *Augustine*) but that we must love our Neighbour for God, and God for himself. *Nihil præcipit nisi charitatem, nec culpat nisi cupiditatem*, It forbids nothing but lust, it enjoyns nothing but love; for without love there is no faith, and without faith all our righteousness is sin. *Aug.*

Scriptura non obligat { 1. *Ad credendum.* 2. *Ad obediendum.*

Hæc obligatio nullâ externâ authoritate auferri potest. The Scriptures are *verba vivenda*, purposely composed to promote piety in the world.

All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness. For whatsoever things were written aforetime, were written for our learning, that we through patience and comfort of the Scriptures might have hope. To do erre, not knowing the Scriptures. Search the Scriptures, for in them ye think ye have eternal life, and they are they which testifie of me. Mighty in the Scriptures.

2 Tim 3.16. Rom 15.4. Mat. 22.29. Joh. 5.39. Act. 18.24.

Of the old and new Testament.

Some Atheistical spirits would make the holy Bible a Bable, but let such take heed it prove not to them a *Babel*, their confusion.

Major fuit cura Cæsari libellorum quàm Purpuræ. *Julius Cæsar* being forced to swim for his life, held his Commentaries in one hand above water, and swam to land with the other. How infinitely more are we to value this Book of books, being the fouls Promptuary.

The whole Bible is distributed into the old and new Testament. In the old Testament we have the Gospel vailed, under promises, prophecies and Types. But in the Books of the new Testament, we have the Gospel revealed, the Lord delineating to us the New Covenant of Grace in Christ, unveiled, and actually exhibited and performed; Christ being the body and substance of all those ancient types and shadows.

Gods

Gods Covenant with man in Chriſt, is repreſented to us in holy Scripture principally two ways;

1. As Promiſed, fore-prophecied and typified, in Chriſt to be manifeſted afterwards in the fleſh. Hence called *the Covenant of promiſe*, Eph. 2. 12. and covenants, becauſe of the ſeveral publications of the Covenant, with more and more Augmentations, in ſeveral points or Periods of time. Thus the Covenant is made known in all the books of Scripture, before Chriſts coming; called *the old Teſtament or Covenant*, Heb. 8. 13. 2 Cor. 3. 14.

2. As performed, fulfilled and actually accompliſhed, in Chriſt already come and manifeſted in our fleſh, in fulneſs of time. And thus the Covenant is moſt clearly and fully unveiled to us, in all the Books of Scripture written ſince Chriſts coming; which are therefore ſtiled *the new Covenant*, or *the new Teſtament*, Heb. 8. 8. Mat. 26. 28. Heb. 9. 15.

The new Teſtament is better than the old, not in regard of the ſubſtance, the ſubſtance of both is one, which is Chriſt Jeſus; but in reſpect of divers circumſtances: For, 1. The Old Teſtament did but ſhadow out things to come: the New Teſtament makes a gift and exhibition of them. So that as the body is better than the ſhadow; ſo is the New Teſtament than the Old. 2. That was dark and obſcure, this plain and perſpicuous. 3. This hath fewer, more lively and eaſie Sacraments. 4. That was temporal, and therefore not ratified with an Oath; this is eternal, and laſteth for ever: for the which cauſe it was confirmed with an Oath. 5. The Mediatour or Surety of that was *Moſes*; the Surety of this is Chriſt.

Col. 2. 17.

In compariſon then with the ſtate of the Old Teſtament, how much more obliged are we to God, who live in the times of the New, in reſpect of the clear Revelation of Grace and Life untous? The Prophets of the Old Teſtament, they were as a *ſound*; *John Baptiſt*, Chriſts immediate fore-runner, was a *voyce*, he is called ſo; but it is Chriſt, and he only who is the Word, diſtinctly and fully ſignifying to us the Will of God concerning our ſalvation. God ſpake with *Moſes* at the door of the Tabernacle, but now he leadeth his Spouſe into the Preſence-Chamber: The Old Teſtament-Chriſtians ſaw through a veil, but now the Curtain is drawn; with them it was the dawning of the day, with us it is full Noon: Oh that we would praiſe the Lord for his ineſtimable goodneſs to us, upon whom the glorious light of the Goſpel ſhineth.

2 Cor. 3. 14, 18 Mat. 13. 16, 17

The vail remaineth untaken away, in reading of the Old Teſtament. But we all, with open face behold as in a glaſs the glory of the Lord. Bleſſed are your eyes, for they ſee; and your ears, for they hear. For verily I ſay unto you, That many Prophets, and righteous men, have deſired to ſee thoſe things which ye ſee, and have not ſeen them: and to hear thoſe things which ye hear, and have not heard them.

Of Scripture-Interpretation.

Greg. *Ratio divina in medullâ non in ſuperficie.* Tert.

Rogo, non verbum ex verbo, ſed ſenſum ex ſenſu transferte; quia plerunque dum propriis ac verborum attenditur, ſenſuum virtus amittitur. Greg. Epiſt. ad Ariſtobolum.

That is a falſe Expoſition, which is

1. *Præter fundamentum veritatis*, when it agrees not with the place treated of, but is ἀνεπιδόκητον, *aliena à propoſito*.
2. *Præter fundamentum ſalutis*, when it is not only beſide the verity, but beſide the foundation *Chriſt*.
3. *Circa fundamentum ſalutis*, when it weakneth the foundation.

4. *Contra*

4. *Contra fundamentum ſalutis*, when it raſeth the foundation, not keeping to the head Chriſt.

True interpretation, is that which is *ſuper fundamentum*, upon the foundation. Hence the Jewiſh Doctors were called בונים builders, becauſe they were bound to build upon the foundation. *Ædificantes.*

That there are no real (though ſeeming) contradictions, *Epiphanius* doth illuſtrate by this compariſon. When a man is drawing water out of a deep Well, with two veſſels of a different metal; the water (if a man look into the Well as it is coming up) will ſeem to be of a different colour; but as it comes nearer and nearer to him, the diverſity of colours vaniſheth, and the water in both veſſels appears to be of one colour; and when we taſte it, it hath the ſame reliſh. So although at firſt ſight there may ſeem to be ſome contradiction in the holy Scriptures, yet when we better conſider of it, we ſhall find no contrariety at all, but a perfect harmony. *Epiphan.*

The Scriptures are difficult,

1. In reſpect of ſeeming Contradictions.
2. Becauſe clothed with dark Phraſes, Parables, &c.
3. Becauſe of Prophecies to come, not yet fulfilled.
4. Becauſe of ſome places in the Old Teſtament quoted in the New, either not to be found, or not in that ſenſe.
5. Becauſe of different acceptations of one and the ſame word.

The reaſon of this obſcurity is,

1. To humble proud man, that thinks to know *Omne ſcibile.*
2. To put a difference between Earth and Heaven.
3. To make us painful.
4. To ſhew what need we have of the Miniſtery. No man is αὐτοδίδακτος in heavenly literature: Well ſaith one, *He that here is Scholar to himſelf, hath a Fool to his Maſter.* Act. 8. 30, 31.

Helps to underſtand the Scripture,
1. Pray.
2. Read reverently.
3. Practiſe what we know.

One ſaid, The way to underſtand the difficulty in *Pauls* Epiſtle to the *Romans*, *ad cap.* 12. was to practiſe the plain precepts, from thence *uſque ad finem.* *Nunquam Pauli ſenſum ingrediere, niſi Pauli ſpiritum imbiberis.* Bern.

It is ſaid, that *Origen* was the firſt that wrote Commentaries upon the holy Scripture.

The Inditer of Scripture, is the beſt Expoſitor thereof; for he knows four things, which no man attains to know:

Viz.
1. The myſteries of Heaven.
2. The perfection of the Laws of Nature.
3. The ſecrets of the heart of man.
4. The future ſucceſſion of Ages.

No prophecy of Scripture is of any private interpretation. 2 Pet. 1. 20.

Of Gods Fore-knowledge, and Decree.

Præscientia.

Præscientia Dei est cognoscitiva, non effectiva.. Greg.

Non est causa futurorum eventuum: Pro hoc dictissimè & satis ample argumentatur Origen. in Genes.

Prescience or Foreknowledge in God is to be considered { Largely, or Strictly.

In the former sense, it notes the whole act of Preordination; in the latter, the Knowledge of God preceding in order the appointment to the end.

And thus by the Schoolmen it is distributed into { Absolute, and Special.

The first is that, by which God from eternity doth know all things simply and absolutely. The latter is that, by which God not only knoweth the Elect, as he knoweth other things; but acknowledgeth them for his, and loves them above all others: This is called the Knowledge of approbation.

Consider it now in the former sense, that is, as absolute Foreknowledge; And there is difference between Providence, Predestination and Prescience: for, Providence reacheth to all that God would do; Predestination only to the counsel of God about reasonable creatures; but Prescience reacheth unto all things, to be done either by God or any other, and so to Sins.

Now we are not able to express the manner of this divine knowledge, unless it be by way of negation, that is, by denying to God those ways of knowledge, which are in the creatures, and do note imperfection. For God doth not know things, 1. By sense; These things are spoken of God metaphorically, or by an Anthropopathy. 2. Nor by opinion or conjecture; for that is neither certain nor evident. 3. Nor by faith; for that comes by relation and report of others. 4. Nor by Art; for that must be by defining, dividing, compounding, comparing, reasoning, &c. 5. Nor successively; for God knows all things in one view, and not one after another. 6. But by his Essence, by a way more excellent above all Men and Angels; by a knowledge most true, certain, evident and perfect.

Isa. 41. 21, 22, 23.

Isa. 42. 9.

Produce your cause, saith the Lord, bring forth your strong reasons, saith the King of Jacob. Let them bring them forth, and shew us what shall happen: let them shew the former things what they be, that we may consider them, and know the latter end of them, or declare us things for to come. Shew the things that are to come hereafter, that we may know that ye are gods. Behold, the former things are come to pass, and new things do I declare: before they spring forth, I tell you of them.

Decretum.

Zech. 6. Divinum consilium dum devitatur, impletur. Greg.

Gods Decree is both unsearchable and inevitable, compared to mountains of brass, which the Poets hammer'd at in their *Inelectabile fatum*, as they called it.

Gods decrees lie hid, till they come to execution: They run as a river under ground, till they break out and shew themselves. Only when he hath once signified his will, then we understand it, which before lay hid from us; that is, (to use the Prophets phrase) when the chariots come out from between the mountains of brass, when the event declareth what was the immutable Decree of God.

The Decree of God, is so far from calling us off from, that it obligeth us to the use of all due means.

For

For the life of the body; The abſoluteneſs and irrevocability of Gods decrees concerning the number of our days, doth not diſengage us from the uſe of meats and ſecond helps, for the continuance and lengthening of them. Man muſt not ſay, God hath decreed how long I ſhall live, therefore I need not take any care of my life; this were to reſiſt the Command of God, while we think we ſubmit to his Decree: whereas indeed all the commands of God are ſubordinate and miniſterial to the fulfilling of his decrees. Will any man ſay, God hath determined my days, which I cannot paſs; therefore when I am hungry, I will not eat; when I am ſick, I will not take phyſick nor uſe medicines? When Satan tempted Chriſt to throw himſelf down from the pinacle of the Temple, he anſwers, *Thou ſhalt not tempt the Lord thy God.* 1. *Hominum cogitationes ſunt Dei tentationes.*

And then much more in reference to ſpiritual and eternal life. Some will ſay, God hath made a Decree which cannot paſs, who ſhall be ſaved, and who damned; therefore what need we uſe the means of ſalvation? what need we avoid the ways of damnation? But remember, the ſame word bids us *depart from iniquity*, which ſaith, *The foundation of God ſtandeth ſure, and he knoweth who are his.* 'Tis as much our duty to give all diligence to make our calling and election ſure, as it is to believe that the election and calling of God are ſure. 2. 2 Tim. 2. 19.

It is our part to ſay *Amen* to Gods *Amen*, and to put our *Fiat* and *Placet* to his; ſaying in every thing, *The will of the Lord be done.*

Thy judgments are a great deep. The counſel of the Lord ſtandeth for ever, the thoughts of his heart to all generations. Pſal. 36 6. Pſal. 33. 11.

De Creatione.

Creatio eſt actio Dei externa, quæ in principio temporis, ſine ullius rei præſtitæ materiæ, mundum produxit ſolo voluntatis ſuæ imperio, ad nominis ſui gloriam. Wendelinus. Picus Mir. and.

WHat God did, or how he imployed himſelf before the Creation, is a Sea, over which no ſhip hath ſailed, a Mine, into which no ſpade hath delved, an Abyſs, into which no bucket hath dived. Our ſight is too tender to behold this Sun.

Wiſely and well ſaid that Italian: *Philoſophy ſeeks after truth, Divinity only finds it, Religion improves it.*

Whatever therefore the Chaldæan and Egyptian Aſtronomers, or ſome other natural Philoſophers, have fancied of the Worlds eternity, or at leaſt for the firſt matter of it to be coeternal with the Creator: We will look upon it as an error repugnant both to true Religion and right reaſon; and will take the truth which is contrary to it (though not for a Maxim in Philoſophy, yet) for an Article of Faith.

Auſer Argumenta, ubi Fides quæritur: I believe, and that's enough, though I cannot prove Principles.

Ariſtotle held, That the world was eternal: *Plato*, That God made the heavens and Angels, but the Angels made the bodies of men and beaſts; and that there was præexiſtent matter, or *materia prima*. And thus profeſſing themſelves to be wiſe, they became fools. But [*In principio creavit Deus*——] decides all doubts. *Plus apud me valent illa quinque verba:* In principio creavit Deus cœlum & terram, *quàm omnia Ariſtotelis cæterorumque Philoſophorum argumenta, quibus docent mundum carere initio.* Eraſ. Epiſt. Pellicano. l. 19.

A Picture of *Apelles* making, would be in great requeſt: The World is the glorious workmanſhip of God Almighty, therefore to be admired of us all. We ſee what a goodly coat the Earth hath; *Solomon* in all his royalty was not ſo clothed as it: We ſee the Sun in the Firmament, the Moon, the Stars, God Almighty his candles; the Birds of the Air, the Beaſts of the Field, Fiſhes of the Sea. The Gentiles had no book but this to look upon, yet it left them without excuſe.

But though the World be a worthy work, yet let us not admire it too much: As there was a time when it was ſet up: ſo there is a time when it ſhall be pulled down. The Diſciples ſtood gazing on the Temple, wondring at the workmanſhip of it; but Chriſt told them, that *one ſtone ſhould not be left upon another*: So the time ſhall come (as S. *Peter* ſpeaketh) when *the whole world ſhall paſs away with a*

noiſe. The World was made in time, hath continued in time, and ſhall end in time.

Here let me inſert a word concerning that of the Apoſtle, *Rom.* 8. 20, 21. *For the creature was made ſubject to vanity — But it ſhall be delivered from the bondage of corruption.*

The creature is defiled by mans ſin, and muſt therefore be purged by the fire of the laſt day: as the veſſels that held the ſin-offering, were purged by the fire of the Sanctuary.

The creature is ſaid to be ſubject to vanity, and bondage of corruption: 1. As corruptible. 2. As teachers of men. 3. As they are inſtruments of mans puniſhment. 4. As they are forced to ſerve wicked mens turns and uſes, who have no peace with the creature, and ſhould have no ſervice from them.

The vanity of the creatures is not natural, but accidental by ſin; which though it be expiate by the blood of Chriſt, yet the creature ſhall not be freed, till ſin be taken out of the nature of things. Sin hath involved the creature under the curſe, and makes it to groan; not the ſin of it, but of us.

The manner how the creature ſhall be reſtored, is difficult to determine. There are three opinions:

1. The firſt opinion holdeth, That this earth and viſible heaven, even the whole nature of theſe things, ſhall periſh. This heaven and earth being appointed by God to be the habitation of man, while he is *Viator*; and therefore that there ſhall be no need of it, when he ſhall be *Comprehenſor*.

2. The ſecond opinion is, That ſome of the creatures ſhall be aboliſhed, and ſome reſtored: The heavens and the elements to remain, the reſt to periſh.

3. The third opinion, That all creatures ſhall be reſtored, remembring that we ſpeak not of reaſonable creatures, nor of the Heaven of heavens.

The two firſt opinions ſeem unlikely; the third is moſt probable, if the reſtoring be only to ſome ſingulars of all kinds. But it is not ſafe walking in the dark, without a light. We know not how it ſhall be; but this we may be ſure of, that all things ſhall be moſt wiſely and excellently brought to paſt.

The leaſt and meaneſt of Gods creatures, ſerve to ſet forth the glory of him their Creator, and may be in their places ſome way or other uſeful to man. For ſuch *Muſick as is* in Muſick, every prick, and quaver, and reſt, do ſerve in their order to commend the cunning of the Artiſt, and to delight the ear of the hearer, as well as the more perfect notes; So the leaſt and meaneſt of the creatures, were at firſt filled with ſo much goodneſs, as might not only declare the glory of God, but in their places miniſter content to the mind of man.

Gen. 1. 1. Heb. 11. 3. Pſal. 145. 10. *In the beginning God created the heaven and the earth. Through faith we underſtand that the worlds were framed by the word of God; ſo that things which do appear were not made of things which do appear. All thy works ſhall praiſe thee, O Lord.*

Of Light and Darkneſs.

Lux.

Calv. *Sit qualitas ea poris lucidi, quæ & ipſum lucidum eſt, & alia illuminat, atque ita ens quoddam ſit ſubſtantiæ ſed accidens, ſeu affectio corporis.*

Light was that bright quality immediately created by God, and inherent in ſome meet ſubject. Or the firſt day, which God could make without means, as *Calvin* well obſerveth.

This Light was the firſt ornament of the viſible world, and ſo is ſtill of the hidden man of the heart, the new creature. The firſt thing in *Pauls* commiſſion, was to open mens eyes, and to turn them from darkneſs to light; To dart ſuch a ſaving light into

into the ſoul, as might illighten both organ and object: So as that they who erſt were darkneſs, are now light in the Lord, and do preach forth the praiſes of him, who hath called them out of darkneſs, into his marvellous light.

Light is not a body, nor (as ſome will have it) a ſubſtance, but an accident. The truth is, no man can tell what it is, of any certainty: An admirable creature it is, ſurely a divine and heavenly thing, than which nothing is more deſirable, nothing more profitable. *Non conſtat de lumine neque; quid ſit naturâ lucis.*

There are two excellent uſes of Light:

1. To refreſh men, by the ſight of the earth, and the things thereon. *Truly, the light is ſweet, and a pleaſant thing for the eyes to behold the Sun.*
2. To ſet us upon ſerious employments. *Man goeth forth unto his work, and to his labour until the evening.*

It is called *the wings of the morning*, becauſe it diffuſeth in an inſtant the whole Welkin over.

In a word, The moſt noble among inanimate creatures, is Light.

Tenebræ.

As Light is the moſt noble among inanimate creatures, ſo the contrary to it, Darkneſs, is a defect and deformity.

The darkneſs mentioned, *Gen.*1.2. which covered that confuſed heap, God created not, for it was but the want of light.

The darkneſs in *Egypt* was extraordinary, *Exod.*10. when God did ſo thicken the Air, that they might take notice of it, not only by the eye, but by the hand; when they could rather feel than ſee what was next unto them: ſo that for three days ſpace they ſtirred not from their places. So was it alſo that in *Judea*, at Chriſts ſuffering, *Mat.*27.45. This darkneſs ſome think was univerſal, not onely over all the land of *Jury*, but over the whole earth; and ſo the Text may be rendred, ἐπὶ πᾶσαν τὴν γῆν. *Tiberius*, ſay they, was ſenſible of it at *Rome*. *Dionyſius* writes to *Polycarpus*, that they had it in *Egypt*. And it ſhould ſeem that the great Aſtronomer *Ptolomy* was ſo amazed at it, that he pronounced, *Either Nature now determineth, or the God of Nature ſuffereth.* *Sol ita ſeſe affectum illum miſerandum, quem ſine rubore & fronte Judæi irrident*, ſaith *Arretius*. The Sun hid his head in a mantle of black, as aſhamed to behold thoſe baſe indignities done to the *Sun of righteouſneſs*, by the ſons of men. *Arret.*

Darkneſs is either { Natural, / Metaphorical.

Darkneſs of Nature (properly and literally ſo called) is the abſence of Light; when the Sun taketh its leave of our horizon, and all things are enveloped in the ſable mantle of the night; then we juſtly ſay it is dark. 1.

Darkneſs uſed in a borrowed ſenſe, ſerveth in Scripture to repreſent a ſtate,

1. Of ignorance in divine matters, when the mind is deſtitute of ſpiritual knowledge, unacquainted with the myſteries of ſalvation. Luk.1.77. Eph.5.8.
2. Of miſery, and that of all ſorts, { Temporal, / Spiritual, / Eternal. Pſal.107.10. Iſa.50.10. Mat.22.13.
3. Of iniquity: In this reſpect it is, that the power of ſin ruling in mens hearts, is called *The power of darkneſs*. The works of ſin which they act in their lives, are called *The works of darkneſs*. And eſpecially, ſhameful enormities, ſuch as *rioting and drunkenneſs*, &c. Col.1.13. Eph.5.11. Rom.13.12,13.

To ſay, that God dwelt in darkneſs, till he had created light, were a devilish ſarcaſme of the *Manichees*; for God is light it ſelf, and the Father of lights; and ever was a Heaven to himſelf, ere ever the mountains were brought forth, or ever he had formed the earth and the world, even from everlaſting to everlaſting, being God.

Hell

Hell is called *utter darkneſs*, being an expulſion from the bleſſed preſence of God, who is *mentium lumen*.

Gen.1.3,4. 2 Cor.4.6. *And God ſaid, Let there be light; and there was light.—— And God divided the light from the darkneſs. God who commanded the light to ſhine out of darkneſs, hath ſhined in our hearts, to give the light of the knowledge of the glory of God, in the face of Jeſus Chriſt.*

Of Night and Day.

Night.

לילה

Pſ.104.20,21. Night is ſo called in Hebrew, from the yelling of wild beaſts therein; according to that of the Pſalmiſt, *Thou makeſt darkneſs, and it is night, wherein all the beaſts of the forreſt do creep forth; the young lyons roar after their prey.* In Greek, Νὺξ, quaſi νὴ πίνων. *Varro.* *à pungendo, quia ad ſomnum pungit.* Or of νύσσω, *to ſtrike*; to which the Latine anſwers, *Nox, à nocendo.* Some ſay, of an Hebrew word which ſignifies *to reſt*, becauſe men take their eaſe and ſleep then: So the Pſalmiſt, *Man goeth forth unto his work, and to his labour until the evening.* It is a time of ſilence, and fit for deſigne; ſo ſings the Poet,

verſ.23.

Ovid.Met.4. *——— Statuunt ſub nocte ſilenti,*
Fallere cuſtodes, foribuſque excedere tentant.

Mark 13.35. The *Jewes* divided the Night into four watches; 1. Even. 2. Midnight. 3. Cock-crowing. 4. The Morning.

Godw.Antiq. The *Romans* divided their Night into ten parts, *viz.*

1. *Crepuſculum*, The dusk of the evening.
2. *Prima fax*, Candle-tinning.
3. *Veſper*, The night.
4. *Concubium*, Bed-time.
5. *Nox intempeſta*, The firſt ſleep.
6. *Ad mediam noctem*, Towards Midnight.
7. *Media nox*, Midnight.
9. *De media nocte*, A little after Midnight.
9. *Gallicinium*, Cock-crowing.
10. *Conticinium*, All the time from Cock-crowing, to the Break of day.

Gen.1.5. Pſal.63.5. Pſal.16.7. Pſal.42.8. Pſal.119.55. *The darkneſs God called Night. O God, I remember thee upon my bed, and meditate on thee in the night-watches. My reins inſtruct me in the night-ſeaſons. The Lord will command his loving kindneſs in the day-time, and in the night his ſong ſhall be with me, and my prayer unto the God of my life. I have remembred thy name, O Lord, in the night, and have kept thy law.*

Day.

As Night is the time of the Suns abſence from our Hemiſphere; ſo Day is the time of the Suns preſence therein. They both contain one whole revolution of the Suns motion to the ſame point of the Meridian, in the twenty four hours.

Day is { Natural. / Artificial

The

The former consisteth of twenty four houres, which is measured most usually, from the Sun-rising to the Sun-rising; or from the Sun-setting to the Sun-setting. The latter is from Morning till Night, which is the time of light, measured out to twelve houres, which were not more nor fewer, but longer or shorter, according to the different proportion of the Days in Summer and Winter; which is measured from the Sun-rising to the Sun-setting: Which division was in use both with the *Jews* and *Romans*. Exod. 12. 29. with Numb. 3. 13. Joh. 11. 9. Mat. 20.

The *Romans* divided their Day into six parts, *viz.* Godw. Antiq.

1. *Diluculum*, The break of day.
2. *Mane*, The full morning.
3. *Ad meridiem*, The forenoon.
4. *Meridies, quasi medidies*, Mid-day; or *quasi merus dies*, perfect day, Noon.
5. *Demeridie*, Afternoon.
6. *Solis occasus*, Sun-set.

Day hath its name in Hebrew, from the noise and hurry that is therein. In Greek ἡμέρα, of ἥμερος, gentle, or tame, because it is appointed for tame creatures: Or of ἱμείρω, *I desire*, because it is to be desired. In Latine *Dies, à Deo*, as a divine thing: *vel à Dio, id est, Cœlo, & Sole: vel à dividendo, quod disjungat lucem à tenebris.* Zanch.

Evening separates by darkness, Morning by light: So the one disjoyns day from night, the other night from day.

In this vicissitude of Light and Darkness, much of Gods wisdom and goodness is to be seen: And we ought not to turn the day into night, nor night into day, without some very special and urgent occasion.

And God called the light, Day. Day unto day uttereth speech, and night unto night sheweth knowledge. Seven times a day do I praise thee, because of thy righteous judgments. Gen. 1. 5. Psal. 19. 2. Ps. 119. 164.

Of the Visible Heavens.

HEaven is a building of three stories; The first is the Air and the Clouds up to the Moon. The second reacheth all the Planets and Stars. The third is called, the Heaven of Heavens, the place of Gods most glorious residence, who filleth Heaven and Earth. *Triplex est cœlum, cœlum, sidereum, ac aliud his superius, invisibile & divinum.* Dam. l. 2. de Orthodox. fide.

The Apostle reduceth them to { Visible, & Invisible. } Col. 1. 16.

The Visible Heavens are two, { Starry; & Airy. }

1. The Starry Heaven, is that vast expanse region where the Stars have their motion. Here are the Sun and the Moon, those great lights; the infinite number of Stars of unconceivable magnitude and motion, which we see, and we see not. This (according to the doctrine of Astronomers) is distinguished into several Orbs and Spheres, in seven of which seven special Stars are said to move, and all the rest to be fixed in the eighth.

The Apostle *Jude* seems to give a hint of those Planetical Orbs (*Jud. v. 13.*) where he justly reproacheth unsetled spirits, by the name of *wandring stars* or *planets, to whom is reserved the blackness of darkness for ever.*

Of this speaks *Moses*, calling it, *The firmament of the heaven.* And in *Joshua's* time, *the Sun stood still in the midst of heaven.* And *David, When I consider thy heavens, the work of thy fingers, the moon, and the stars which thou hast ordained.* Gen. 1. 14. Josh. 10. 13. Psal. 8. 3.

And

Psal.19.1. And again, *The heavens declare the glory of God, and the firmament sheweth his handy-work.*

2. The Airy heaven, is the Air with all her regions, reaching up to the Moon; herein are Winds, Clouds, Meteors, &c.

Job 26. 7 *Super manet; quod juxta communem opinionem intelligi debet. Vulgo enim totum spatium à terra usque ad talum vacuum putatur, quum plenum aëre sit.* This is called by *Job*, the *empty place*; *He stretcheth out the north over the empty place.* Not that the Air is indeed empty; there is no vacuity, no empty place in nature: Nature will put it self into strange courses to avoid a vacuity; Water will ascend, to avoid vacuity; and it will not descend, to avoid vacuity.

But though the Air be not empty or void, taking *emptiness* strictly and Philosophically, (for every place hath its filling) yet as *emptiness* is taken largely and vulgarly, so the Air may be called an empty place: For as when we come into a room where there is no artificial furniture, we say it is an empty room; so the space between us and the Heavens, in a vulgar sense, is an empty place.

Gen. 8. 2. Gen. 19. 24. Psal. 8. 8. Mat. 6. 26. Of this speaks Scripture, when it saith, *The windows of heaven, the rain from heaven. The Lord rained brimstone and fire out of heaven*; It is very probable from the upper region of the air, where Meteors be. So the birds of the air are called *the fowls of heaven.*

Of the Invisible Heavens.

Eph. 4. 10. The Invisible Heaven, is that place whither Christ ascended, far above all aspectable Heavens. Called the *Third Heaven*, the seat of the blessed Saints, of the elect Angels, and happy souls which are dead in the Lord; also *Abrahams bosom.*

1 King. 8. 27. Yet this is not the place of Gods Essence or infinite Substance, for so the *Heaven of heavens is not able to contain him*; But the place of his presence and glory, not to confine or limit his glory in, but wherein he will make it appear most glorious; as a Prince will have some room to shew his state and magnificence in.

This Heaven is not every where, as the *Lutherans* and some others falsly assert:

1. Because then, it is no longer Gods seat, but God himself: For, whatsoever

Jer. 23. 24. is Omnipresent, must needs be God, as himself proveth: *Do not I fill heaven and earth, saith the Lord?*

2. The Scripture speaketh of it as a limited and confined place, where Gods glory shineth more than in any other place, where Christ promiseth the Thief to be with him in Paradise, he denieth him to be in hell or earth.

1. Here's a ground of comfort, That such a place is made for our rest and habitation, wherein to enjoy fully the blessed and glorious presence of God.

2 Let us contemn these *houses of clay* in comparison, and desirously exchange this temporal for an eternal and blessed condition. 1. Why should we prefer such base Cottages, before so Princely a Court? Why should we strive for Earth, and lose the third Heaven? Why should we grieve to leave a Prison, for the Palace of God himself? 2. Christ is there, to be with whom is best of all.

3. Yes, let us learn contentation with our present estate, whatever it is, and bear afflictions patiently: We are now unknown in a strange countrey, but we shall come home to our own inheritance, where we shall be known and well entertained: *Paul* pronounceth his afflictions light, when he weighed them with that weight of Glory, and looked on things not seen.

And let us use the means, and hold the way to this blessed place: 1. Promoting Gods glory. 2. Seeking to please him in all things. 3. Beginning heaven upon earth. 4. Studying sanctification, decking our selves with grace, and getting the Wedding-garment, for that Wedding-day; for without Holiness none shall see

1 King. 8. 27. God, in that Presence-chamber of his Glory.

2 Cor. 12. 2. Isa. 63. 15. Luk. 16. 22. Heb. 12. 22. Joh. 14. 2. 2 Cor. 5. 1. Scripture calls this place, *The Heaven of heavens. The third heaven. The habitation of Gods holiness, and of his glory. Abrahams bosome. A city which hath foundations, whose maker and builder is God. Christs Fathers house, in which are many mansions. A building of God, an house not made with hands, eternal in the heaven. The new Jerusalem. The Paradise of God. An holy place, &c.*

De Angelis.

ANgels were created, it is conceived in the beginning, when the Heavens were; for ſaith the Pſalmiſt, *By the word of the Lord were the heavens made, and all the hoſt of them by the breath of his mouth.* And it is likely before Man, by thoſe words, *where waſt thou,—— when the Morning-ſtars ſang together, and all the ſons of God ſhouted for joy?* Pſal. 33. 6. Job 38. 4, 7.

Angels are Spirits of Heaven, reſembling their Creator, as children do their father, both in their ſubſtance, which is incorporeal; and in their excellent properties, Life and immortality, excellency, bleſſedneſs and glory.

They are called { 1. Spirits, *Nomen eſſentiæ.* 2. Angels, *Nomen officii.*

For their number, they are ſaid to be Thouſands, and Ten thouſand thouſands, *Dan.* 7. 10. Myriads, *Heb.* 12. 22. which becauſe of the vaſtneſs of the number, we render innumerable. They are innumerable to us, ſo are our ſins, the hairs of our heads, the ſands of the ſea-ſhore, the ſtars in the firmament,) not to God. Mocdsiy.

The ſuppoſed *Dionyſius* the Senator of *Athens*, ordered the Celeſtial Hierarchy thus: That the firſt degree is given to the Angels of Love, termed *Seraphim*; The ſecond to the Angels of Light, termed *Cherubim*; The third, and ſo the following degrees, to Thrones, Principalities, and the reſt, which are all Angels of power and miniſtration. So that upon this account, the Angels of knowledge and illumination, are placed before the Angels of office and domination. I think ſuch curious brains put all out of order: *Auguſtine* is of a more modeſt ſpirit, *Quomodo ſe habeat beatiſſima illa ac ſuperna Civitas, & quid inter ſe diſtent quatuor illa vocabula*, Col. 1. 16. *dicant qui poſſunt, ſi tamen poſſunt probare quod dicant; Ego me iſthæc ignorare confiteor.* Let the like humility be imitated of us all; *Let no man preſume to underſtand above that which is written*: And there their ſeveral degrees and dignities are only hinted, as well among themſelves, as in regard of the inferior world, and the government thereof. *Niceph. l. 2. cap. 20.* *Ench. ad Laurent. c. 58.*

The wiſdom and knowledge of theſe Spirits is admirable: The Devils know much, *ſcipunt quaſi nulla ſcipuit*; much more do the good Angels: They have *matutinam & veſpertinam ſcientiam*; Their morning-knowledge they have by creation, and a continual contemplation of God; their evening-knowledge they have by obſervation from the creatures, and a diligent inſpection into the Church. Their power alſo is as wonderful. Aug. *Cognitio concreata & acquiſita.* Schoolmen.

Their office is, to miniſter perpetually to God, in obeying his will; unto Chriſt, as the Head of the Church; and are alſo ſent out to miniſter for the good and ſalvation of the Saints for Chriſts ſake.

Not that God needeth them, as Princes need the counſel and aid of their ſubjects: But he maketh uſe of their ſervice about us, 1. For the honour of his Majeſty, and comfort of our infirmity. 2. To make our his love unto us, by employing ſuch noble creatures for our good. 3. To make and maintain love and correſpondency between us and Angels, till we our ſelves come to be like unto them.

The truth is, though they excell in ſtrength, yet do they Gods commandments, hearkening to the voice of his word, which they perform, chearfully, faithfully, diligently, ſpeedily and conſtantly; ever ſtanding before the face of our heavenly Father, and rejoycing more in their names of ſervice, than of honour; of imployment, than preferment; to be called Angels (that is, meſſengers) than Principalities, Thrones, &c. accounting it better to Luk. 10. 36.

do good, than to be great; to diſpenſe Gods benefits, than to enjoy them.

Let us imitate theſe good Spirits, chiefly, 1. In ſubjecting our ſelves to Chriſt, as our Lord and King. This is their *bowing of the knee*, and ours too. 2. In doing the will of God alway chearfully, as they do, and therefore are ſaid to have wings; thus we pray. *Laudant Deum Angeli, adorant & tremunt: tremere dicuntur, non metu formidinis, cum ſint perfectè beati; ſed adminiſtrationis vel obedientiæ affectu*, ſaith *Innocent* 3.

Phil. 2. 9.

Mat. 6. 10.

l. 2. c. 50. de ſacr. Altar. myſter.

> ——*Wiſe, according to the wiſdom of an Angel of God. Bleſs the Lord, ye his Angels that excel in ſtrength, that do his commandments: hearkening unto the voice of his word. Are they not all miniſtring ſpirits, ſent forth to to miniſter for them, who ſhall be heirs of ſalvation?*

2 Sam. 14. 20. Pſal. 103. 20. Heb. 1. 14.

Of the Celeſtial Lights.

Of the Sun.

Sol quaſi ſolus, vel quia ſolus ex omnibus ſideribus eſt tantus; vel quia quum eſt exortus, obſcuratis aliis ſolus apparet. Martinius.

THe Sun is the Prince of Planets, courſing about with incredible ſwiftneſs; ſo ſweet a creature, that *Eudoxus* the Philoſopher profeſſed, that he would be content to be burnt up with the heat of it, ſo he might be admitted to come ſo near it, as to learn the nature of it.

Pſal. 8. Jer. 44.

The Sun is (as it were) a veſſel, whereinto the Lord gathered the Light, which till then was ſcattered in the whole body of the heavens. This *David* beheld with admiration (not adoration, as thoſe Idolaters that worſhipped the Queen of heaven; For that was a witty ſpeech of *Cyril*, They were Ἄθεοι νυκτὸς, Atheiſts by night, who worſhipped the Sun; and Atheiſts by day, who worſhiped the Moon and Stars.) And well he might; for *Chryſoſtom* wondreth at this, That whereas all fire naturally aſcendeth, God hath turned the beams of the Sun toward the earth, making the light thereof to ſtream downwards. This is the Lords own work, and it ought to be wonderful in our eyes.

The Sun hath his name in the Hebrew (שמש) *a ſervant*, as being the ſervant-general of mankind, while he ſhines indifferently upon the evil and the good, imparting to both light and heat.

שמש.

The Sun is called *light* by an excellency: The *Egyptians* call him *Orus* from the Hebrew אור. We are not able to look into the body of the ſhining Sun, *Quia nimium ſenſibile ladit ſenſum.*

Græcè ἥλιος, ab ἕλη, i. e. ſplendere. * Orus. Pſeud. Epid. p. 248.

Furthermore, In this Diſtinguiſher of Time (as Doctor *Brown* terms it) the *Sun*, beſides its glory and other benefits, the artifice of its Maker is much illuſtrated from two conſiderations eſpecially, 1. In its motion, that it moveth at all; for had it ſtood ſtill, and were fixed like the Earth, there had been then no diſtinction of times, either of *Day* or *Year*, of *Spring*, of *Autumn*, of *Summer*, or of *Winter*; for theſe ſeaſons are defined by the motions of the Sun. 2. No leſs wonderful alſo in contriving the line of its revolution; which God hath ſo effected, that by a viciſſitude in one body and light, it ſufficeth the whole Earth; and that is the line Ecliptick; all which to effect by any other circle, it had been impoſſible.

Si tanta pulchritudo in creatura, quanta in creatore!

As for its ſwiftneſs, *Bellarm.* ſaith, Such is his velocity, that he runneth in the eight part of an houre 7000 miles. This dumb creature (ſaith a Divine) gives check to our dulneſs; as *Balaam's* Aſs did alſo to the Prophets madneſs. And for beauty, it is compared to a Bridegroom coming out of his chamber: (If a creature be ſo glorious, how much more is the Creator!) And ſurely, if *Solomon* in

all

all his glory, was not like a Lilly of the field; much leſs can earthly glory be like that of the Sun in the Heavens.

The Sun-ſhine is a ſweet mercy, but not prized, becauſe ordinary: as Manna was counted a light meat, becauſe lightly come by. But ſhould we be left in palpable darkneſs, as were the *Egyptians* for three days together, ſo that no man ſtirred off the ſtool he ſate on, this common benefit would be better ſet by. And certainly, *Solem è mundo tollere*, is to make the World a *Cyclops*, a huge body without eyes.

Sol in mundo ſicut cor in corpore; The Sun in the world, is as the heart in the body: All things feel the quickning heat of the Sun; not only the roots of trees, plants, &c. but metals and minerals in the bowels of the earth. *Abr. Ecch.*

Of the two great Luminaries, the Sun is the greater indeed, being (as Aſtronomers reſolve, though rather upon probable conjecture, than certain demonſtration) One hundred and ſixty ſix times greater than the earth.

God made two great lights; the greater light to rule the day. The precious fruits brought forth by the Sun. —— In them hath he ſet a tabernacle for the Sun, which is as a Bridegroom coming out of his chamber, and rejoyceth as a ſtrong man to run a race. His going forth is from the end of the heaven, and his circuit unto the ends of it; and there is nothing hid from the heat thereof. The Sun knoweth his going down. The Sun to rule by day. He maketh his Sun to riſe on the evil, and on the good. Truly the light is ſweet, and a pleaſant thing is it for the eyes to behold the Sun. There is one glory of the Sun, another of the Moon, and another of the Stars. Gen. 1. 16. Deut. 33. 14. Pſal. 19 4, 5, 6. Pſal. 104. 19. Pſal. 136. 8. Eccl. 11. 7. 1 Cor. 15. 41.

Of the Moon.

The Moon is one of thoſe two great lights which God created: But though ſhe is ſo called, and in appearance ſeems the greateſt next the Sun, yet ſhe is the leaſt but one (and that is *Mercury*) of all the Planets, and of far narrower compaſs than the fixed ſtars: Nevertheleſs, the Moon being the loweſt of theſe ſhining bodies, it appeareth to be bigger in quantity, and miniſtreth more light to mans uſe, than any of the ſingle ſtars of the greateſt magnitude, yea, than all of them together, when it is at the full; yet this fulneſs of light, is for a great part of it but a borrowed brightneſs from the body of the Sun, which the Moon receiveth, and reflecteth like a Looking-glaſs. *Luna à lucendo*, Tully; *quia ſolâ lucet nocte*, Varro.

God ſeems (ſaith a Doctor) therefore to have ſet it loweſt in the Heavens, and neareſt the Earth, that it might daily put us in mind of the conſtancie of the one, and inconſtancie of the other; herſelf in ſome ſort partaking of both, though in a different manner; of the one in her ſubſtance, of the other in her viſage.

The meer *Iriſh* (ſaith *Grimſton*, for they are divided like unto the *Scottiſh*) kneel down when they ſee the New Moon, and ſpeaking unto her, ſay, *Leave us in as good health as thou haſt found us.* Hiſt. p. 34.

The ſuperſtitious *Jews* offered cakes unto the Moon, and worſhipped her by the name of *Regina Cali*, the Queen of Heaven, as the Papiſts do the Virgin *Mary*. Surely (ſaith a Wit) ſhe deſerves to be depoſed from her regency, if willingly accepting of this uſurped title, and their unlawful offerings: But ſeeing mans importunity forced them upon her againſt conſent, ſhe is free from idolatry.

The World is compared unto the Moon, for its changes and chances; which the Woman in the *Revelations* is ſaid to tread under her feet: And certainly it is good and neceſſary that every Child of that beautiful Mother keep it there; for if it once get into the heart or head, it makes them lunatick. Rev. 12. 1.

Gen. 1. 16. Pſal. 131. 9. Pſal. 104. 19.

The leſſer Light to rule the night. He made the Moon to rule by night. He appointed the Moon for ſeaſons.

Of Eclipſes.

Eclipſes are diſappearings of the Sun or Moon; which though they come in a courſe of nature, and are by natural light foreſeen many years before they come, yet there is ſomewhat in them, which ſhould fill us up with high thoughts of the power of God. Of a diſmal one, *Lucan* ſaith,

Lucan. lib. 1.

Ipſe caput medio Titan cum ferret Olympo,
Condidit ardentes atrâ caligine currus;
Involvitque orbem tenebris, gentéſque coegit
Deſperare diem——

And that they are terrifying and prodigious, another ſings ſadly,

Ovid. Metam. lib. 15.

Signa dabant Inclus Superi haud incerta futuri:
Sæpe faces viſæ, ſolis quoque triſtis imago:
Cærulus & vultum ferrugine Lucifer atrâ
Sparſus erat, ſparſi lunares ſanguine currus.

Though an Eclipſe be no miracle, yet God once made one (and can do ſo again) when Chriſt the Sun of Righteouſneſs was ſhamefully crucified; the Sun in the Heavens (as aſhamed to look upon that act (as from man) of prodigious cruelty and injuſtice) hid his face; and provided (as it were) a veil for the nakedneſs of *Jeſus*, that the women might be preſent, and himſelf die, with modeſty.

That Eclipſe was miraculous, 1. Both in the manner, becauſe the Moon was not then in conjunction, but full; which (as we receive from Antiquity) cauſed a great Philoſopher to cry out, *Aut Deus patitur, aut patienti compatitur.* 2. And in the degree, being univerſal (as ſome affirm) over all the world; or as others (which makes it more ſtrange) that it was onely in the land of *Judea*, all the world beſides enjoying the light of the Sun at that time. Which miracle ſtands oppoſite to that in *Egypt*, which was plagued with darkneſs, when the *Iſraelites* in *Goſhen* enjoyed light; whereas then *Judea*, where the *Iſraelites* dwelt, was covered with darkneſs, the reſt of the world enjoying light.

Suidas in vit. Dionyſ.

There remains one more dreadful, *viz.* the Eclipſe of Chriſts moſt glorious Goſpel amongſt us; that this bright Sun ſhould go down at noon over our heads, and our earth be darkened in the clear day, *Amos* 8. 9. Pray againſt that diſmal day, that it may never be ſaid, *The glory is departed from our Iſrael.*

Amos 4. 13. Cap. 5. 8. Job 9. 7.

He maketh the morning darkneſs. He turneth the ſhadow of death into the morning, and maketh the day dark with night. He commandeth the Sun, and it riſeth not.

Non oritur ſol, tantum eſt non apparet, nam & ortus ſolis apparitio quædam eſt.

Lavater (in his Comment upon this place) reports, That in the year 1585. *March* 12. ſuch a darkneſs fell upon the earth, that the fowls went to rooſt at Noon, as if it had been Sun-ſetting, and all the common people thought the day of Judgment was come.

Joel 2. 30, 31. Cap. 3. 15.

I will ſhew wonders in the heavens,—— The Sun ſhall be turned into darkneſs, and the Moon into blood. The Sun and the Moon ſhall be darkned.

OF

Of the Stars.

Stella eſt denſior pars orbis, ideo lucent aſtra, non cœli, quia hi diaphani ſunt, & rari, aſtra autem denſa, eoque lucem retinentia, & reflectentia. A Star (according to Philoſophy) is the thicker part of its orb or ſphere; it is thicker than other parts of the heavens; for otherwiſe it could not hold the light, ſo it could not reflect and ſend forth the light; it could not be a veſſel for light, or a conveyance for light. For, Light was created the firſt day, (*Gen.* 1. 3.) but the Lights were created the fourth day, (*Gen.* 1. 14.) that is, certain veſſels were created to hold the light. All theſe are placed in the heavens, by the ſpecial deſignment of God, for the uſe and good of man. *Strigr. Phyſ.*

Some Mathematicians have taken on them, to ſet down the juſt number of the Stars, ſaying, they are but 2206. in all. They are beyond their books, too preſumptuous to go beyond their limits. God can number them all, and call them by their name, which to man is impoſſible. *Abraham* was a great Aſtronomer, yet he could never do it. And yet *Aratus* and *Eudoxus* vainly vaunted (ſaith *Aug.*) that they had caſt up the ſtars, and could call them all by their names. But that to man it is impoſſible, *Ariſtotle* maintaineth againſt thoſe Aſtronomers, that tell us they are a thouſand and ſome hundreds. And the wiſer ſort of Aſtrologers have rightly diſtinguiſhed them into numerable and innumerable, as to men: For to us they are innumerable, as the ſand of the Sea is, with which they are mentioned. Gen. 22. 4. *De Civ. Dei, l.* 16. Heb. 11. 2.

The power of God is not only ſeen, in ſtretching out the Heavens, but his excellent skill, and infinite wiſdom is alſo diſplayed, in adorning, decking and beautifying thoſe Heavens which he hath ſtretched forth. The power and wiſdom of God ſhines in every graſs that grows out of the ground, yea, in every clod of earth; much more then in the ſtars of heaven. Eſpecially, when ſuch as have skill about the courſe of Nature, do conſider,

1. The greatneſs of the Stars; it is incredible to ordinary reaſon; ſuch vaſt bodies ſhew an infinite power in their conſtitution.
2. The multitude of them: A multitude of little ſands make a huge body; then how great a body do a multitude of great bodies make?
3. The ſwiftneſs of their motion; that theſe mighty bodies ſhould be carried about every day ſo far, and never tire nor wear.
4. The exact order of their motion; that innumerable ſtars ſhould move continually in the heavens, and yet not one of them move out of courſe.
5. The efficacious vertue in their influence; it is a ſecret vertue, and it is a ſtrong irreſiſtable vertue, no power in the creature can ſtop it.

Hence a right ſtudy of the Heavens and Stars is requiſite; in them the wonderful works of God are ſeen; and a ſober knowledge in Nature, may be an advantage unto Grace. But for thoſe who are inſober this way, if their eyes be not blinded with Star-gazing, I only commend unto them that of *Gualther* on *Zeph.* 1. 5. *Obſervent iſta qui bodie Aſtrologiam judiciariam profitentur*: Let thoſe amongſt us obſerve this, who profeſs Judiciary Aſtrology; for theſe worſhip the Stars no leſs, than did the Heathens of old, calling them by the names of thoſe heathenish deities, that ought to be aboliſhed; and ſubjecting to them all events of things, yea Man himſelf as touching all his manners and fortunes, which the Scripture affirmeth to depend upon the eternal providence of God alone. This is intolerable impiety, and they that fall into it, ſhall not eſcape the juſt judgment of God. Iſa. 47. 13, 14. *Gualther.*

Some ſtars are more excellent, of greater vertue and name than others: The Apoſtle gives us this clearly, *One ſtar differeth from another ſtar in glory.* God hath made difference and degrees in all creatures, in the heavenly as well as earthly. As, 1 Cor. 15. 41.

The

The *Pleiades*, or Seven ſtars in the end of *Aries*: Theſe joyned together in one Conſtellation, help to bring the Spring.

Orion, a Star that ariſeth in the beginning of Winter, drawing foul weather after him as with bands; ſo that (as the Proverb hath it) *Winter never reſteth in the air.*

Mazaroth, the Southern ſtars, that bring in Summer.

Arcturus with his ſons, thoſe Northern ſtars, bringing Autumn with his yearly fruits. Of *Arcturus*, *Hierom* obſerveth, that *ſemper verſatur, nunquam mergitur.* This is moſt true of Chriſts Church, much toſſed, never drowned.

Hierome.

But though Stars differ thus one from another, yet they envy not one another. Which leſſons us to be content, though God make our names leſs named in the world, than the names of many of our brethren; though he truſt more talents to, or put more light in others, than into our ſelves.

[*Note.*

Gen. 1. 16. Pſal. 8. 3. Gen. 15. 5. Heb. 11. 12. Pſal. 147. 4. Job 38. 31, 32.

——*He made the Starrs alſo.*—— *The Stars which thou haſt ordained. Look now towards heaven, and tell the Stars, if thou be able to number them.* ——*So many as the Stars of the ſky in multitude. He telleth the number of the Stars, he calleth them all by their names. Canſt thou bind the ſweet influences of Pleiades? or looſe the bands of Orion? Canſt thou bring forth Mazaroth in his ſeaſon? Or canſt thou guide Arcturus with his ſons?*

Amos 5. 8. Job 9. 9. Pſal. 136. 9.

Seek him that maketh the Seven ſtars, and Orion. Which maketh Arcturus, Orion, and Pleiades, and the chambers of the South. The Moon and Stars to rule by night.

Of a Year.

Gen. 1. 14.

After God had created the Lights in the Firmament of the Heaven, to divide the Day from the Night; He commanded alſo, *Let them be for ſignes and for ſeaſons, and for dayes and years.*

The *Year*, is a remarkable ſtandard of time, conſiſting of twelve Moneths; about the quartering out of which, there have paſſed eſpecially two diſtinctions: 1. The firſt in frequent uſe with Aſtronomers, according to the cardinal interſections of the Zodiack, that is, the two *Æquinoctials*, and both the *Solſtitial points*; defining that time to be the *Spring* of the Year, wherein the Sun doth paſs from the Æquinox of *Aries*, to the Solſtice of *Cancer*; The time between the Solſtice and the Æquinox of *Libra*, *Summer*; From thence unto the Solſtice of *Capricornus*, *Autumn*; and from thence unto the Æquinox of *Aries* again, *Winter*. 2. A ſecond diviſion is obſerved by *Hippocrates*, and moſt of the ancient Greeks; eſtabliſhing the account of Seaſons from uſual alterations, and ſenſible mutations in the Aire, diſcovered upon the riſing and ſetting of divers Stars: Accounting

The Spring,

FRom the Æquinoctial point of *Aries*: This is properly the pleaſant Quarter of the Year, being the Emblem of Man in his Youth.

Of this ſeaſon, the *Song of Songs* gives a moſt dainty deſcription, far paſt any of the Poets, who yet have ſhewed themſelves very witty that way.

Cant. 2. 11, 12, 13.

The Winter is paſt, the rain is over and gone, the flowers appear on the earth, the time of the ſinging of birds is come, and the voice of the turtle is heard in our land: The fig-tree putteth forth her green figs, and the vines with the tender grape give a good ſmell.

The

The Summer,

From the riſing of the *Pleiades*, or the ſeveral ſtars on the back of *Taurus*. This is properly the hotteſt ſeaſon in the Year, and the Emblem of Man in his full ſtrength.

Metaphorically it ſignifies opportunity, or fit time to do things in; according to that, *The Ant provideth her meat in the ſummer, and gathereth her food in the harveſt.* Prov. 6. 8.

Autumn,

From the riſing of *Arcturus*, a Star between the thighs of *Bootes*. This is the proper ſeaſon of gathering in the fruits of the Earth, and the Emblem of Man in a declining condition.

Of this the Pſalmiſt, *The time that corn and wine are increaſed.* Pſal. 4. 7.

Winter,

From the ſetting of the *Pleiades*. It is a dead ſeaſon, in which the weather is cold, ways foul, days ſhort, and the air muddy; the clouds commonly returning after the rain. It reſembles Old age.

It is figuratively taken, for the doleful and diſmal condition of ſuch as are not effectually called by Chriſt. *Omnis illis dies hybernus eſt*; It is ever Winter with them, no Spring of grace, no Sun-ſhine of ſound comfort.

The Day is thine, the Night alſo is thine: thou haſt prepared the Light and the Sun. Thou haſt ſet all the borders of the earth: thou haſt made Summer and Winter. Pſal. 74. 16, 17.

Of the Loweſt Heavens.

THe Loweſt Heaven is diſtinguiſhed from the Sky, by waters; as the Sky is from the *Cœlum Empyreum*, by the *Primum Mobile*. This is the Air whereon we breathe, and wherein birds flie, clouds ſwim, &c.

Fire.

Eſt elementum callidiſſimum, ſiccisſimum, leviſſimum, permeans per omnia, & omnia pervadens.

It is an Element dreadful, painful, ſudden in eruption, active, mercileſs and devouring. It hath a ſtrong ſtomack; what will not Fire digeſt? It will digeſt ſtones, iron, &c. nay the ſublunary world at laſt, for, *the Elements ſhall melt with fervent heat.* 1 Pet. 3. 10.

Lightning and Thunder.

Fulgetrum ſeu corruſcatio, eſt ſplendor flammæ emicantis, per totum aereum uno momento tranſcurrens, per intervalla, vel cum nullo vel parvo ſonitu; ortus ex modicâ tenuique exhalatione in nube accenſa; ſplendor eſt ominus apparens, longéque ſparſus.

Tonitru

Tonitru eſt ſonitus in aëre, aut exagitatione vaporis calidi & ſicci, in nube frigida & humida propter antiperiſtaſin ſui excitatus: aut ex ejuſdem vaporis, è nube violenter fracta eruptione, generatus: aut etiam nonnunquam ex nubium cavarum colliſione coortus.

Tonitru à terrendo. Thunder is ſo terrible, that it hath forced from the greateſt Atheiſt an acknowledgment of a Deity. *Caligula* (who dared his *Jove* to a duel, yet) if it thundred or lightned but a little, would be ready to hoodwink himſelf.

Alladius King of the Latines, ſtriving to imitate the Thunder, by an Engine made him, juſtly periſhed by a Thunderbolt from heaven: His houſe alſo where he attempted ſo to do, was conſumed with fire.

In Thunder and Lightning there is much of God to be ſeen and heard, theſe being the harbingers (as it were) and officers to make room for him, and to manifeſt his power; which the Saints may take comfort in, and the greateſt muſt acknowledge.

Job 28. 26. Pſal. 77. 18. Pſal. 29.

He hath made a way for the lightning of the thunder. The voice of thy thunder was in the heaven, the lightnings lightned the world, the earth trembled and ſhook, The voice of the Lord is upon the waters, the God of glory thundereth, &c.

Clouds.

Nubes eſt corpus velox copioſo vapore, è locis humentibus in ſublime adſcendens; vel ex maximè humidis partibus aëris in media aëris regione concretum. Breviter eſt vapor humidus & adenſatus, qui in media aëris regione, à frigore circumſtante, conſtrictus & quaſi congelatus pendet. Vapores enim in ſublime elevati, vel maximæ humidæ aëris partes condenſatæ, quæ gemina materia eſt ex qua nubes generantur & conſtant, caliginoſum aërem efficiunt; vapores autem copioſi ex mari adſcendunt, unde aquæ maris ſunt velut radices nubium. Job 36. 30.

Illic enim ſunt miracula magna. Vatab. *Hæc ſunt ſanè admiranda & tremenda.* Mer.

A Cloud is a thick vapour, raiſed up by the heat of the Sun, to the middle region of the Air, and there by the cold condenſed becomes ſo thick, that it ſtops and intercepteth the Light, ſo that Clouds and Darkneſs go together.

How the Clouds are hanged up even in the Air, like *Archimedes* his Pigeon, equally poiſed with their own weight; how they are upheld, and why they fall here and there, and now and then, we may well wonder, but know not.

In theſe God bottleth up the Rain, and there keepeth in by main ſtrength, though thoſe veſſels are as thin, and thinner than the liquor that is contained in them. Now that God binds up theſe heavy Vapours, and keeps them in the Clouds, as a ſtrong man in a cobweb, till brought by the Winds whitherſoever he pleaſeth to appoint them, and that they drop upon the Earth by little and little to make it fruitful; this is a wonderful work of God: This duly weighed, were enough to convince an Atheiſt; and ſhould bring us to the knowledge of his power, wiſdom, and goodneſs.

Job 26. 8. cap. 36. 29.

He bindeth up the waters in his thick clouds, and the cloud is not rent under them. Can any underſtand the ſpreadings of the clouds?

Rain.

Great rain is called *Nimbus*, ſmall rain *Imber*.

Eſt fluxus humida nubis, quæ à calore ſolis paulatim ſoluta, aquam guttatim è media aëris regione demittit.

It is the flux of a moiſt Cloud, which being diſſolved by little and little by the heat of the Sun, lets down Rain by drops out of the middle region of the Air.

This

This is reckoned (and rightly) among the marvellous works of God; 1. Marvellous power in causing and giving rain. 2. Wonderful goodness in thereby cooling, refreshing and nourishing all earthly living creatures. So that we may say, In every drop of rain, there is an Ocean of wisdom, power, goodness and bounty.

The *Rabbins* have a saying, That Rain is the husband of the earth, because those showers fœcundate the earth, and make the great Mother of Plenty fruitful, in bringing forth all things useful and comfortable for the use of Man.

Who giveth rain upon the earth, and sendeth waters upon the fields. He made a Decree for the rain. For he maketh small the drops of water: they pour down rain according to the vapour thereof: which the clouds do drop, and distill upon man abundantly. Job 5.10. Cap. 28 26. Cap. 36.27,28

Rain-bowe.

It is the effect of the Sun shining against a cloud, and is *Nuntius fœderis & serenitatis*, the Angel of Gods Covenant, and of fair weather. It is *Signum gratiæ & fœderis*, a sign of grace, and of the Covenant of mercy, and therefore alwayes fresh and green about Christs throne of grace, *Revel.* 4. 3. c. 10. 1. *Ezek.* 1.28.

Thaumas is fuliam dixere Iridem Poetæ, Colores ejus tam exactis, ut vix artifex possit exprimere manu.

It is very likely that from the beginning it was in its causes, which are clouds and the shining of the Sun; and those causes did sometimes produce the effects before this time, and so it is like it was often seen before the flood: But now God made choice of it for a sign of his Covenant with the world, that there should be no more an universal flood, as before there was.

This Bowe was most proper to be a sign of Gods Covenant; and in it there are many wonders; For the former, 1. Because of the place, which is in the clouds of heaven, whence came the rain that drowned the world before. 2. It is there planted, as if man were shooting at God, and not God at man. Besides of Gods bow we read, but not of his arrows. 3. It appeareth commonly with rain, that so where men might begin to fear the judgement, they may take comfort against it. For the latter, 1. The beautiful shape and various colours; The watrish colours signifying the former overthrow of the world by water. The fiery, the future judgement of the world by fire. The green, that present grace of freedom from both. 2. Where it toucheth upon any shrubs, it leaveth a sweet and fragrant smell behind. 3. It hath in it two contrary significations, viz. of rain and fair-weather, of this in the evening, of that in the morning. Adde, whereas naturally it is a sign of rain, yet it is turned by God into a sure sign of dry weather.

Ambros.

Plin. N. H. lib. 12. c. 24.

Scaliger.

Let us learn to look upon it, not only in the natural causes, but as a Sacramental sign of the Covenant of grace, and a Monument of Gods both justice in drowning the world, and mercy in conserving it from the like calamity.

Tam Dei memiserit opus est, quam reparare. Bern.

——— *I do set my bow in the cloud, and it shall be for a token of a Covenant between me and the earth. And it shall come to pass, when I bring a cloud over the earth, that the bow shall be seen in the cloud.* Gen. 9. 13, 14.
——— *He caused the light of his cloud to shine.* Job 37. 15.

Winde.

Est exhalatio sicca copiosa, à terrâ sursum tendens, quæ ordinatione Dei repressa, ab occurrente nube frigidâ in mediâ regione aëris, & succedente novâ

aquâ exhalatione per aërem obliquè propulſâ, lateraliter in locum oppoſitum loco unde ſtare incipit, fertur.

Ventus à violentiâ & vehementiâ nomen habet, quòd veniat abundè, & magnâ vi irruat in unum aliquem locum. Magir. Phyſ.

The wind (in the nature of it) is an exhalation ariſing from the earth, drawn upwards by the power of the Sun and other heavenly bodies: but meeting and conflicting a while with the cold of the middle region of the air, is beaten back again; And being ſo light that naturally it cannot deſcend, and ſo reſiſted that it cannot peaceably aſcend, it takes a courſe between both, ſlanting with mighty violence through the air.

Much of God may be ſeen in the winds, for it is he alone who holdeth them in his fiſt, hideth them in his treaſures, rideth upon them as his Chariot, and checks them at his pleaſure: Yea, God weigheth them in a balance, and when they ſeem to blow where they liſt, piercing through the air with their violent blaſts, God ſets them their bounds, and appoints them their proportion. Hence is that phraſe, *of making the weight for the Winds*, Job 28. 25.

Pſa 135 7. Pſal.104 3. Joh.3.8.

He bringeth the wind out of his treaſuries. Who walketh upon the wings of the wind. The wind bloweth where it liſteth, and thou hearеſt the ſound thereof, but canſt not tell whence it cometh, nor whither it goeth. Nos motum ſentimus, modam neſcimus.

Hail.

Eſt pluvia in aëre inter deſcendendum congelata, propter antiperiſtaſin aëris calidi, frigiditate naturali ſeſe contrahentis.

The broad flowing water of the clouds, by the force of the cold, is narrowed up into hail.

Job 38.22,23.

Haſt thou ſeen the treaſures of the hail, which I have reſerved againſt the time of trouble, againſt the day of battel and war?

Snow.

Many wonders there are in ſnow, as that it ſhould be made in the loweſt part of the air, and not above where it is coldeſt: that it ſhould ſnow upon the earth, but never upon the Sea, (if *Pliny* may be believed:) that ſnow ſhould lie continually not only upon the *Alps*, but upon Mount *Aetna*, where fire flames out: that it ſerves for a cover to preſerve earth's heat, though it ſelf be cold: that being white, it ſhould ſometimes bring forth red worms, &c.

It is compared to wooll, *Pſal.*147.16. for whiteneſs, lightneſs, plenty, ſoftneſs, warmth: for though it be very cold, yet by keeping in the vapours and exhalations of the earth, it cauſeth an inward warmth to it, and ſo maketh it very fruitful. To which reſpects the *Rabbines* ſay, *That one day of ſnow doth more good, than ſeven of rain.*

Gregor.

Gregory allegorizing thoſe words, *Job* 38. 22. ſheweth, that earthly treaſures are treaſures of ſnow. We ſee little children what pains they take to rake and ſcrape together ſnow to make a ſnow-ball: Right ſo, they that ſcrape together the treaſure of this world, have but a ſnow-ball of it: ſo ſoon as the Sun ſhineth, and God breatheth upon it, and ſo entreth into it, by and by it cometh to nothing.

Job 37.6. Cap.38.22. Pſa.147.16.

He ſaith to the ſnow, Be thou on the earth. Haſt thou entred into the treaſures of the ſnow? He giveth ſnow like wooll.

Froſt.

Froſt.

It is the exceſs of cold, by the blowing of the coldeſt winds, which are ſometime called *the breath of God*; Theſe congeal the waters, and turn them into ice, contracting them into a narrower room.

Hence it is, that as any Countrey is more Northerly, ſo it is colder; the Sea alſo is frozen and unpaſſable.

The hoar-froſt beateth and drieth the cold and moiſt earth, nipping the buds of trees. *Unde pruina dicitur, à perurendo.* Hence alſo perhaps is that, *Pſal.* 147. 16. *He ſcattereth the hoar-froſt like aſhes. Cinis monet ignem ſubeſſe quem foveat.*

By the breath of God froſt is given, and the breadth of the Waters is ſtraitned. Job 37. 10.

Dew.

Eſt vapor ſubtilior & tenuior, qui levi & miti frigore in terra aut herbarum ſuperficie adeo compactus eſt, tum adeat fovendum, recreandumque à flacciditate, aſtu contracta, tum ad juvandum terra fœcunditatem, tum etiam ad aerem ipſum in quo verſamur refrigerandum.

Theſe round orient pearls, that come from heaven in a clear night, do ſweetly refreſh whatſoever groweth in fields and meadows.

The dew, 1. It comes when the air is clear. 2. It refreſheth and cheriſheth the dry and fady fields, plants and herbs thereby recover life and beauty. 3. It allayeth great heats, and moiſteneth, and mollifieth the earth, that it may fructifie.

Who hath begotten the drops of dew? (*Thy dew is as the dew of herbs.* Job 38. 28. Iſa. 26. 19.

I will be as the dew unto Iſrael. As the dew of Hermon, and as the dew that deſcended upon the mountains of Zion.) *By his knowledge the depths are broken up: and the clouds drop down the dew.* Hoſ. 14. 5. Pſal. 133. 3. Prov. 3. 20.

Of all theſe Meteors, watery, windy, fiery, whether pure or mixed, &c. I ſay with *Brentius*, *Fides non in ordinem operis, ſed in Autorem oculos ſuos dirigit.* All theſe are of the Lord; and faith ſeeth God in all.

Fowls of Heaven.

It is very obſervable, that birds, though they have more of the earth than of the other three elements, (for out of the earth was every fowl of the air formed, as well as every beaſt of the field, *Gen.* 2. 19.) yet are light, (which is a wonder) delighting in high-flying, which is innate to them. Of Birds mentioned in Scripture, theſe are ſome, The

Eagle.

Called the Queen of fowls. She is famous 1. For her loftineſs, ſhe minds great *Aquila non capit muſcas.*

great things; flies and petty things she looks not after. 2. Swiftness of flight and motion. 3. Strength, herein they are the chief of all have wings. 4. Sagacity, looking intently upon the Sun, without being dazled; and by that property makes proof of her young ones. 5. Vivacity, renewing her youth and health, till she come to be very old. *Aquilæ senectus.* Prov. *Ang.* observeth, that when her bill is over-grown, that she cannot take in her meat, she beateth it against a Rock, striking off the cumbersome part, and thereby recovereth her eating. *Excutit ossa rostri.*

Psal. 103 5. ——— *Thy youth is renewed like the Eagles.*

Peacock.

Priding himself in his feathers, and is all in changeable colours (like friends now adays) as often changed as moved.

Job 39. 13. *Gavest thou the goodly wings unto the Peacocks.*

Pelican.

Reported to open her breast with her bill, and feed her young ones with the blood distilling from her: Therefore an *Hieroglyphick* of piety and pity among the *Egyptians.* However a melancholy bird, living in lonely places, and crying out dolefully.

Psal. 102. 6. *I am like a Pelican of the wilderness.*

Ostrich.

Called by reason of his bigness, *Struthio-Camelus.* He is very swift of foot, but so foolish, that being pursued, if he can hide his head only, so as to see no body, he thinks himself safe, and that no body seeth him, though his great bulk be all in sight. Her leaving her eggs, makes her the *Hieroglyphick* of unnatural and careless (therefore cruel) Parents. *Ælian. Cunctatim tollit ova, ut perire male promittat.* Plin. *Perempturos potius quàm Parentes.*

Job 39. 13.--- ——— *The Ostrich, which leaveth her eggs in the earth,* &c.

Raven.

Their young ones are fed of God, when forsaken of their dams, and left bare and destitute: For out of their dung, and carrion, (*saith Aristotle,*) brought before to the nest, ariseth a worm, which creepeth to their mouth and feedeth them.

Psal. 147. 9. ——— *Who feedeth the young Ravens which cry.*

I forbear to mention any more; Only much of Gods wisdom, power and goodness may be seen in these inhabitants of the air; in the admirable variety of their colours, tunes, tastes, &c. Also to these creatures God sends

us to learn, ſetting before us, as in a picture, the lively reſemblance of many excellent vertues, which we ought to purſue and practice.

——— *The fowls of the air, they ſhall tell thee. The ſtork in the heaven knoweth her appointed times, and the turtle, and the crane, and the ſwallow obſerve the time of their coming. Behold the fowls of the air; for they ſow not, neither do they reap, nor gather into barns, yet your heavenly Father feedeth them. Are ye not much better than they?* Job 12. 7. Jer. 8. 7. Mat. 6. 26.

Of the Earth.

BY *earth* I underſtand not that great material maſs, made up of the two heavieſt elements, earth and water, whereof all terreſtrial and celeſtial bodies were made, *Gen.* 1. 2. But the earth as diſtinctly ſevered from the other parts of the world, which was not made untill the third day, *verſ.* 10.

Elementum ſiccæ frigidæque naturæ, denſum, in medio mundi collocatum, ſtabile & in proprio loco immobile.

The earth is round (as an apple is, notwithſtanding ſome knots and bunches in it) and therefore naturally apt for motion (as the heavens are,) that yet therefore it ſhould ſtand firm and unmoveable, is admirable.

It is upheld by the infinite and Almighty power of God. The air will ſcarce bear a feather, becauſe it will deſcend, unleſs kept up by a breath of wind; and yet this vaſt globe of earth and water, hangs as a Ball in the air. *Ponderibus librata ſuis.*

Terra pila ſimilis, nullo fulcimine nixa,
Aere ſublato tam grave pondet onus. *Ovid.*

Of this great wonder, the Philoſophers after much ſtudy, can give no good reaſon, becauſe ignorant of this, that God hath appointed it ſo to be, *Pſal.* 104. 5. *Heb.* 1. 3. The Poets fable that *Atlas* beareth up heaven with his ſhoulders; the Lord our God by his Word alone beareth up heaven and earth.

Non fundamentis ſuis nixa ſubſiſtit terra, nec fulcris ſuis ſtabilis perſeverat, ſed Dominus ſtatuit terram & fundamenta voluntatis ſuæ collocat. *Ambroſ. l. 1. Exam. c. 16.* The earth hath no pillar, God hath not hanged it upon any thing but himſelf, who is indeed infinitely more than all things.

The greatneſs of this work of God (ſaith *Merlin*) appeareth hereby, that men cannot ſpread aloft the thinneſt curtain, *abſque fulcris*, without ſome ſolid thing to uphold it, and therefore this muſt needs be the finger of God, and an Argument of his Almightineſs.

That was an odd conceit of *Plato's*, that the earth was a kind of living creature, having ſtones for bones, rivers for veins, trees for hairs, *&c.* But that was worſe of *Ariſtotle*, teaching the worlds eternity.

The earth is the element which is ſo much beneath man, that he treadeth it under his feet, is called *terra a terendo*, from breaking and wearing; And yet this which is ſo trampled upon abideth, when man paſſeth away, *Eccl.* 1. 4.

The earth as a Stage, whereon the ſeveral generations act their parts and go off; as the center of the world, and ſeat of living creatures, it ſtands firm and unmoveable.

The earth ſtandeth (ſaith *Hugo de ſanct. vict.*) *Ut venientes ſuſtineat, pertranſeuntes portet, diſcedentes recipiat*, To ſend away thoſe people that come, to bear thoſe that are paſſing away, and to receive thoſe that are gone. *In Eccl. Hom. 1.*

And

Gen. 1. 9, 10. Job 26. 7. Pſal. 104. 5. Eccl. 1. 4. Heb. 1. 3.

And God ſaid, Let the dry land appear: and it was ſo. And God called the dry land, Earth. He hangeth the earth upon nothing. He hath laid the foundations of the earth, that it ſhould not be removed for ever. The earth abideth for ever, that is, untill the end. Upholding all things by the Word of his power.

Earth-quakes.

Theſe ſubterraneous thunders are cauſed (ſay ſome) when ſulphureous and nitrous veins being fired, upon rarefaction do force their way through bodies that reſiſt them. Where if the kindled matter be plentiful, and the mine cloſe and firm about it, ſubverſion of hills and towns doth ſometimes follow; if ſcanty, weak, and the earth hollow or porous, there only enſueth ſome faint concuſſion, or tremulous and quaking motion.

Others tell us (for Philoſophers diſpute much about it) this is the reaſon in nature, When there is a ſtrong vapour included or impriſoned in the bowels of the earth, that vapour ſeeking vent maketh a combuſtion there, and ſo the earth ſhakes.

Hiſtories are full, and many mens experience can give inſtances of ſuch terrible ſhakings of the earth.

Antiq. l. 9 c. 11. In the dayes of *Uzziah* King of *Judah*, *Amos* 1. 1. *Zech.* 14. 5. ſo terrible was that earth-quake, that the people fled from it. Of the horror of it, *Joſephus* relateth, and telleth us, That half a great Hill was removed by it out of its place, and carried four furlongs another way: ſo that the High-way was obſtructed, and the Kings Gardens utterly marred.

Polan. Syntag. 841. At *Bern*, *Anno* 1584. near unto which City a certain Hill, carried violently beyond and over other Hills, is reported by *Polanus* (who lived in thoſe parts) to have covered a whole village that had 90. families in it, one half houſe only excepted, wherein the Maſter of the Family, with his Wife and Children, were earneſtly calling upon God.

Aſſ. Chronol. At *Plurres* in *Rhetia*, *Anno* 1618. *Aug.* 25. the whole town was overcovered with a Mountain, which with its moſt ſwift motion oppreſſed 1500. people.

Camd. Brit. In *Herefordſhire*, *Anno* 1571. A great hill lifted up it ſelf with a huge noiſe, carrying along with it trees, flocks of cattel, ſheep-coats, *&c.* God by ſuch extraordinary works of his, ſheweth his juſtice and diſpleaſure againſt ſin, as alſo his ſpecial mercy to his praying people.

Iſa. 13. 13. Pſal. 18. 7.

I will ſhake the heavens, and the earth ſhall remove out of her place in the wrath of the Lord of hoſts, and in the day of his fierce anger. Then the earth ſhook and trembled; the foundations of the hills moved and were ſhaken, becauſe he was wroth.

Stones.

A ſtone is nothing but hardned earth, and hath the properties of the earth, out of which it is generated. *Viz.*

Citiùs è Pumice aquam. Prov.

1. Siccity, or dryneſs. Hence it was a miracle to bring water out of the Rock.
2. Frigidity, or coldneſs. *As cold as a ſtone*, we ſay.
3. Gravity, or heavineſs. As it is nothing but a product of the earth, ſo it hath an inclination to deſcend, to fall downwards.

Stones

Stones are naturally ſcattered upon the face of the earth, hindring Travellers; One part of *Arabia*, was called *Arabia Petræa*, becauſe it was full of ſtones, and ſo uneaſie either for tillage or travel. They lie naturally hidden in the bowels of the earth, or under the earth, and are a trouble to the husbandman in tilling the ground. And they are ſo dangerous, that the Latine word is derived from hurting the foot. *Lapis à lædendo pede nomen habet.*

——— *They ſank into the bottom as a ſtone.* Exod. 15. 5.

Minerals.

Many precious things are digged out of the earth, as Gold, Silver, Braſs, Iron, &c. which God hath there hid, and men have found out. Though the vein lie low, and far out of ſight, yet Mortals are quickly become Metallaries. *Effodiuntur opes, &c.*

Some of the Ancients have wiſhed that we had never found out theſe metals, becauſe of the great abuſe of them. *Strabo* ſaith that *Phaleius* feared, leſt in digging for Gold and ſilver, men would dig themſelves a new way to Hell, and bring up the Devil amongſt them. Some ſay, that he haunteth the richeſt mines, and will not ſuffer them to be ſearched; ſure it is, that by the inordinate love of theſe metals, he drowneth many a ſoul in perdition and deſtruction. *Et Plutonem brevi ad ſuperos adduxiſſet.*

Remember we, that theſe things (though never ſo much admired) are but that which the baſeſt element yields, the guts and garbage of the earth. It is obſervable, that God appointed the Snuffers and Snuff-diſhes of the Sanctuary to be made of pure Gold, to teach us to make no account of that, that he put to ſo baſe offices, and is frequently given to ſo bad men.

Yet there is no hurt in having theſe metals, ſo they have not us, and get within us, ſo we make not our gold our God, ſaying to the fine gold, *Thou art my confidence*. *Crates* the *Theban* Philoſopher is ſaid to have caſt his gold into the ſea, to avoid (as he pretended) the hurt it doth man-kind, ſaying, *Abite malæ cupiditates, ego vos mergam, ne ipſe mergar à vobis*; But it was indeed for a name, as *Hieron* rightly judgeth; calling him therefore, *Gloriæ animal, populoris nare vile mancipium*, a vain-glorious fool. *Ep. ad Gallen. conſolat.*

However, let us make God our chief treaſure. A friend of *Cyrus* being asked, Where his treaſure was? Anſwered, Ὅου κτῆσις ἐστὶν, Where *Cyrus* is my friend. Let us anſwer, Ὅου κτῆσις ἐστὶν, Where God is my friend. Whoever hath the Lord for his portion, the lines are fallen unto him in pleaſant places, he hath a goodly heritage. He will be all that heart can wiſh, or need require.

Surely there is a vein for the ſilver, and a place for the gold, where they find it. Job 28. 1, 2.
Iron is taken out of the earth, and braſs is molten out of the ſtone. Pſa. 17. 14.
——— *whoſe belly thou fillest with thy hid treaſure: The Almighty ſhall be thy gold.* Job 22. 25.

Fountains and Rivers.

Ariſtotle aſſigns this as the cauſe of the perennity of them, of their Beginning and Original; *viz.* That the Air thickned in the earth by reaſon of cold, doth reſolve and turn into water, *&c.* But a greater than *Ariſtotle* (notwithſtanding *Averroes* his exceſſive commendation of him, *viz. That there was no errour in his Writings*, &c.) gives us his opinion, (as it was likewiſe the opinion of the Ancient Philoſophers) *viz. That they come from* Pſa. 104. 12. Solom.

from the Sea, through the Pores and passages of the earth, where they leave their saltness behind them.

Thus God doth by certain issues or vents send forth the waters of the Sea, (which here and there break out in springs) that men and other earthly creatures might have that ὕδωρ μὲν ἄριστον (as *Pindarus* stileth it) for the satisfying of their thirst, and for other necessary uses. A great mercy, the want would more shew the worth.

Eccl. 1.7. *All the Rivers run into the Sea, yet the Sea is not full: unto the place from whence the Rivers come, thither they return again.* Ad locum unde exeunt flumina, revertuntur, ut iterum fluant. *Vulg.*

Psa. 104.10,11 *He sendeth the springs into the Vallys, which run among the hills. They give drink to every Beast of the Field: the Wild Asses quench their thirst.*

Fruits.

Quelch herbs Drink. *Alma Parens* tell us, affords all things necessary for man and beast, *Ad usum & ad usum*, both for food and Physick, and both these before either man or beast was created. Sing we,

Hoc mihi pro certo, quod vitam qui dedit idem,
Et velit & possit suppeditare cibum.

Green herbs was a great dish with the Ancients. *Aristippus* told his Fellow-philosophers who fed upon them, *If you can please* Dionysius, *you need not eat green herbs.* He presently replied, *If you can eat green herbs, you need not please* Dionysius.

These are called *precious fruits*, Deut. 33. 14. and *Jam.* 5.7. both because they cost hard labour, to the husbandman, (for that is required, as well as rain and dew promised.) And because they are choyce blessings of God, for the sustentation of life.

Diogenes justly taxed the folly of his Countreymen, *quòd res pretiosas minimo emerent, venderentque vilissimas plurimo*, because they bought precious things, (as Corn) very cheap, but sold the basest things, (as pictures, statues, &c.) extream dear, for the life of man had no need of the one, but could not subsist without the other. Let us take heed of undervaluing the food of life, and spending money for that which is not bread, *Isa.* 55.2.

Gen. 1.11,12. *And God said, Let the earth bring forth grass, the herb yielding seed, and the fruit-tree yielding fruit after his kind, whose seed is in it self, upon the earth: and it was so. And the earth brought forth grass, and herb yielding seed after his kind, and the tree yielding fruit, whose seed was in it self, after his kind: and God saw that it was good. And God said, Behold, I have given you every herb bearing seed, which is upon the face of all the earth, and every tree in which is the fruit of a tree yielding seed, to you it shall be given for meat. And to every beast of the earth, and to every fowl of the air, and to every thing that creepeth upon the earth, wherein there is life, I have given every green herb for meat: and it was so.*

Psa. 104.14. *He causeth the grass to grow for the cattel, and herb for the service of man: that he may bring forth food out of the earth.*

Worms.

Worms.

In the earth are worms houſed. A worm is one of the meaneſt creatures, and therefore to ſhew what a poor thing man is, he is twice in one place compared to a worm, *Job* 25. 6. Thus Chriſt alſo beſpeaks himſelf, when he took our nature, *Pſal.* 22. 6.

Man may be ſaid to be a worm in ſeveral reſpects; Look upon him, 1. In his original and conſtitution, he is from the earth, as the worm is. 2. In his natural ſtate and condition, he liveth upon the earth and earthly things, as worms do. 3. Becauſe ſubject to danger, every foot may cruſh him. 4. Becauſe unable to reſiſt or make defence; unleſs the Lord be his ſhield, and a defence to him round about. 5. Becauſe he muſt ſhortly return into the earth, and when he comes to the grave, it will be worm to worm.

Mihi experto credite (ſaith *Aug.*) Believe me who have made trial of it: Open a grave, and upon the dead mans head, you ſhall find toads leaping, begotten of his brains; upon his loins ſerpents crawling, begotten of his raynes; in his belly worms abounding, ariſing out of his entrails. Behold what we now are, and what we ſhortly ſhall be; Behold the Original and filthineſs of ſin.

The beſt are but worms-meat; the worms ſhall cover them, who haply were once covered with coſtlieſt cloathing. But take heed of that *worm which never dieth*; for as out of the corruption of our bodies worms breed, which conſume the fleſh; ſo out of the corruption of our ſouls, this never-dying worm. This worm (ſay Divines) is a continual remorſe and furious reflection of the ſoul upon its own wilful folly, and now woful miſery. Mark 9. 44.

Oh conſider this, before thy friends be ſcrambling for thy goods, worms for thy body, and Devils for thy ſoul. Go not Dancing to Hell in thy Bolts, rejoyce not in thy Bondage, as many do; to whom the preaching of Hell, is but as the painting of a toad, which men can look on and handle, without affrightment.

I have ſaid to corruption, Thou art my father: to the worm, Thou art my mother, and my ſiſter. Job 17. 14.

Mandrakes.

Before I had paſſed plants, I ſhould have mentioned one ſtrange one, in Scripture called *Mandrake*; of which here a word.

It is a kind of herb, whoſe root hath the likeneſs of a man. The fruit of the root called *Mandrake Apples*, have been anciently conceived to be of an amorous operation, cauſing love, and conducing to coition and conception; It is ſaid to be of pleaſant ſmell, and colour, by ſome Writers; others ſay, It is of a ranck and unpleaſant ſavour. Howſoever our Divines conclude, thoſe were not like to be Mandrake Apples, which *Reuben* brought to his mother *Leah*; becauſe at that time of the year (which was Wheat-harveſt, and that was about the beginning of *May* in thoſe hot Countreys) the Mandrake Apples are not ripe: But rather that the original word (which in the general ſignifieth amiable) imports ſome flowers of the field (ſuch as pleaſed little children, for *Reuben* that gathered them was but young) having a beautiful colour, and withal a delightful ſmell; ſo that *Rachel* was taken with a ſpecial delight in them, and deſire of them. *Annotat. in loc.* *Tremel.*

Some render it, *Lovely flowers*; others, *Violets*; others, *Lilies*; others again, *Cherries of Jury*; The Greek and moſt Interpreters, *Mandrakes*, or *Mandrake apples*.

Drax. It is a plant very amiable, (according to the name) both for ſweetneſs of ſmell, lovelineſs of the flower, and for the peculiar vertue it hath, to cauſe ſleep, affection and conception.

The Hebrew word is not uſed in all the Old Teſtament, but only in *Gen.* 30. and *Cant.* 7. in which almoſt all Interpreters, both Jews and Chriſtians, do דוד אים turn it *Mandrakes*; It hath alluſion to דודים Loves, and דוד that is Beloved, and it appears by the ſmell they are ſaid to give, that they were lovely and pleaſant.

Aben-Ezra ſaith, that Mandrakes are fragrant, and yield a pleaſant ſmell (hence Loves and Mandrakes grow both upon one Hebrew root) but how they ſhould be good to cauſe conception, he wondreth, ſith by nature they are cold. *Auſtin* ſaith that he made trial, and could not find any ſuch operation in them; and that *Rachel* coveted them meerly for their rarity, beauty and ſweetneſs.

Strange aſſertions there have been concerning this plant, which ſeem at leaſt dubious, or rather falſe; Dr. *Browne* enumerates four, *Pſeud. Epid.*

1. The firſt a ſarachreſtical or farre derived ſimilitude it holds with man, that is, in a bifurcation or diviſion of the root into two parts; which ſome are content to call thighs: when as fair a reſemblance is often found in others. And whereas illiterate heads have been led on by the name in the firſt ſyllable, as expreſſing its repreſentation; others have better obſerved the Laws of *Etymology*, and derived it from a word of the ſame language, that is, *μανδρα*, *ſtabulum*, becauſe it delighteth to grow in obſcure and ſhady places.
2. The ſecond aſſertion concerneth its production, that it naturally groweth under places of execution, ariſing from fat or urine that drops from the body of the dead; which conceit is not only refuted as erroneous in the foundation, but injurious unto Philoſophy in the ſuperſtruction; making putrefactive generations correſpondent unto ſeminal productions, and conceiving inequivocal effects and univocal conformity unto the efficient.
3. The third affirmeth the roots of Mandrakes do give a ſhreek upon eradication, which is indeed ridiculous; for ſuch a noiſe may be obſerved in other plants being firmly rooted, upon divulſion of parts.
4. The laſt, that there follows an hazard of life, to them that pull it up, or they live not very long after, or that ſome evil fate purſues them: A conceit not only injurious to truth (being confutable by daily experience) but ſomewhat derogatory to the providence of God. And were (as the ſame Author concludeth) to introduce a ſecond forbidden fruit, and inhance the firſt maledictiō; making it not only mortal for *Adam* to taſte the one, but capital unto his poſterity, to eradicate or dig up the other. It is good therefore to leave theſe Fables, and hold unto the former.

By theſe Mandrakes and other ſweet ſmells, are held forth Chriſts Spouſe, the Church, which is the Lords field and garden, where all kind of divine and heavenly flowers grow; where is variety and abundance of all ſweetneſs and fragrancy; namely, all the ſweet incomes of Spirit and life from Chriſt. As alſo that the Spouſe doth entertain Chriſt with all her ſweetneſs. Honoureth him with all her pleaſant fruits. As the favour, love and goodneſs of God is great, which he hath laid up for thoſe that fear him; ſo all the goodneſs and fruits of the Spirit and grace that flow from them, are unto his honour and praiſe, and conſecrated unto his uſe and ſervice.

Gen. 30. 14. Cant. 7. 13. *And Reuben went in the dayes of wheat-harveſt, and found Mandrakes in the field, and brought them unto his mother* Leah, *&c. The Mandrakes give a ſmell, and at our gates are all manner of pleaſant fruits, new and old, which I have laid up for thee, O my beloved.*

Serpents.

Serpents.

Many have too curiouſly troubled themſelves, in going about to define the kind or ſpecies of the Serpent that deceived *Eve*; ſome affirm it was a Dragon, another a Baſilisk, a third a Viper, and others a common Snake. Wherein men ſtill continue the deluſion of the Serpent, who having deceived *Eve* in the main, ſets her poſterity on work to deceive in the circumſtance, endeavouring to propagate errours at any hand.

There is indeed a great difference of Serpents noted in natural hiſtory; for ſome are very little, ſome exceeding great; ſome (according to the ſignification of the Latine word) creep, and ſome fly: And ſome are in the mixture of colours very ſpecious and delightful to the eye: and ſuch a ſerpent it is like the Devil uſed when he tempted *Eve*. *Plin. hiſt. l. 8. c. 14.* *Serpentum quæ colores aut dolores. Iſidor.*

However ſeeing the Devil made uſe of that ſubtil creature, as the fitteſt inſtrument to bring about that his curſed deſign, it gives us to know, that wit unſanctified is a fit tool for the Devil to work withal: neither is there a likelier Anvil in all the ſhop of Hell, whereon to forge miſchief, than one that is learned and lewd, wittily wicked. *Ingenioſè nequam.*

Among Serpents mentioned in Scripture, two kinds are very famous, 1. The Viper, whoſe tongue is preſent death, as we have clear evidence (beſides what is aſſerted by natural Hiſtorians) from Scripture Record. When a Viper came and faſtned upon *Pauls* hand, they looked when he would fall down dead. And when *John* the *Baptiſt* would ſhew how hurtful and dangerous the Scribes and Phariſees (among the Jews) were, he calleth them, *A Generation of vipers.* The vipers tongue is worſe than the Lyons tooth. 2. The Aſp, A kind of ſerpent not known in theſe parts of the world. Some write, that the biting of an Aſp is uncurable; and others ſay, that it killeth without remedy within four hours ſpace. Hence, *The poiſon of Aſps is under their lips*, Rom. 3. 13. *Nullum animal tantâ celeritate linguam movet ut Serpens, adeo ut triplicem linguam habere videatur, cum unam ſit.* Plin. l. 6. c. 37.

There are ſix properties in a Serpent to be imitated; 1. He being aſſailed, will ſtrive to defend his head; ſo ought a Chriſtian in all afflictions, to ſtrive to preſerve his faith and hope in Chriſt. 2. To prevent charming or incantation, he faſt ſtops his ear; of which *Auſtin* thus, *Quum caperet incantatorem ſuum pati, allidit unam aurem terræ, & caudâ obturat alteram.* That the Serpent when ſhe beginneth to feel the Charmer, clappeth one of her ears cloſe to the ground, and ſtoppeth the other with her tail. *Pliny* ſpeaks to this purpoſe, and the like is affirmed by *Hierom* and *Caſſiodore*. So ought Chriſtians to beware of the worlds allurements, and Satans incantations, but to hearken to the wiſe charmings of the Goſpel. 3. Swimming over a river, he ſtrives to hold up his head; ſo ought Chriſtians to take heed they be not drowned in the world. 4. He ſhuns the ſociety of man, as his deadly enemy, and chuſeth rather to inhabit the Wilderneſs, and even to haunt briars and brambles for his defence. So ought the godly, rather to ſeek peace and comfort in ſolitary retiredneſs, than to be amongſt their profeſt enemies; yea, *chuſing rather to ſuffer affliction with the people of God, than to enjoy the pleaſures of ſin for a ſeaſon.* 5. The Serpent is vigilant, ſleeps little, but leſs when he ſuſpects danger. So ought Chriſtians, *Epheſ.* 5. 15. 6. They once a year caſt their coat, and renew themſelves. So ought Chriſtians, to labour to be rid of old corruptions, and to get new ſanctified ſouls, *Epheſ.* 4. 22, 23, 24. for, *Gal.* 6. 15. Pſal. 58. 5. 1 Tim. 6 9. Heb. 11. 25.

There are alſo ſix properties in a Serpent to be ſhunned; 1. He hath a very lofty ſpirit, reaching not only at men, but birds. But let Chriſtians take heed of pride and ambition. 2. They embrace while they ſting, lying in the green graſs, and ſweet flowers, to deſtroy the paſſenger. But let Chriſtians avoid flattery, which tickles a man to death. 3. The Serpent is unthankful, he will kill him that nouriſheth him. But let not Chriſtians be guilty of that hateful ſin

of ingratitude, which renders a man the Prodigie of nature. 4. They are marvellous voracious, killing more than they can eat. But let Christians beware they turn not covetous engrossers. *Wo unto them that joyn house to house, that lay field to field, till there be no place, that they may be placed alone in the midst of the earth.* 5. Their hostility and murtherous mind, they would kill all, to set up their own kind. Such is the depopulator, that thinks he hath not room enough, unless he could be rid of the Poor, and make them harbourless. But let Christians avoid this, as they would the aforementioned woe. 6. Their enmity to man, whom they ought to reverence. (*Malice* (saith *Chrysostom*) *turneth men into serpents.*) The like are the *Jesuites*, that deny allegiance to Kings, &c. But Christians are taught another Lesson, *Rom.* 13.

Isa 5.8.

Mat. 10. 16. *Be ye therefore wise as Serpents, and harmless as Doves.*

Beasts.

The sixth day God made beasts, over the wildest of whom, once man had power and dominion; till he rose up and rebelled against God, they were subject unto him; but man rebelling against God, they rebelled against man; so that now it is from Gods special Providence that they hurt us not.

Amongst other beasts that are famous in Scripture, there is the

Lyon,

Which is, 1. A Noble and Kingly creature. 2. Strong. 3. Venterous and bold. 4. But cruel and bloody. 5. Libidinous.

It is said he is so fearless of any other creature, that when he is fiercely pursued, he will never once alter his gate, though he dye for it. No more will the righteous man his resolution against sin, such is his Christian-courage, *Prov.* 28. 1.

Elephant,

Called *Behemoth*; that is, Beasts in the Plural, for his hugeness: as if he were made up of many beasts. So strong, that he can beat a wooden Tower upon his back, and upon that several men standing to fight therefrom.

He is the hugest of all earthly creatures, saith *Pliny*; Nine cubits high, saith *Elian* of some. But certainly the wonders of Gods glory do marvellously appear in him, he being the Master-piece among all earthly irrational creatures in strength and understanding. Of this *Animal* at large, *Job* 40.

Wild-Ass,

A most untameable and untractable creature. To the Colt of this wild creature is a natural man compared by *Zophar*, Job 11. 12. for his extream rudeness and unruliness.

Fox,

Persius. To which, Adversaries of the Church are fitly compared; 1. For their craft, *Astutam vapido servans sub pectore vulpem. Vulpes pellem mutat, non naturam,* The Fox may change his countenance, but not his condition. 2. For their cruelty, they do great hurt among Lambs and fowls, for lacking meat, they fain them-

Isidor. Etym. l. b. 12. 1.

themſelves dead, and ſo the birds haſting down as to a carcaſe, *volucres rapiunt & devorant*, they ſeize upon the birds and devour them.

Conie.

I only conclude with her; who, what ſhe wants in ſtrength, hath in wiſdom; *Proverbs* 30. 26. *Gaudet in effoſſis habitare cuniculus antris*, ſhe ſecures her ſelf in the rocks and ſtony places. It ſhall be our wiſdom to work our ſelves into the Rock Chriſt Jeſus, where we ſhall be ſafe from Helliſh Hunters.

The very beaſts will teach us to know and own God, from whom we receive ſo much good, ſo many benefits.

And God ſaid, Let the earth bring forth the living Creature after his kind, Cattel, and the Beaſt of the earth after his kind: and it was ſo. And God made the Beaſt of the earth after his kind, and Cattel after their kind, &c. Ask now the Beaſts, and they ſhall teach thee. The Ox knoweth his owner, and the Aſs his maſters Crib, but Iſrael doth not know. Gen. 1. 24, 25. Job 12. 7. Iſa. 1. 3.

Paradiſe.

Terreſtrial, that moſt pleaſant and fruitful Garden, wherein *Adam* and *Eve* were placed in the Creation. Which *Eden* was (as is conceived) in the upper part of *Chaldea*, whereabout *Babel* was founded. It was deſtroyed by the deluge; the place indeed remaineth, but not the pleaſantneſs of the place. And yet that Countrey is very fruitful, returning ſeed beyond credulity, as *Pliny* and *Herodotus* report. 1.

Cecidit roſa, manſit ſpina. *Herod. l. 1.* *Plin. l. 6. c. 18.*

Herein grew the *Tree of life*, ſo called, *per quandam effecti*, or by a Sacramental ſignification of Chriſt, who is ſo called, *Rev.* 22. 2. Alſo the *Tree of knowledge of good and evil*, ſo called, from the event. God forewarning our firſt Parents, that they ſhould know by woful experience, unleſs they abſtained, what was the worth of good, by the want of it; and what the preſence of evil, by the ſenſe of it. *Multi etiam hodie propter arborem ſcientiæ, amittunt arborem vitæ: in terris manducant, quod apud inferos digerunt.* *Aug.*

Cæleſtial, (of which the former was a dark ſhadow) is the third Heaven, which for the fulneſs of pleaſure and joy, is ſo called. 2.

Hierom comforting a young *Hermite*, bade him look up to Heaven, & *Paradiſum mente deambulare*, to take a few turns in Paradiſe, by his meditations; aſſuring him, that ſo long as he had Paradiſe in his mind, and Heaven in his thought, *Tamdiu in eremo non eris*, He ſhould not be ſenſible of his ſolitarineſs.

To him that overcometh, will I give to eat of the tree of life, which is in the midſt of the Paradiſe of God. Rev. 2. 7.

Of the Sea.

Sea.

THE Sea is the ſeat and ſource of waters. There are three things in it ſpecially conſiderable, *viz.* *Mare quaſi amarum*, becauſe the Sea-water is bitter and ſalt.

1. The

1. The turbulency of it; ſo ſtormy and turbulent, that it threatneth to overwhelm all: To overwhelm the ſhips ſailing upon it, to overwhelm the dry land encompaſſing of it; and it would do both, if God did not bound it, ſaying, *Hitherto ſhalt thou come, but no further, here ſhall thy proud waves be ſtayed.* Did not God put an everlaſting Law upon it, it would be lawleſs.
2. There is a wonderful capaciouſneſs in the Sea; (the water (they ſay) is ten times bigger than the earth, the Air ten times greater than the water, and the fire than the Air.) It is ſo big and broad, ſo extenſive and vaſt, that it takes in all the waters that come off the land into its boſome, and yet feels no acceſs.
3. The Sea is of mighty ſtrength. Though we ſay, *Weak as water*; water is a weak element in one ſenſe, yet in another, water is a ſtrong element; ſo ſtrong, that it bears down all before it, and bears all the ſtorms that rage upon it.

Canutus confuted his flatterers, (who told him that all things in his Dominions were at his beck and check) by laying his command on the ſea, to come up no higher into his Land, but it obeyed him not.

Horat. Od. l. 1, 3 Virgil.

Illi robur & æs triplex
Circa pectus erat, qui fragilem truci
Commiſit pelago ratem
Primus, nec timuit præcipitem Africum, &c.

Tollimur in Cœlum curvato gurgite, & iidem
Subduct' ad manes imos deſcendimus undâ.

Gen. 1. 10.

Hence ſome have doubted, whether Mariners were to be reckoned amongſt the living or the dead. But wiſely ſaid he, *Qui neſcit orare, diſcat navigare, He that cannot pray, let him go to Sea, and there he will learn.*

Gen. 1. 22. ——— *And the gathering together of the waters, called he, Seas.*

Fiſh.

The power of God is great in forming the fiſhes of the Sea. Eſpecially if we conſider three things about them.

Inter omnes beſtias nihil eſt fœcundius piſcibus, igitur tranſfertur ad multiplicationem immenſam.

1. Their number, as to us, they are infinite. Therefore how emphatically is their encreaſe expreſt? When God created them it is ſaid, *The waters brought forth abundantly.* No ſort of creatures that multiply ſo faſt as fiſhes; Who is able to report the number of theſe Sea-inhabitants?
2. If we conſider their various kinds. Naturaliſts obſerve that there is no creature upon the earth, but hath (as I may ſay) its repreſentative in the Sea, beſides thoſe that have nothing like them on the earth.
3. Many of theſe inhabitants of the waters are wonderful for the vaſtneſs and greatneſs of their bodies. The greateſt of all living creatures are in the Sea.

We will only inſtance in the *Leviathan*, unto whom the Elephant is little. *Pliny* tells of one taken that was 600. foot in length, and 360. in breadth; when they ſwim and ſhew themſelves above water, *Annare inſulas putes*, ſaith the ſame Author, you would think them to be ſo many Iſlands: ſo many Mountains, ſaith another; who alſo addeth, that when they grow old, they grow to that bigneſs and fatneſs, that they keep long in a place.

Plin. lib. 32. cap. 1.

In-

Insomuch as *ex collectis & condensatis pulveribus frutices erumpere cernantur*, the dust and filth gathered upon their backs seems to be an Island, which while shipmen mistake, and think to land at, they incurre a great deal of danger.

——The great and wide Sea, wherein are things creeping innumerable, both small and great beasts.——There is that Leviathan,——made to play therein. Ps. 104. 25, 26.

Ships.

The use of ships was first shewed by God, in *Noah's* Ark, whence afterwards, *Audax Japeti genus*, Japhets off-spring sailed, and replenished the Islands. No art which helps more to enrich a Nation.

Of the Low-Countrey-men it is said, *Peterent Cælum navibus Belga, si navibus peti posset.*

A ship is a fabrick for the Sea, a house upon the Sea, a moveable house, and as it moveth variably, so it moveth swiftly; the inconstancy of the winds, makes the motion of the ship unconstant, and the strength of the winds, makes the motion of the ship swift. Whatsoever they do who are within the ship, the ship moves on, if they prepare it for motion. *Labitur unda vadis abies.* The ship seems willing to be at the Haven as soon as may be. *Virgil.*

Let our souls be like a ship, that is made little and narrow downward, but more wide and broad upward. Let them be ships of desire, hasting heaven-ward; and then let our days pass away as they can, we shall be but the sooner at home. Mortality shall appear to be no small mercy.

——There go the ships. They that go down to the Sea in ships, that do business in great waters: These see the works of the Lord, and his wonders in the deep, &c. Psa. 14. 26. 107. 23, 24.

Homo.

NUllum animal merosius est, nullum majore arte tractandum, quam homo. Senec.

Nay, (which is worse) *Homo homini lupus, homo homini Dæmon.* Therefore (saith *David*) *Let me not fall into the hands of men*, as though they were (like *Cadmus* souldiers) *ad internecionem nati.*

Yet man is *magnum miraculum, mundi Epitome, imaginis imago. Imago mundi in corpore, Dei in animâ.*

In mans composition there is a shadow of the Trinity; for to make up one man, there is an elementary body, a divine soul, and a firmamental spirit; Here is the difference, in God there are three Persons in one essence, in us three essences in one person. So in the soul there is a Trinity of powers, vegetable, sensitive and rational; The former would only be, the second be and be well, the third be well and be for ever. *Ea fere hominum natura, ut omnes sua miretur, aliena despiciant.* Julian.

O excellent Nature, in which Cabinet ten thousand forms may sit at once! Man being Lord of these graces, should sit no longer in the vale of tears, but ascend the Mountain of glory; he should fly to the Trumpet calling to Mount *Tabor*, where he shall be transfigured for ever. Give thy possession on earth, for expectation in Heaven. Not as that *French* Cardinal, who said, *He would not give his part in Paris, for his part in Paradise.* *Vocabulum Homo est duorum substantiarum fibula.* Man is a heavenly thing for his soul, though earthly in regard of his body.

Man

Man is to be considered in a four-fold estate.

In statu
1. *Confectionis*, as he was created.
2. *Corruptionis*, as he was corrupted.
3. *Refectionis*, as he was renewed.
4. *Perfectionis*, as he shall be glorified.

In the first estate we give to man a liberty of nature. *Adamus habuit posse si vellet, sed non habuit velle quod posset.* In the third we grant a liberty of grace, *for if the Son make you free, ye shall be free indeed.* And in the fourth estate we confess a liberty in glory.

All the doubt betwixt us and the Papists, is of the second estate, how man corrupted is renewed, how he cometh into regeneration after degeneration: And yet herein we consent, that the will of man is turning unto God; and in doing good is not a stock or stone, in all and every respect passive; for every man is willingly converted; and by Gods grace at the very time of his conversion, he willeth his own conversion: And so the will of man is in some sort co-worker with grace; for this cause *Paul* exhorteth us, *not to receive the grace of God in vain*; And to this purpose that saying of *Austin* is very remarkable, *Qui fecit te sine te, non justificabit te sine te. Fecit nescientem, justificat volentem.*

The difference then is this, they write that our will is a co-worker with grace, by the force of nature; we say that it works with grace by grace; we will indeed, but *God worketh in us both to will and to work.*

Cap. 22. 29. Man is called *earth* thrice by the Prophet *Jeremiah*, *O earth, earth, earth, hear the Word of the Lord*; that is (as *Bernard* expounds)

Earth by
1. Procreation.
2. Sustentation.
3. Corruption.

Alas! what is man? Nothing, I had almost said, Somewhat less than nothing; embarqued nine months in a living vessel, at last he arives in the world, Lord of the Land, yet weeps at his possession; in infancy and age sourfooted, in youth scarce drest, makes not his Will, till he lie a dying, and then dyes to think he must make his Will.

O quàm contempta res est homo, nisi supra humana se crexerit!

Tantus quisque est, quantus est apud Deum.

Gen. 2. 7. *And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life: and man became a living soul.*

Gatak. After the man is the woman made, as a yoke-fellow standing on even ground with him, though drawing on the left side.

Mulier quasi mollior, the weaker vessel, therefore to be born withal.

In Mat. 15. 22. *Origen* speaks somewhat contemptibly of women; When Christ came into the Coasts of *Tyrus* and *Sidon*, *Behold a Woman*, *Mira res Evangelista*, A strange thing, O Evangelist! that is, the Author of transgression, the mother o sin; the weapon of the Devil, the cause of our expulsion out of Paradise.

But Christ honoured women, in lying in the womb of a woman: He appeared first to women after his Resurrection, and made them *Apostolas apostolorum*, Apostles, to preach his Resurrection to the Apostles.

There have been women of special note, *Sarah* the Mother of the Faithful. *Hester* the Nurse and preserver of the Faithful. Women that ministred to Christ of their own substance, &c.

There

There have been learned women; *Theano Crotoniatis* was a Philosopher and a Poet too. *Pythagoras* learned his natural Philosophy of his sister *Themistocleas*. *Olympia Fulvia Morata* an Italian of the City of *Ferrara*, taught the Greek and Latine tongues at *Heidelberg*. *Anno* 1554. *Aratha* read openly in the Schools at *Athens*. *Leontia* wrote against *Theophrastus*, &c. *Clem. Alex.*

Nevertheleſſe, neither is the man without the woman, neither the woman without the the man in the Lord. 1 Cor. 11. 11.

Mans Body.

PVulchrum corpus infirmis animæ, eſt tanquam bonum navis & malus gubernator. *Iſocrat.*

The Philoſophers ſay, in reſpect of the ſubſtance of the body, it conſiſts moſt of earth and water; but in reſpect of the vertue and efficacie, it conſiſts more of fire and ayre; and ſo the body is kept in an equal temperature, in the operation of the elementary qualities.

Omnia operatus eſt Dominus in pondere, numero, & menſurâ, that the humours may keep a proportionable harmony amongſt themſelves; if this harmony be broken, it bringeth deſtruction to the body; As if the heat prevail, then it bringeth Feavers, if the cold prevail, then it bringeth Lethargies; if the moiſt prevail, then it bringeth Hydropſies: So that the extreme qualities heat and cold, muſt be temperate by the middle qualities moiſt and dry. For the body of man is like a Clock, if one wheele be a miſſe, all the reſt are diſordered, the whole fabrick ſuffers.

Bodine obſerveth, that there are three regions within mans body (beſides all that is ſeen without) anſwerable to thoſe three regions of the world, Elementary, Etherial and Cæleſtial. His entrails, and whatſoever is under his heart reſemble the elementary region, wherein only there is generation and corruption; The heart and vitals that are divided from thoſe entrails by the *Diaphragma*, reſemble the etherial religion; As the brain doth the heavenly, which conſiſteth of intelligible creatures.

Auſtin complaineth, that men much wonder at the high mountains of the earth, *Hugo* waves the ſea, deep falls of rivers, the vaſtneſſe of the Ocean, the motion of the Starres, *Et relinquunt ſeipſos nec mirantur*, but wonder not at all at their wonderful ſelves. And truly the greateſt miracle in the world, is that little world (or rather Iſle) of man; in whoſe very body (how much more in his ſoul?) are miracles enow (betwixt head and feet) to fill a volume.

The body is not one member, but many. 1 Cor. 14. 14.

Head.

The head is the moſt excellent part of the body; therefore the chief part of any thing is called the head. Chriſt is called the Head of the Church, and the Husband the head of the Wife; And *Iſrael* is promiſed upon obedience, to be made the head and not the taile. Hence we uncover our head when we do homage to any man; to ſignifie, that our moſt excellent part reverenceth and acknowledgeth him.

In the head our reaſon and underſtanding dwells; and all the ſenſes are placed in the head, except the touch, which is ſpread thorow the whole body. Beſides, the head is ſupereminent above the reſt of the body, and giveth influence to it. There is alſo a conformity betwixt the head and the reſt of the body: And thus it is betwixt Chriſt and his Church, he hath graces above the reſt of his members, he

giveth influence and grace to them, and he is like them.

1 Cor. 11. 14. The hair of the head (as alſo the nails) is an excrement, and not to be nouriſhed by the man. (though given to the woman for a covering.) Under the Law the Deut. 21. 12. cutting of both off did ſignifie caſting away tranſgreſſions, and paring off ſuperfluities, by the conſtant practice of mortification.

Braine.

Mirſh. *Cerebrum, quaſi cárabrum*, the Greek, ἐγκέφαλος, *ab ἐν, in*, and κεφαλὴ, *caput.*

There is an aſſertion that man proportionally hath the largeſt brain of any creature. Some have found upon obſervation that they have weighed four pound, and Hiſt. Animal. lib. 1. ſometime five and a half. *Scaliger* ſaith, that the head of a man is the fifteenth part of his body.

Beſide the brain-pan, there is the *Pia-mater* compaſſing the brain like a ſwathing-cloth, or inner rind of a tree.

Eye.

God who at firſt drew light out of darkneſſe, doth by an admirable work, draw Matth. 6. 22. the light of the body, out of the black apple of the eye, which Philoſophers call the chrystalline humour.

Oculus & fama non patiuntur jocos. The Eye is kept moſt diligently (being a tender part) and ſtrongly guarded by nature with tunicles: There are five in number to keep it from hurt; 1. *Aranea tunica*, like a ſpiders webbe: 2. *Retiformis*, woven like a net: 3. *Uvea*, like a berry: 4. *Cornea*, like a horn: 5. *Adnata tunica*, the cover of the eye, or the Pſal. 17. 8. eye-lids. Hence *David*, to expreſſe the ſpecial care that God hath over his Saints, ſaith, *Keep me as the apple of the eye.*

The Eye before the fall, was the window to let in good inſtructions to the ſoul; but ſince the fall, it is *proxenata peccati*, the broker that goeth betwixt the heart and the object, to make up the ſinful bargain. And becauſe it is now the moſt ſinful ſenſe, God hath placed tears in it, which are the tokens of repentance.

Eare.

The Eare is a very honourable part of the body, therefore of old they did Weem. hang ear-rings and jewels in their eares, as a ſign of honour. And when men were diſgraced, their eare was boared in token of infamy.

Philoſophers call the eare, *ſenſum diſciplinæ*, it is ſo neceſſary a part for inſtruction. It is alſo an excellent ſenſe for delight; *Solomon* calls the eares, the daughters of muſick. And it is the moſt excellent member for grace, *for faith comes by hearing.*

Beſides, there is not a member that the Devil envieth more than the eare, becauſe it is *Janua vitæ*, the gate of life; as we ſee in the man poſſeſſed with the deaf Devil. He poſſeſſed that ſenſe as the moſt excellent, to hinder him from hearing.

The Dragon (they ſay) biteth the Elephants eare, and thence ſucketh his blood, becauſe he knoweth that to be the only place which he cannot reach with his trunck to defend; So ſatan that red Dragon, if he find no other way, endeavours to infuſe ill counſel at our ears.

Mouth.

Of this member, ſaith one, Man before his fall was content with little, but ſince he laboureth not to fill a mouth, but a gulf, as it were the mouth of the Leviathan.

See *Belly, pag.* 134. *Teeth.*

Teeth.

The *Teeth* both in Greek and Latin, have their name from eating, *ὀδόντες, quaſi ἔδοντες*, and ſo *dentes, quaſi edentes.*

The teeth are the hardeſt of the bones, if that they be bones; *Ariſtotle* is at leaſt doubtful whether he ſhould reckon them to be bones or no. There are no other bones ſo ſolid and hard as they are, neither come they much ſhort of the hardneſſe of ſtones, if they do not equal ſtones in the edges of them. Nevertheleſſe they wear by daily uſe, and therefore they do continue to grow as long as mans life continueth: but only ſo much, after they are come to their full growth, as they are worn away.

The ſeat of the teeth are the jaws, where they have their ſeveral ſockets into which they are mortiſed. *Galen* tearmeth their comely order in their places, the ſeemly dance of nature. But in old men they ſtand wethod in ſlimy humour, or are hollow, falling out one after another. *The grinders ceaſe, becauſe they are few.* Eccl. 12. 3.

Tongue.

The *Tongue* of man is a moſt honourable member, called *his glory*, becauſe it is the inſtrument to glorifie God.

Before the fall the Tongue of man was like a ſwift writer, and uttered thoſe things which his heart indited, and he ſpake but with one tongue: But ſince the fall it is a world of iniquity, and he is *bilingue*, double tongu'd, yea *trilingue*; for a backbiter is a man with a threefold tongue, or a tongue which hath three ſtings: We have an example of it in *Doeg*, who killed three at once with his evil report; *Saul*, the Prieſts, and himſelf.

There are but five vertues of the tongue reckoned by Philoſophers, but there are many ſins of the tongue, ſome have reckoned up as many as there be letters in the Alphabet. Moreover it is obſervable that when the Apoſtle gives us the Anatomy of wickedneſſe in all the members of the body, he ſtayeth longeſt on the Organs of ſpeech, and goeth over them all, *Rom.* 3. 13, 14. And Saint *James* ſpends almoſt a whole Chapter upon it. *Cap* 3.

The *Tongue* is made in the ſhape of a ſword, and *David* felt it as a ſword in his bones; it is ſharp as a Raſor, which inſtead of ſhaving the hair, cutteth the throat. It is of a flame colour, and ſetteth on fire the courſe of nature.

Maſter *Trapp* recites a ſtory out of *Camerarius*, concerning two brethren walking forth in a ſtar-light night: Saith one of the brethren, would I had a paſture as large as this element; And ſaith the other, would I had as many Oxen as there be Stars; Saith the other again, where would you feed thoſe Oxen? in your paſture, replied he. What? whether I would or no? yea ſaid he, whether you would or no. What? in ſpite of me? yes, ſaid he. And thus it went on from words, till at length each ſheathed his ſword in anothers bowels. *Behold how great a matter a little kindleth. And the tongue is a fire.*

No man can ſo change himſelf, but his heart may ſometime be ſeen at his tongues end. For well ſaid one, Man is like a Bell, and his tongue like the Clapper; ſo long as this ſtandeth ſtill, he may be thought to be without any great flaw, craze or crack in him; but let it once ſtir, and then he diſcovers himſelf preſently. *For out of the abundance of the heart the mouth will ſpeak.* Therefore good is the Arabian Proverb, *Cave ne feriat lingua tua collum tuum*, Take heed thy tongue cut not thy throat. *Plutarch.* Matth. 12. 34.

A man hath two ears, and but one tongue, to teach him to be ſwift to hear, and ſlow

slow to speak. Moreover, God hath bedged in this unruly evil, with a double hedge of lips and teeth: And it is placed on purpose in the midst betwixt the brain and the heart, that it might take the advice of both. It is also tied fast by the root.

Robert Smith Martyr, left 15 sentences to his wife, one of of which, Remember that God hath hedged in your tongue with the teeth and lips, that it might speak under correction.

There is much need you see of reforming and polishing this member. Death and life (saith *Solomon*) are in the power of the tongue: Upon the right or ill using of it, a mans safety doth depend. And lest you should think the Scripture only intendeth temporal safety or ruine: Our Saviour saith, *By thy words thou shalt be justified, and by thy words condemned.* One of the prime things that shall be brought forth to judgment, are your words. Again, *He that keepeth his mouth, keepeth his life: but he that openeth wide his lips shall have destruction.* The wise man intimateth a similitude of a City besieged, to open the gates betrayeth the safety of it; all watch and ward is about the gate: So the tongue is the gate or door of the Soul, by which it goeth out in converse and communication; to keep it open and loose guarded, letteth in an enemy, which proveth the death of the Soul.

Alexander forgave many sharp swords, but never any sharp tongues.

Face.

The *Face* is the table of beauty or comelinesse, and when that is abused, it is made the seat of shame; hence spitting in the face is such an act of reproach. And covering the face (as in *Haman*) the mark of a condemned man.

Turk. Hist. fol. 415.

It is reported of *Malcotius* (as also of *Augustus*) that the majesty of his countenance, with the resplendant beams issuing out of his eyes (as it had been the rayes of the Sun) were of such piercing brightnesse, that no man was able with immoved and fixed eye long to behold the same. Likewise in the description of *Tamerlane*, amongst the rest, in his eyes were such a rare majesty, as a man could hardly endure to behold them, without closing of his own: And many in talking with him, and often beholding of him, became dumb; which caused him oftentimes with a comely modesty to abstain from looking too earnestly upon such as spake unto him, or discoursed with him.

Fol. 235.

Index animi vultus.

En quam difficile est animum non prodere vultu. The face varieth as the mind varieth. That is seen in the face, which is out of sight. Four things are chiefly seen in the face; 1. Pride, *Psal.* 10. 4. 2. Fear, *Dan.* 5. 6. 3. Envie and Discontent, *Gen.* 31. 2, 5. 4. Guilt, and shame, *Gen.* 4. 7. Thus the evidences of the heart are read there, and we may take the copy of a mans spirit in his countenance.

Dugge.

Duplex est causa, Physica & moralis.

God hath placed the womans *Dugge* (saith *Wecmse*) in her breast, and not in her belly, as in beasts, and that for two causes, 1. Physical, 2. Moral. The Physical cause, God hath placed them so near the liver, that the milk might be the better concocted, and the more wholsome for the child. The Moral cause, that the woman might impart her affection and love more to her child, by giving it suck with her dugge, which is so near the heart.

Hence the giving of suck was one of the greatest obligations of old, betwixt the mother and the children.

Hand.

Amongst the several outward members of the body, the *Hand* is of great use. For 1. By the *Hand* we promise and threaten. Hence the right hand of fellowship. (The left hand is the most honourable amongst the Turks.) 2. We reckon by it; the Ancients reckoned upon their left hand, untill they came to an hundred years, and then they began to reckon upon their right hand. Hence *Solomon, Wisdom cometh with length of dayes upon the right hand*; meaning, that Wisdom should make a man to live a long age. 3. We worship with the hand. Idolaters used to kisse their Idols, but because they could not reach to the Moon to kisse her, they kissed their hand in homage before her. To this practice *Job* seems

Turk. Hist. fol. 1392.

Prov. 3. 16.

to bear reference, when he ſaith, *My mouth hath not kiſſed my hand*; purging himſelf of this kind of Idolatry, as ſome conceive. In a word, it is the Organ of Action; and the ſpecial Providence of God is to be marked, that he hath made man to take his meat with his hand, and hath not left him to gather it up with his lips, as the Beaſts do; for if a man did ſo, his lips would become ſo thick, that he could not ſpeak diſtinctly; as we ſee by experience, by thoſe that have ſo.

Cap. 31. 27. The Ancients do underſtand all that which is from the ſhoulder to the fingers ends to be the hands; ſubdivided into three parts, *brachium, cubitum, & extremam manum.*

Heart.

The *Jewes* compare the *heart* of Man for the excellency of it, to three things.

1. To the Holieſt of all, where the Lord gave his anſwers; ſo the Lord gives his anſwers firſt out of the heart.
2. To *Solomons* Throne, as the ſtatelieſt place where the King ſits; ſo the Lord dwells in the heart of man, as in his Throne.
3. To *Moſes* Tables, in which he wrote the Law; ſo God promiſeth to write his Law in mans heart.

Three things God holdeth in his own hand.
1. Revenge.
2. Future Events.
3. Searching of mens hearts.

Principale animæ non ſecundum Platonem in cerebro, ſed juxta Chriſtum in corde. 'Tis not the eye that ſeeth, but the heart; not the ear that heareth, but the heart; not the tongue that ſpeaketh, but the heart:

Yea, there is in the heart both
1. *Talking*, Pſal. 14. 1.
and
2. *Walking*, Ezek. 11. 21.

In Gods account, *Quicquid cor non facit, non fit.*

The heart is the firſt mover of all the actions of man; for as the firſt mover carrieth all the ſpheres of Heaven with it, ſo doth the heart of man carry all the members of the body with it. In natural Generation the heart is firſt framed, and in ſupernatural Regeneration, it is firſt reformed.

The heart is *primum vivens, & ultimum moriens*: So the ſpiritual life of grace begins in the heart firſt, and is laſt felt there. Hence it is that *Michael* the Archangel, and the Devil, ſtrove no faſter about the body of *Moſes*, than they do about the heart of man.

Liver.

Next to the heart in man, is the Liver, and from hence it hath its latine, the name *jecur quaſi juxta cor*, as it were placed next unto the heart.

This is the ſhop of ſanguification, or fountain of blood, from whence by the channels of the * veins, it is carried over the ſeveral Provinces of mans body.

* Eſpecially *vena porta* and *vena cava.*

God hath fenced the nobleſt parts, as the brain, with *Pia mater*, and *Dura mater*, the heart with *Pericardia*, ſo the liver is enclo ſed by a Net, called *Reticulum.*

Lungs.

The Lungs are the bellows of the voyce, and are ſeated near the heart, to teach us, that ſpeech is but the interpreter of the heart, againſt thoſe that think one thing, and ſpeak another.

Galen

Galen a Prophane Physician writing of the excellent parts of mans body, and coming to speak of the double motion of the Lungs, could not chuse but sing an hymn to that God, whosoever he were, that was Author of so excellent and admirable a piece of work.

Ribbs.

Τῶ σώματι σκέπην καὶ ὀχυρὸν καὶ ἰσχνὸν καὶ ὀρθὸν. *Hyp.*

The bones of man are they, which (as *Hypocrates* saith) do give to the body stableness, uprightness and shape. 1. Stableness, because they do as it were defend it against the force that assaulteth it, and because they uphold the body, as the foundation, walls and timber uphold the house. 2. Uprightness, because unless the creatures had bones, they would creep upon the ground as worms do. 3. Shape and figure, because from them the stature and growth are limited and bounded.

Many are the bones of mans body, and of divers sorts, and manifold shapes, that so man may fit his motion to the divers objects to which his desire shall carry him: which variety likewise is very useful, that when one bone receiveth any hurt, thereby the others might not be hindred in their offices. And yet, such is the connexion of them, and so wonderfully are they fitted together, that all the bones are as it were but one, by that contiguity that is between them. The total compage and set of the bones is called a *Syntaxe*, and the fabrick of the bones so fitted together is called a *Scelcton*.

Amongst the rest, the Ribbs are eminently for defence in the body of man; of which there are two sorts, 1. The first called by Anatomists, *Costa legitima*, whereof there are seven, these defend the vital parts. 2. The second, *Costa spuria*, whereof there are five, lying to the belly.

Intrails

They lie in a hid and secret part of the body; therefore *David* when he would declare how God knoweth hid and secret things, he saith, *Thou tryest my Reins*; that is, my secretest cogitations, *Psal.* 139.

Belly.

The mouth, a little and strait hole, is soon filled; but then there is the stomack of man and belly, a monster (saith one) which being contained in so little a bulk as his body, is able to consume and devour all things.

Senec. This made *Seneca* cry out, *Dii boni, quantum hominum unus exercet venter? Quicquid avium volitat, quicquid piscium natat, quicquid ferarum discurrit, nostris sepelitur ventribus.* What birds soever flie, what fishes soever swim, what beasts soever run about, all are buried in our bellies.

Deus homini angustum ventrem, &c. (saith *Chrysostom*) God hath given us a little mouth and stomack, to teach us moderation, to the shame of those beastly belly-gods, that glut themselves and devour the creatures, as though their throats were Whirl-pools, and their Bellies bottomless.

Navel.

As a Tree by the roots is fastned to the earth, and by the *fibra* the little strings upon them draws nourishment and spirits from the earth: so is it with a child in the womb. The Navel fastens it to the Mother, and by the * vein and Arteries in the Navel, it fetches in nourishment and spirits.

* Called *Vena umbilicalis.*

Plutarch likens the Navel to the rope and Anchor, which stays the Infant in

that

that harbour in the Mothers womb; which, when it is cut, the Infant goes from harbour to the Sea and ſtorms of the world.

Bladder.

Of this part a good Anatomiſt ſpeaking, ſaith, That it is a large Ciſtern or Veſſel. In reſpect of the roundneſs of it, ſome have likened it unto a ſphere; the weakneſs of which in old men, maketh them unable to hold and keep their water.

Thigh.

The thigh is called in Latine *femur à ferendo*, becauſe it beareth and holdeth up the creature. It is that which goeth from the hip to the knee, and hath the longeſt and ſtrongeſt bone in the whole body.

Legge.

It is that which goeth from the knee to the heel. It is made of two bones, 1. The one called the ſhin-bone, this bone is the inner and thicker, called in Latine *tibia* a flute or pipe, either becauſe of reſemblance, or elſe becauſe at firſt a flute was made of that bone taken from the leg of a Hart. 2. The other which is thinner is called the brace-bone, reſembling the braces of building, and joyning the muſcles of the leg together, as they hold the beams of an houſe together.

Note here, the thighs, leggs and feet, are *Solomons ſtrong men*; And yet in old age their ſtrength is enfeebled, when they bow under their burden, and are ready to overthrow themſelves and the whole body. Hence old people are glad to betake them to their third leg, a ſtaff or crutch; therefore *Heſiod* calls them τριπόδας. Let them learn to lean upon the Lord, and pray with *David*, *Caſt me not off in the time of old age: forſake me not when my ſtrength faileth.* Eccl 12.3. *Membra levant baculis tardis, ſenilibus annis* Pſal. 71.9.

Foot.

The foot is the baſe, ground and pediſtal, which ſuſtaineth the whole building of the body: being the true Organ and Inſtrument of walking.

The foot is one extream of the body. The extreams comprehend all the parts. That which extends from one extream, or utmoſt part to another, is extended through all. From Eaſt to Weſt, is all the world over; and from head to foot is all the body over. Thus Satan is ſaid to *ſmite* Job *with boils, from the ſole of his foot, to the crown of his head*; that is, he ſmote his whole body. He was like a rough-caſt wall from top to toe: Being, as it were, armed (or rather harmed) *Cap-a-pe*, with burning and inflaming ulcers.

All theſe members of mans body, both external and internal, are curiouſly wrought, as it were, by the book. Had God left out an hand or an eye in his Common-place-book (ſaith one) thou hadſt wanted it. *In thy book all my members were written.* Pſa. 136.

The things very famous amongſt the members of the body, are { 1. Symmetry, & 2. Sympathy.

For the firſt, the only wiſe God, who doth all in number, weight and mea- 1.

meaſure, hath ſet the members every one of them in the body, as it hath pleaſed him.

And wiſely hath he placed them. There are ſome members that are called *membra ridicalia*, radical members; as the Liver, the Heart, and the Brain; And in theſe the Lord hath placed the natural, vital and animal ſpirits, Theſe ſpirits are carried by the veins, arteries and nerves; The veins carry the vital ſpirits from the Liver; the arteries carry the natural ſpirits from the heart; and the nerves carry the animal ſpirits from the brain. There are other members which are ſerving members; as the hands, feet, and ſuch.

2. And for the other, there is ſuch a conjoint fellow-feeling, That if one member in the body be in pain, the whole are grieved; if the heel do but ake, the whole condoleth and careth Again, when one member is deficient, another ſupplieth the defect of it; as when a man wants feet, he walks upon his hands. Moreover, one member defends another, as when the head is in danger, the hand caſts it ſelf up to ſave it.

Beſides, the members of the body help one another, the ſuperior rule the inferior; as the eyes the whole body: The inferior uphold and ſupport the ſuperior; as the feet the leggs; the thighs ſupport the whole body: And the middle members defend the body, and provide things neceſſary for it; as we ſee in the hands and arms. And great grief in one member, makes the pain of the other member ſeem the leſs; which all ſhew the ſympathy amongſt the members.

The variety of the members of the body, ſheweth alſo the wiſdom of
1 Cor. 12. 17. God; for as the Apoſtle ſaith, *If the whole body were an eye, where were the hearing? if the whole were hearing, where were the ſmelling?*

Pſa. 139. 14. *I will praiſe thee, for I am fearfully and wonderfully made.*

The Soul of Man.

Creatio infunditur, & infundendo creatur.

PHiloſophers confeſs, *Anima quaque intelligimus, & tamen qua ſit ipſa intelligere non valemus.*

It is a ſpiritual ſubſtance in man, created by God, which can exiſt when ſeperated from the body.

Leo decimus concluded atheiſtically of the ſoul, *Et redit in nihilum, quod fuit ante nihil*, But *Solomon* tells us, *the ſpirit of man that goeth upward;*
Eccl. 3. 21. *whereas the ſpirit of a beaſt that goeth downward to the earth.* The ſpirit of a beaſt is only vital, mans ſpirit is both vital and rational: The ſpirit of a beaſt is periſhable, mans ſpirit is immortal. And thus the Preacher by comparing the ſpirits of men, with the ſpirits of beaſts; By *going upward*, underſtandeth the immortality of the ſpirits of men; and by *going downward to the earth*, the periſhing of the ſpirits of beaſts. Furthermore, by the manner of this Phraſe, he ſeems to compare the ſpirit of a man unto a purer exhalation, which aſcending upward, continueth in the Ayre; The ſpirit of a beaſt, unto a thick and black vapour, which being diſſolved into rain, deſcendeth and falleth to the earth. The ſpirit of a man therefore dieth not, (as doth the ſpirit of a beaſt) As *Tertullian* ſpeaketh, It is but carried away, when it ſeemeth to vaniſh away; and failing in his work, not in his ſtrength; departing in reſpect of actuating the body, not in reſpect of its own natural exiſtence; ceaſeth only to appear to be, not ceaſeth to be.

Abducitur dum abſum videtur, opere diſcedens non vigore, actu languens non ſtatu, compareſ ceſſat, non eſſe. De anim. c. 53.

It is with the Soul of man, as it is with the needle of a compaſs, which alwayes trembleth, and ſhaketh, till it turn to the North Pole: but being turned directly thitherwards, it is quiet, and ſtandeth ſtill. So the Soul of man, being by ſin turned away from God, is never at reſt, till by true repentance it return to him again.

And

And truly, as the ſoul is the life of the body, ſo God is the life of the ſoul: When the ſoul departs, the body dies; and when God departs, the ſoul dies.

Quod in nu eſt, homo eſt. The firſt work of Phyſick in a diſeaſed body, is to repell the venemous humours from the Heart: becauſe a diſeaſe once ſeated in this Metropolis, is incurable. And the firſt care of the members in man, is to ward a blow made at the Head. Art and Nature in preſerving and defending thoſe two noble parts, are to be imitated of a Chriſtian, in guarding the Soul, that part of chiefeſt importance, the peace whereupon conſiſteth the main of all our buſineſs. *Proſper.*

God hath given us two Hands,—*&c.* and but one Soul: That once gone, and all is gone. Yet,

There are that { Sell, Pawn, Loſe, Give } their Souls.

Some ſell their ſouls. As it is ſaid of a Lawyer, that he hath *linguam venalem*, ſo it may be ſaid of the Covetous man, that he hath *animam venalem*. The Voluptuous man doth ſell his ſoul for Pleaſure, as *Eſau* ſold his birthright for pottage. And the Proud man doth ſell his ſoul for Advancement; as *Alexander* the ſixth is ſaid to have done for his Popedom. 1.

Some pawn their ſouls. Albeit they be not ſo given over to commit ſin with greedineſs, as to ſell their ſouls right out; yet for profit and pleaſure they will be be content to pawn them. *David* did as it were pawn his ſoul, in committing adultery; *Noah*, in being drunk; and *Peter*, in denying Chriſt: Theſe redeemed their ſouls with bitter repentance. Let us take heed how we play the Merchant-venturers in this caſe. 2.

Da mihi animas, cætera tolle tibi. Gen. 14. 21.

Some loſe their ſouls. As carnal and careleſs Goſpellers, ignorant, negligent people, that miſpend their time, ſtanding all the day idle. 3.

And ſome give away their ſouls. As the malicious and envious perſon: For whereas the Ambitious man hath a little Honor for his ſoul, a Covetous man a little Profit for his ſoul, and a Voluptuous man a little Pleaſure for his ſoul; the Spightful wretch hath nothing at all for his ſoul. 4.

O blockiſh ſtupidity! Will you keep your Chickens from the Kite, your Lambs from the Wolf, your Fawn from the Hound, your Pigeons and Conies from the Vermine, and not your Souls from the Devil?

What is a man profited, if he ſhall gain the whole world, and loſe his own ſoul? or what ſhall a man give in exchange for his ſoul? Mat. 16. 26.

Underſtanding.

The ſoul is emmelled with four excellent faculties, two ſuperior, *viz.* Underſtanding and Will; and two inferior, *viz.* the part iraſcible, and concupiſcible.

The Underſtanding, is an eſſential faculty in the ſoul, whereby it knoweth, judgeth, and diſcerneth naturally truth from falſhood.

Man hath a reaſonable ſoul, and a natural judgment, whereby he differeth from brute beaſts: And ſome there are that do *animam excolere*, improve their natural abilities by Art, and ſo go far beyond others in worth; differing from the unlearned as much almoſt, as a man doth from a beaſt. Which yet amounteth not to *wiſdom*, without the concurrence of Gods good Spirit to ſanctifie all, as the Altar ſanctifieth the gold of the Altar. They that are deſtitute of which, their abilities are vain; and to ſuch we may ſay, as *Auſtin* once wrote to a man of great parts, *Ornari abs te Diabolus quærit.*

But though men have the faculty, yet God giveth the light: As the Dial is onely capable of shewing the time of the day, when the Sun shineth on it. He illightens both the organ and object: He anoints the eyes with eye-salve, and gives both sight and light.

Job 32. 8. *There is a spirit in man, and the inspiration of the Almighty giveth them understanding.*

Will.

The Will is an essencial faculty in the soul working freely, having liberty to choose, refuse or suspend: Not determinate to one thing.

Actus voluntatis à voluntate producitur, sed à ratione guadetur. Vives l. de anima.

Humane reason and understanding, is unto the will and affections, as the eye to the body, the Captain to the soldiers, the Pilot to the ship: If the eye be dark, the body walks blindly; if the Captain be ignorant, the soldiers march disorderly; if the Pilot be unskilful, the ship sails dangerously. So whilst the will and affections do follow such a blind, ignorant and unskilful guide, as the natural understanding is in supernatural things, how can they walk without falling? march without disorder? or sail without danger of drowning?

In civilibus libera, sed non in spiritualibus.

The actions of the Will are, *velle & nolle.* But, *tota voluntas aversa à Deo.* Phædra confessed to her Nurse, *Quæ loqueris vera sunt, sed furor suggerit sequi pejora. Senec.*

Scotus compares the Will of man, to an Horse at liberty, and the Grace of God to the Rider: By mans fall the Will lost not its nature, but was changed in quality; therefore as the Horse can run freely without a Rider, so can the Will of man move freely without the assistance of Gods saving grace; but 'tis a wild race, being unbridled: But once brought to conformity by Gods Spirit directing, 'tis like the Optick nerves, which be whole at the roots, though one of the branches be perished.

Sent. l. 2. distinct. 27.

Psal. 110. 3. Phil. 2. 13. *Thy people shall be willing in the day of thy power. For it is God which worketh in you both to will and to do, of his good pleasure.*

Note here, that Passions are motions of the sensitive appetite, stirred up by the apprehension either of good or evil in the imagination, working some outward change in the body. They are so called, to put a difference betwixt them and the Faculties of the soul, which are naturally inbred in it; and betwixt the Habits, which are infused and acquired, and also always alike and permanent. To enumerate some.

Amor est voluntarius quidam affectus, quam conjunctissime ei quæ bona judicatur, fruendi.

Love.] A passion or affection in the concupiscible appetite, that it may enjoy the thing which is esteemed to be good, as neer as it can.

Austin shews when our love is inordinate, thus: *Diligens non diligenda, aut æquè diligens, quod minus, vel amplius diligendum est; aut minus, vel amplius, quod æquè diligendum est, contra ordinem charitatis diligit.* That is, He that loveth things that are not to be beloved; or loveth things equally, which are less or more to be beloved; or loveth less or more, that which is equally to be beloved; He loveth not as he should love.

Hatred.] *Est qua voluntas resilit ab objecto disconvenienti, vel ut disconveniente:* A turning of the concupiscible appetite from that which is evil, or esteemed evil. Opposed to Love.

Turk. hist. fol. 750. *Joy.*] A passion arising from the sweetness of the object which we enjoy. It is storied of one *Simon* a Jew, that he was so overjoyed with the sudden and unexpected return of his son, whom he had for many years before given

over

over as loſt; that in embracing of him he fainted, and ſo preſently for joy died.

Grief.] A paſſion of the ſoul, which ariſeth from a diſcontment that we have received from the objects, contrary to her inclination. Or, a natural affection, whereby the heart is grieved, in reſpect of ſome evil thing which troubleth us. A Painter diverſly and by degrees, preſenting the ſorrow of the Parents and friends of *Iphygenia*, when ſhe was ſacrificed; when he came to her Father, he painted him with his face covered, as confeſſing his Art not ſufficient to expreſs in the viſage a grief of that degree.

Jactant Stoici ἀνδρωδες ſeu indolentiam. And amongſt the *Thracians*, Sorrow was accounted ſo effeminate a paſſion, that they adorned thoſe Men that mourned, like Women.

Fear.] A certain natural affection, whereby men are ſtricken, by reaſon of ſome dangerous and hurtful evil, either true or imagined.

This cowardly paſſion (when inordinate) expectorates and expoſes a man to many both ſins and ſufferings. The *Camelion* is ſaid to be the moſt fearful of all creatures, and doth therefore turn himſelf into ſo many colours, to avoid danger, which yet will not be.

Anger.] It is a paſſion of the mind for wrong offered. It differeth from Hatred; for Anger ſeeks revenge *ſub ratione juſti vindicativi*, but Hatred is *ira inveterata*. *Auſtin* compares Anger to a mote in a mans eye, but Hatred to a beam.

Ira utendum eſt ut milite vel ſatellite, non ut duce. Arift.

Memory.

Memory is the Souls ſtorehouſe; there we lay up obſervations, and from thence we fetch them out, as occaſions invite. *Memoria rerum præteritarum; being arcarium animæ.*

Our Memory naturally is like filthy Ponds, wherein Fiſh die ſoon, and Frogs live long: Rotten ſtuff is remembred, memorable mercies are forgotten. Hence we that ſhould be Temples of Gods praiſes, are as graves to bury his benefits. There is a double act of it, 1. *Ut fideliter conſervet.* 2. *Ut promptè reddat.*

Moſt men write Injuries in marble, Courteſies in the ſand. What's bad, they can retain ſufficiently; but in matters of God, their memories ſerve them not.

Moſt men have Memories like Nets, that let go the clear water, and catch nothing but ſticks and refuſe ſtuff; Or like Sieves, that retain the chaff, and let go the corn; Or like the creature *Cervarius*, that if he but look back, forgets the meat he was eating, though never ſo hungry, and ſeeks for new: Or *Sabinus* in *Seneca*, who never in all his life could get by heart theſe three names, of *Homer*, *Ulyſſes*, and *Achilles*.

The *Cabaliſts* until of late time wrote not; but taught and learned by mouth and diligent hearing of their Rabbins, committing things to memory.

Memory is like the leafs of books, which being ſeldom uſed, do cleave together.

The Soul ſhould be as an holy Ark, the Memory as the Pot of Manna, preſerving holy truths for holy uſes.

Therefore every Scribe which is inſtructed unto the Kingdom of heaven, is like unto a man that is an houſholder, which bringeth forth out of his treaſure things new and old. Mat. 13. 52.

Conſcience.

Conſcience is Gods Spy, and Mans Overſeer.

It is called *Conſcientia* (ſaith *Bern.*) *quaſi cordis ſcientia*: For, *Scientia* is, when

when the heart knows other things; *Conſcientia, quando cor novit ſe.* In Greek it is *συνείδησις*, in Latine *Conſcientia*; a joint knowledge, or a knowledge with another: Either *cum alio*, that is, with the High and Eternal God; for none beſides God and a mans own ſelf, hath an immediate knowledge of himſelf: Or rather *ſcientia cum alia ſcientia*; there is a knowledge whereby we know that we know; and that is Conſcience.

Damaſcen defines it thus; It is *lex noſtri intellectus.* And certainly, *Conſcientia non eſt contra ſcientiam, ſed cum ſcientia*; elſe it is a Chimera of mans own. Origen, *Eſt correptor & pedagogus anima.* Bernard, *Eſt inſeparabilis gloria vel confuſio uniuſcujuſque.* The Schoolmen ſay, It is *Applicatio ſcientia ad factum, ſeu faciendum.* Our late Writers, *Eſt practicum ſyllogiſmus, hominem excuſans aut accuſans.*

I conceive, it may be thus defined. *Conſcience is a function of the underſtanding, whereby we apply the general knowledge that is in us, to our particular thoughts, words and actions.*

For it is not a part of the Will, but of the Underſtanding: not of that which we call the *erical*, but of that which is termed *practical.* For as a dead man is no man, but *æquivocè*: So a dead Conſcience is no Conſcience, but *nomine tenus.* Therefore it is in work and action. Whereupon the Schoolmen contend, that it is neither *habitus*, nor *potentia*, but *actus*: His whole work being to apply the general Knowledge engraven in us by the pen of Nature, to our particular thoughts, words and actions.

Bernard hath very well obſerved four ſorts of Conſciences; *Viz.*

A Conſcience that is
1. Good, but not quiet.
2. Quiet, but not good.
3. Both good, and quiet.
4. Neither good, nor quiet.

But Scripture makes mention of ſundry ſorts of Conſciences; *Viz.*

1. There is an *erring or blind Conſcience.* As was in them that thought they did
Joh. 16. 2. God good ſervice, when they killed the children of God. Such a conſcience was in *Paul* before his converſion, for the which he was grieved afterwards. Hence it is ſafe to keep to this; Conſcience is *regula regulata*, but the Word of God is *regula regulans.*

2. A *ſleeping Conſcience.* A man knows the will of God, yet his Conſcience being aſleep for a time, he lies ſnoring in the bed of ſin. So did *David* in his ſin of
2 Sam. 24. numbring the people; but his conſcience awoke at the length, and his heart ſmote him for it.

3. A *ſeared Conſcience.* Such as was in them, 1 *Tim.* 4. 2. when men are paſt feeling, and hardned in their ſins. They are ſo accuſtomed to ſuch ſins, that cuſtom becomes another nature; they think thoſe to be no ſins. Theſe are in the ready way to hell.

4. An *accuſing Conſcience.* Which will never ſuffer a man to be quiet day nor night. This may prove a Tragedy, both in the end and in the beginning too; and it may end with a Comedy in Gods children. It may lead ſome to hell, and for others it may be the way to heaven.

Mordeat nunc ut moriatur ——

5. An *excuſing and clearing Conſcience.* When the books are cleared between God and us. And as to this (though all commanded duties be good things, yet) theſe cannot acquit our Conſciences from ſin; but the onely way to come to a quiet and excuſing Conſcience, is the application of Chriſts merits to our ſelves. *Being juſtified by faith, we have peace with God, through our Lord Jeſus Chriſt.* Rom. 5. 1.

A man ſinneth againſt knowledge and conſcience, 1. *Interpretative*, when he might know better. 2. When he ſinneth againſt the light of nature. 3. Upon a doubting

doubting conſcience: It may be a ſin for ought he knows. 4. If formerly he knew it, though now by error he is drawn aſide. 5. Eſpecially when it is againſt checks of conſcience, either in omiſſion or commiſſion.

The event of ſuch a one is, either, 1. He hath a brazen face upon ſin, as the Philiſtines, when they ſaid, *Theſe are great gods, let us fight more ſtoutly.* Or, 2. There is excuſe for it. Or, 3. They deſpair, as *Judas*, when he ſought Hell with an halter. 1 Sam. 4.

He hath a good Conſcience, *Qui habet in corde puritatem, in ore veritatem, in actione rectitudinem.* This is not amiſs; yet ſome think it expreſſeth not the power of a good Conſcience.

Suſpicion is an inſeparable companion to an evil conſcience: But, *Recta conſcientia dulcis nutricula vitæ.*

Herein do I exerciſe my ſelf, to have always a conſcience void of offence, toward God, and toward man. Act. 24. 16.

Of mans Genius.

The blind Pagans held, that *Genius* was the natural God or Angel of every thing, place or perſon; And that every man is born with two *Genii*, the one whereof encourageth us to do well, the other to do evil. So that *Genius* is a God (ſay they) in whoſe government every man doth live ſo ſoon as he is born; either becauſe he takes care for our begetting, or that he is ingendred with us, or that he takes care of us when we are begotten. So *Genius à gignendo, quia is nobis tuitionem habet quamprimum ſimus geniti.* Aſt.

I take it to be the Spirit of man, Nature it ſelf, or delectation moved by nature, *unde Genio indulgere*, to give himſelf to pleaſure. Or laſtly, by it I underſtand the natural inclination of men, which God hath divided according to the different affairs of the world, and varied them according to the variety of actions to be performed therein. Which they who conſider not, rudely ruſhing upon profeſſions and ways of life unequal to their natures, diſhonour not only themſelves and their profeſſions, but pervert the harmony of the whole world.

For as there are many great Wits to be condemned, who have neglected the increment of Arts, and the ſedulous purſuit of Knowledge; ſo are there not a few very much to be pitied, whoſe induſtry being not attended with natural parts, they have ſweat to little purpoſe, and rolled the ſtone in vain. Which chiefly proceedeth from natural incapacity, and genial indiſpoſition, at leaſt to thoſe particulars whereunto they apply their endeavours.

And thus many men engage in undertakings, for which their heads were never ſquared, or timbred out. Whereas if they went on according to Gods ordination, and were every one imployed in points concordant to their natures, Profeſſions and Arts would riſe up of themſelves, nor need we a lanthorn to find a man in *Athens*. But want of giving heed unto this, is one reaſon (as is by ſome concluded) why though Univerſities be full of Scholars, they are oftentimes empty of Learning.

——*Ye know not what manner ſpirit ye are of.* Luk. 9. 55.

De Providentiâ.

Providentia latinè dicitur à videndo, at Hebraicè, ut & Latinè vox à ſenſu ad intellectum tranſfertur. Rivet.

GOD is ſaid in Scripture to regard, Three wayes,

Secundum { 1. *Cognitionem.* 2. *Gratiam.* 3. *Judicium.*

Ipſe quid in Cœlo rerum, Pelagóque geratur,
Et Tellure videt, totum inquirit in orbem.

It is continuata quædam creatio; Creation gives *eſſe primò*, Providence *eſſe porrò.*

He ſeeth all things, and yet is ſeen of none. As it is ſaid of the *Turkiſh Sultan*, that he hath a window joining to the *Divane*, where he may hear and ſee any thing, and not be ſeen.

T. Hiſt. f. 1390.

GOD is, { 1. Skilful *in Dirigendo*, a perfect Maſter. 2. Pitiful *in Corrigendo*, Not breaking the bruiſed reed, nor quenching the ſmoking flax. 3. Bountiful *in Porrigendo*, giving all bread, and breath, and all things.

Act. & Mon.

Elizabeth Yong, in the dayes of Queen *Mary*, put in cloſe priſon for her Religion, hearing that the Keeper was commanded to give her one day bread, and another day water; anſwered, *Sir, if you take away my meat, God (I truſt) will take away my hunger.* It was B. *Hooper's* ſpeech, *Nothing can hurt us, that's taken from us for Gods cauſe; nor nothing can at length do us good, that is preſerved contrary to his will.*

GOD is good, { 1. In himſelf; none good but God. 2. Towards others, in his works of { 1. Creation. 2. Preſervation. 3. Redemption. 4. Glorification.

Parens coming out of his Study, ſlipping many ſteps, and receiving no harm, thought on that promiſe, *He ſhall give his Angels charge over thee, to keep thee in all thy wayes: They ſhall bear thee up in their hands, leſt thou daſh thy foot againſt a ſtone.*

Pſal 91, 11, 12.

Yet the creatures are *inſtrumentum arbitrarium*, not *neceſſarium*.

God rules by ſecond cauſes. Hence an argument againſt Atheiſts: Let them but look and obſerve the dependance of cauſes, and works of Providence; And then (according to the Poetical Allegory) they will eaſily conclude, and believe, That the higheſt link of Natures chain, muſt needs be tyed to the foot of *Jupiters* chair.

Orig. Hom. 3. in Geneſ.

Multa ſine voluntate Dei geruntur, nihil ſine providentia: Providentia namque eſt, quâ procurat & diſpenſat, & providet quæ geruntur; Voluntas verò eſt, quâ vult aliquid, aut non vult: hinc quid velit, vel quid hominibus expediat, indicat; Si non indicet, nec erit proviſor hominis, nec creditur curare mortalia.

Deus non minor eſt in minimis, quàm in maximis.

Well ſpake a learned Divine: We indeed pray to God, *Our Father in heaven*; Heaven is the throne of God, but Heaven is not the priſon of God; Gods glory ſhines moſt in Heaven, but God is never ſhut up in Heaven. Therefore he that is every where, can as well do all, as any one thing. Hence God acts in every thing that acts; and there is not any motion in the creature, but God is in it. They who act againſt the revealed will of God, are yet ordered by his ſecret will. There is nothing done againſt the counſel and purpoſe of God, though many things are done againſt the command and appointment of God.

The

The greateſt confuſions in the world are diſpoſed of by the Lord, and are the iſſues of his counſels. That wherein we ſee no order, receives order from the Lord. Hence many are asmuch puzzl'd to interpret what God doth, as what he hath ſpoken.

In a word, Gods Providence is punctual and particular, extending even to the leaſt and lighteſt circumſtances of all our occurrences. *Deus ſic curas univerſa, quaſi ſingulos; ſic ſingulos, quaſi ſolos.* *Aug.*

——*The wheels were full of eyes. The eyes of the Lord are in every place, beholding the evil and the good. Are not two ſparrows ſold for a farthing, and one of them ſhall not fall on the ground without your Father? But the very hairs of your head are all numbred.* Ezek. 1. 18. Pro. 15. 3. Mat. 10. 29, 30.

Humane (or rather Chriſtian) Providence.

We are to fruſtrate the Mines made to blow us up, by our own Countermines of Prevention and Diverſion.

Sooner may one prevent, than cure a deadly ſickneſs; and eaſilier keep out, than thruſt out our unwelcom gueſt. True of Sin.

Ægrius ejicitur, quàm non admittitur hoſpes.

As they ſay in Schools of Art; It is eaſier to oppoſe, than anſwer: So we find it true in Chriſtianity; It is eaſier and ſafer to obviate and meet danger in the way, than to tarry till it come home to our doors. There is ever more courage in the aſſailer, and commonly better ſucceſs.

A prudent man foreſeeth the evil, and hideth himſelf: but the ſimple paſs on and are puniſhed. Pro. 22. 3.

Original Sin.

——*Atque homines prodigia rerum maxima.* So ſaid our Saviour to the people of the Jews; *Spuria ſoboles*, Ye are a baſtardly brood; becauſe utterly degenerate from your forefathers faith and holineſs. The like alſo may be ſaid of Mankind, once made upright, but they have ſought out many inventions: Once planted a noble Vine, wholly a right ſeed; but now turned into the degenerate plant of a ſtrange Vine. O man! thy ſilver is become droſs, thy wine mixt with water.

As all thoſe little ones that ever might have deſcended from *Abel*, their blood cryed in his; ſo all that deſcended from *Adam*, have ſinned in him. *Omnes peccavimus in ipſo uno homine, quid omnes tranſit iſte unus homo.* Aug.

As good parents may beget bad children, (The parents of the Blind man could ſee; Grace is not hereditary:) So bad parents may beget good children; Dumb *Zachariah* begat a Cryer. But how are they good? Not by generation, but regeneration.

Adam ate one ſoure grape, and all his childrens teeth are ſet on edge. *Virtù radicem nihil quærere oportet.* *In Adamo tanquam in radice totum genus humanum corruit.* Greg.

Chinks are not to be ſought, where a gate is ſet wide open: By *Adam*, ſin entred into the world. *O durus caſus!* Alas! what did man loſe? what did he find? *Anſelm. de caſu hominis.*

Original Sin is that old tenant, that *Peccatum inhabitans*, which *Paul* ſpeaks of; which like a leproſie hath beſpread all the ſons of *Adam*, *à capite ad calcem*; beginning when we have our being, like the man that *Valerius Maximus* ſpeaks of, who had a Quart fever, from the day of his birth, to the hour of his death.

We

We may now ſay of Man, *Quantum mutatus ab illo? Homo laſcivia ſuperat equum, impudentia canem, aſtu vulpem, furore leonem.* Yea, we may ſay of all men, as *Moſes* of *Gad* and *Reuben*, *Ye are riſen up in your fathers ſtead, an increaſe of ſinful men.* Numb. 32. 14.

In a word, This ſin (like *Pandora's* box, opened through her curioſity) filled the world full of all manner of diſeaſes.

Man that was in honour, and underſtood not, is become like the beaſts that periſh. Pſal. 49. 20.
The fathers have eaten a ſour grape, and the childrens teeth are ſet on edge. Jer. 31. 29.
By one man ſin entred into the world, and death by ſin, and ſo death paſſed upon all men, for that all have ſinned. —— *Let us lay aſide every weight, and the ſin which doth ſo eaſily beſet us.* Rom. 5. 12. Heb. 12. 1.

Actual Sin.

Auſtin defines ſin to be *factum aut dictum, aut concupitum contra legem Dei.* *Contra Fauſtum l. 22. cap. 27.*

Holy *Anſelm* ſaid, He had rather be thruſt into Hell, without, than go into Heaven with ſin. The reaſon may be rendred, Hell would be no Hell without ſin, and Heaven could be no Heaven with ſin.

Sin is called in Scripture, *a work of darkneſs*, for divers reſpects:

1. Becauſe it is committed eſpecially, through the darkneſs of underſtanding; for Sathan uſually blinds the eye of Reaſon and Religion, and makes Sin appear not in its own nature, but under the name and habit of Vertue.

Plinie ſaith, the *Panther* carrieth with him a ſweet ſcent, but an ugly face: That enticeth beaſts after him, this affrighteth them away; therefore he hides his head, till he have the prey within danger. So the ſavour of ſin is ſweet, but the ugly face of ſin is not ſeen perfectly, which makes men run into Sathans ſnare.

2. Sin for the moſt part is committed in the dark. 1 *Theſſ.* 5. 7.
3. Sin is committed through the ſuggeſtion of Sathan, the Prince of darkneſs. *Eph.* 6. 12.
4. Sin is committed againſt God, who is light, and in him is no darkneſs at all, 1 *Joh.* 1. 5.
5. Sin deſerveth and endeth in utter and eternal darkneſs. *Mat.* 25. 30.

Sin (like the Crocodile) ſlimes our way, to make us fall; and when we are down, inſidiates our intrapped life.

There are four ſteps (ſaith *Bernard*) that lead us to deſtruction; 1. The diſſembling of our weakneſs; 2. The excuſing of our wickedneſs; 3. Ignorance of our ſinfulneſs; 4. And perſevering in the ſame.

Sin (like an old perſon) is loth to look it ſelf in a glaſs, leſt its wrinckles ſhould be diſcovered.

Chyrius de morte & vitâ æter. p. 18. *Tres gradus peccatorum animæ: 1. Interior cordis immundities, caligo mentis, impia cogitationes, & affectus vitioſi non erumpentes. 2. Externa delicta. 3. Habitus ſcelerate agendi, uſu confirmatus.*

—Sera medicina paratur, Cum mala per longas invaluere moras.

Long feſtered ulcers are beyond the poſſibility of cure, in a body wherein the humors are rank and venemous: So in a ſoul tranſported from reaſon, ſuch a one enters into reſolutions of deſperate conſequence, and vents the poyſon of malice, by the pipes of his treaſonable practiſes. And where rancor and hatred is deeply rooted, there is refuſed all means of attonement.

Innocent. 3. l. 2. De ſac. alt. Miſſ. c. 19.

Peccatum { 1. *Fragilitatis*, 2. *Simplicitatis*, 3. *Malignitatis*, } *per* { *Impotentiam*, *Ignorantiam*, *Invidentiam*.

The Stoicks held equality of ſins, which may eaſily be proved to be erroneous;

1. From

1. From the diverſity of the Sacrifices under the Law, which were leſs or more coſtly, according to the quality of the offence: *Levit.* 4. 3. 23, 28, 32. *Malac.* 2. 7.
2. From the diverſity of puniſhments: *Exod.* 21. 16. 22. 1. 21, 13, 14. *Levit.* 20. 10. 21. 9. *Rev.* 22. 12.
3. Scripture ſaith, ſome are more wicked than others: *Jer.* 3. 11. *Ezek.* 23. 11. *Hebr.* 10. 29. *Mat.* 12. 31. 11. 21. *Pſal.* 19. 13.

Sin then partakes of *Magis* and *Minus*. There are Motes and Beams. There are *funiculi vanitatis*, and *funes peccatorum*, *cords of vanity*, and *cart-ropes of ſin*, Iſa. 5. 18. Beſides, the ſame ſin may be more grievous or ſcandalous in one, than in the other; but *Magis & Minus non variat ſpeciem*, aggravating circumſtances make a gradual, not a ſpecifical difference in ſin. *In eâdem ſpecie peccati gravius peccat fidelis, quàm infidelis.*

But a bad uſe do the Papiſts make of their diſtinction:

Peccatum { *Veniale.* / *Mortale.* For,

Franciſcus à victoriâ writes, *That a Biſhops bleſſing, or a Lords prayer, or a knock on the breaſt, or a little holy water, or any ſuch ſlight receit, without any other good motion of the heart, is ſufficient to remit a venial ſin.* Sure I am, that is an old and a true Rule, *Eaſineſs of pardon, gives encouragement to ſin.* There are put in the rank of venial ſins, drunkenneſs, adultery, angry curſes, and blaſphemies, covetouſneſs, ſtealing, lying, curſing of Parents; In a word, horrible offences ſhrow'd themſelves under this Title of venial. Surely *Socrates* the Hiſtorian propheſied of theſe men (I think;) *There are ſome* (quoth he) *that let go whoredom as an indifferent matter; which yet ſtrive for one Holy-day, as for their lives.* *Auſtin adviſeth Non deſpicere peccata noſtra, quia parva: ſed timere quia plura. Flumina magna vides parvis de fontibus orta, Plurima colligitur multiplicantur aquis. Timenda eſt ruina multitudinis, etſi non magnitudinis.* Aug.

But as flies hurt the eye, ſo little ſins (as we call them) yea, ill thoughts hurt the ſoul. Sins of ignorance may be reigning ſins; *Saul* was a King, though the Witch of *Endor* knew not of it: And *Ahab* and *Jeroboams* wife (though in diſguiſe) were Princes, as well as in their Robes: Yea, concupiſcence (as a young child) may be crowned in the Cradle.

Culpa non poteſt eſſe in re irrationali: But that ſin will be in us while we are in this World, appears, by alluſion to the Leproſie, which having infected the walls, would not be purged out, till the houſe were demoliſhed. Levit. 14.

In ſin there is, { 1. *Titillatio.* / 2. *Conſentio.* / 3. *Conſuetudo.*

Sin is ſo evil, that it cannot have a worſe Epithite given it. It cannot be called worſe, than by its own name.

Sin, that it might appear ſin, — And by the command might become exceeding ſinful. Rom. 7 13.

Unpardonable ſin.

Peccatum in Spiritum ſanctum eſt Ἀποστασία *univerſalis à Chriſto*, i. e. *voluntaria veritatis Evangelicæ evidenter cognitæ renuntiatio & rebellio ex odio veritatis nata, conjuncta cum tyrannicâ ſophiſticâ & hypocriticâ oppoſitione vel oppugnatione.* Buc.

Non arguit aliquam dignitatem quâ perſona cetera carent, ſed tantum proprium officium & opus peculiare ad extra, quod eſt illuminare nos in veritatis lucem, illuminatóſque iter ad patrem & filium demonſtrare.

Nulla eſt prædicatio ei qui ſemel crimen ſive peccatum in Spiritum ſanctum commiſit; Poteſt dici de illo ut quondam de Hercule dixit Dejanira, fruſtra tenetur ille qui ſtatuit mori. Stuec.

Non precandum eſt pro illis qui incidunt in Peccatum Spiritus ſancti, 1 Sam. 16. 1. 1 John 5. 16.

Therefore it is called the ſin againſt the Holy Ghoſt, not becauſe it is committed againſt his Deity or Perſon (as ſome Hereticks have done, which denied the Holy Ghoſt to be God, and no ſubſiſting perſon by himſelf) but becauſe it is committed againſt the office of the Holy Ghoſt, which is, to reveal the myſteries of God to us: *Hebr.* 6. 4. —— *cap.* 10. 26, 27.

If they could repent, God could no more deny pardon, than he could deſpiſe the workings of his own Spirit.

It is ſaid to be unpardonable, not becauſe it is greater than Gods mercy, or Chriſts merits: But by a juſt judgment of God upon ſuch ſinners, for their hateful unthankfulneſs in deſpiſing his Spirit. Whence follows an impoſſibility of Repentance, and ſo of Remiſſion: And ſuch a deſperate fury invades theſe men, that they maliciouſly reſiſt and repudiate the price of Repentance, and the matter of Remiſſion, the precious blood of Jeſus Chriſt, whereby if they might have mercy, yet they would not: But continue raving and raging againſt both Phyſick and Phyſician, to their unavoidable ruine.

Sine rariſſimis inſpirationis. Bez.

Exempla hujus Peccati Saul, Judæ, Arrii, item Juliani Apoſtatæ. But it is indeed difficult to judge of this ſin, becauſe now in this Age of the Church, the ſpirit of diſcerning is not ſo diſtributed as of old. *Manaſſes* for many years ſuriouſly perſecuted the Word of God, erected abominable Idols, and ſhed much innocent blood in *Jeruſalem*, whereby this ſin was incoated, but not conſummate, becauſe at laſt he came to have Repentance given him.

Take heed of three things principally: 1. Of every beginning of evil, of denying Chriſt, though but through infirmity; ſo far *Peter* was in a dangerous way, and it was time for Chriſt to look at him. Satan teacheth his children firſt to go, and then to run: 2. Of acting wilfully and willingly againſt the known Truth of the Goſpel; there are ſins of frailty through impotency, and of ſimplicity through ignorance, but take heed of ſins of malignity through envy; this is (Giant-like) to war againſt God: 3. Of continuing to ſin againſt conſcience. A man may ſin, till it be as impoſſible for him to repent, as to come out of Hell, being once plunged there.

Moſt juſtly may it be ſaid of the man committing this ſin, what once moſt unjuſtly by *Paul*; *Away with him from the earth, its pity that ſuch a one ſhould live.*

1 John 5. 16. *There is a ſin unto death. All manner of ſin and blaſphemy ſhall be forgiven unto men; but the blaſphemy againſt the Holy Ghoſt, ſhall not be forgiven unto men. And whoſoever ſpeaketh a word againſt the Son of man, it ſhall be forgiven him; but whoſoever ſpeaketh againſt the Holy Ghoſt, it ſhall not be forgiven him, neither in this world, neither in the world to come. Keep back thy ſervant from preſumptuous ſins, let them not have dominion over me; then ſhall I be upright, and I ſhall be innocent from the great tranſgreſſion.*

Mat. 12. 31, 32.

Pſal. 19 13.

Sinners.

By one man ſin entred into the World. *Non intelligendum hoc de exemplo imitationis, ſed de contagio propagationis.* Johan. Polyand. præfat. ad Com.

Aug. *Nemo mundus à peccato coram te, nec infans, cujus eſt unius diei vita ſuper terram. Imbecillitas enim infantilium innocens eſt, non animus infantium.*

God at the firſt created men with their faces (as it were) turned towards himſelf; that is, doing his Will: But now they are like him, whom a wicked ſpirit is ſaid to have caught by the pate, and wreſted his neck about, that his face ſtood behind his back.

—— Fixa & mutari neſcia, nam quis
Peccandi finem poſuit, ſibi quando recepit
Ejectum ſemel attritâ de fronte pudorem?
Quiſnam hominum eſt, quem tu contentum videris uno
Flagitio? ——

The

The three ſorts of dead raiſed by our Saviour, aptly reſemble (ſaith *Auguſtine*) three ſorts of ſinners; *viz.* 1. A ſinner is dead in the houſe (like *Jairus's* Daughter) when he doth imagine miſchief in his mind. 2. A ſinner is carried out in the coffin (like the Widows ſon of *Naim*) when he brings forth ungodlineſs both in word and in deed. 3. But then is he ſtinking in the Grave (like *Lazarus*) if he ſin habitually without any remorſe, drawing iniquity with cords of vanity, and heaping up wrath againſt the day of wrath.

Perſeverare in malo Diabolicum, & digni ſunt perire cum illo, quicunque in ſimilitudine ejus permanent in peccato. Bern.

One ſaid wittily, *That the angry man made himſelf the Judge, and God the Executioner*; there is no ſinner that doth not the like: The Glutton makes God his Eater, and himſelf his Gueſt, and his belly his God; eſpecially in the new-found Feaſts of this Age, in which profuſeneſs and profaneſs ſtrive for the Tables end. The laſcivious man makes himſelf the lover, and (as *Vives* ſaid of *Mahomet*) God the Pandor. The covetous man makes himſelf the Uſurer, and God the Broker. The ambitious man makes God his ſtate, and honour his God. Of every ſinner, God may ſay juſtly, as once by the Prophet, *Servire me feciſti*; *Thou haſt made me to ſerve with thy ſins*; yea (with the Salvages of *Calecutt*) they place Satan in the Throne, and God on the Footſtool. Iſa. 43.24.

If *Zions* Daughter converſe with ſinners, ſhe ties her ſelf to the bondage of iniquity; Deaths Garden brings forth no other flowers but death. The Roſe of pride buds forth vanity, envies wormwood is but bitterneſs, the fair lilly of luxuriouſneſs, is but ſorrow and contrition, the ſtinging Nettle of careful avarice, is but dolour and affliction: There is the ſoul (the Daughter of Deity) like a Bond-ſlave, led into captivity, from danger to danger, vice to vice, ſin to ſin, thought to thought, from thought to conſent, from conſent to delight, from delight to cuſtom, from cuſtom to hardneſs of heart, from thence to an evil death, and from an evil death to damnation.

We may ſay of every ſinner, as *Saluſt* ſaid of *Catiline*, *Magnâ vi animi fecit, ſed ingenio malo pravoque.*

Sinners reſemble thoſe Monſters, that are half like men, and half like beaſts.

Sinners may think they ſee God to favour them, but 'tis but imaginary; as we read of *Brutus*, that he ſaw his own Angel. They are like mad men, who imagine many things, which indeed are not.

Wickedneſs overthroweth the ſinner. Prov. 13.6.

Though a ſinner do evil an hundred times, and his dayes be prolonged, — It ſhall not be well with him, neither ſhall he prolong his dayes, which are as a ſhadow, becauſe he feareth not before God. Eccl 8.12,13.

The ſinner being an hundred years old, ſhall be accurſed. Iſa. 65.20.

Guilt of ſin.

The priviledge of greatneſs, neither muſt nor will be any ſubterfuge for guiltineſs.

Guilt of ſin increaſeth, as ſin is propagated; therefore the ſorrow of ſin comes with much and daily addition. For as he is an happy man, who can be a beginner in good things (having a ſhare in all the good that follows the beginning, even when he is gone:) So cannot he but be a moſt unhappy man, who is a Ring-leader in evil; for as it is eaſie to ſet fire on an houſe, but not ſo eaſie to quench it; ſo he hath begun miſchief, and all the ſins and evils of that unhappy ſpark, committed many Generations after him, ſhall be upheaped on him, to his greater condemnation.

Men may communicate in other mens ſins, divers wayes.

By counſel and advice, when though another is the hand, yet thou art the head and adviſer. *Abſalom* committed the inceſt, but by the counſel of *Achitophel*. And the daughter of *Herodias* is the mouth that ſaid, *Give me John Baptiſts head*; but it was by the counſel of her mother.

2. By command ment: 1. Whether by word; *Doeg* murdered the Priests of the Lord, but it was *Saul*'s fact who commanded him: The high Priests servants struck *Paul*, but their stroak was their Masters; for he commanded it, and *Paul* deals with the Master for the injury. And *Ahab* sets his Judges on work by a course of Law, to condemn *Naboth* for his Vineyard; but the Law found him guilty, for the Text saith, *Hast thou slain, and got possession?* Or, 2. By writing; *Naboth* died by *Jezabels* letters, and *Uriah* was slain by *Davids*; which so nearly concerned him, that by the Lords righteous sentence, the Sword never departed from his house; by which sentence (it is observed) good *Josiah* fell by the Sword many hundred years after.

3. By permission; as Governours of Kingdoms, Countries, Cities, Corporations, Families; which hinder not the evil they may and ought. *Eli* hindred not his sons from running into reproach, and therefore he fell with them. *Pilate*, though he wash his hands never so often, if he hinder not the death of Christ, he remains guilty.

Qui non prohibet malum cum potest, facit.

4. By provocation, *Ahab* was most wicked, whom *Jezabel* provoked; therefore take the Apostles Rule, *Provoke not one another*; neither to sin, by perswasion; nor to wrath, by rash and scandalous speeches; nor to revenge, to right thine own wrongs: *But rather provoke one another to love, and to good works.*

Gal. 5. 26.

5. By consent and countenancing sinful actions; *Saul*, when *Stephen* was stoned, kept the cloaths, and this was a consent and communication. Hitherto refer all participation in the action, as receiving stoln goods, silence and concealment, connivance, and too much indulgence, &c.

Varia aliorum si feras facta tua.

It was a proud saying of *Isidore* the Monk, *Non habeo Domine, quod mihi ignoscas, I have nothing Lord for thee to pardon.* When St. *Paul* himself, that had been in the third heaven, complains of his inward impurities.

Rom. 7.

O what need is here of a Saviour! sith guilty culpable souls are such as cannot plead their own cause without an Advocate?

Job 9. 30, 31. *If I wash my self with snow-water, and make my hands never so clean; yet shalt thou plunge me in the Ditch, and mine own Cloaths shall abhor me.*

Psal. 130. 3. *If thou Lord, shouldst mark iniquities: O Lord, who shall stand?*

Rom. 3. 19. *Every mouth must be stopped, and all the World must become guilty before God.*

1 Cor. 4. 4. 1 Tim. 5. 22. *I know nothing by my self, yet am I not hereby justified. Be not partaker of other mens sins.*

Punishment of sin.

——*Callidus in orbem*
Sæpe latet mali
colubri sub gramine umbra.
Mant.

Sinners imagine not their last act will be Tragical, because their former Scenes have all been Comical; the end is so far off, that they see not those stabbing shames that await them in a killing ambush.

When *Seneca* asked the question, *Quid est homini inimicissimum?* he answered, *alter homo.* Our enemies studies are the plots of our ruine; but more truly in sin, who slily makes us work our own overthrow, when we know not of it; and endure our own damage, when we see it not.

Culpa habet plus de ratione mali quàm pœnæ.
Aquin.

Elementum in loco non ponderat (saith the Philosopher;) and it is true of sin: But how light soever it seemeth in the committing, it will one day lie full heavy, even a talent of lead, *Zech.* 5. 7. or as an huge Mountain, *Hebr.* 12. 1. When once we come to a sight and sense of it, when Gods wrath and mans sin shall face one another.

Sin, before it be committed, is *blandus amicus*; in committing, *dulce venenum*; But after committed, *Scorpio pungens*; like those Locusts, that had effeminate faces, but stings in their tails, *Rev.* 9.

Ravè antecedentem scelestum deseruit pede pœna claudo.
Horace.

Sin and punishment are knit together with Chains of Adamant. *Flagitium & flagellum sicut Acus & filum.* Punishment follows sin, even as the soul of *Remus* (as is reported) did his brother *Romulus*.

Where iniquity breaks-fast, calamity will be sure to dine; to sup where it dines, and to lodge where it sups.

Sin

Sin hath venome in it, appear it never ſo fair, as Pope *Alexander* poyſoned the Turks brother in candid Suckets.

Sin is like thoſe *Lamiæ*, certain ſhapes of Devils, which taking on them the ſhew of beautiful women, devoured children and young men, allured unto them with ſweet enticements.

A certain Gentleman of *Rome* being infinitely in debt, and yet ſleeping ſecurely, When the was dead, *Auguſtus* the Emperour ſent to buy his bed, ſaying, it ſeemed to be a wonderful one: Even ſo we may well wonder to ſee men ſleep ſecurely in ſin; when we conſider, that *their damnation ſlumbreth not*, 2 Pet. 2. 3.

Though the Lord ſpeak not inſtantly to every ſinner as he did to *Abimelech*, Gen. 20. 3. *Behold thou art but a dead man*: yet 'tis true of every ſin, *when it is finiſhed it brings forth death*. So ſoon as *Jonah* entred into the ſea, the ſtorm roſe, to teach us, that *ubi peccatum, ibi procella*, where there is ſin (eſpecially committed with rebellion) there will inevitably ariſe a ſtorm of divine wrath. *Chryſ.*

When men will not hear, then there is no remedy but they muſt feel. For when God lies ſiege to the ſoul, he hath both warning-pieces and murdering-pieces; if the one will not reclaim ſinners, the other ſhall ruine them. The ſinner therefore is blinder than *Balaam*, that walks on in an evil courſe, and ſees not the ſword of Gods vengeance before him

I have read in the Hiſtory of *Scotland*, that a Lady had a room hanged with curious Arras, behind which were placed certain Croſs-bows ready bent and charged, and in the midſt of the room there was a goodly brazen image, reſembling the King, holding in the one hand a fair golden Apple, ſet richly with *Smaragds, Jacincts, Saphirs, Topazes, Rubies, Turkeſſes*, and ſuch like precious ſtones, which the King viewing, demanded whom the image did repreſent? to whom ſhe anſwered, him; and ſaid, ſhe provided it as a gift for him, and therefore deſired him to accept it, though not worthy ſo high a dignity, wherein the King delighting, removed the Apple, the better to adviſe it: whereupon the Croſs-bows diſcharged ſo directly upon him, that ſtriking him through in ſundry places, he fell down ſtark dead, and lay flat on the ground. Even ſo the poor ſinner is not aware, till a Dart ſtrike through his liver. Prov. 7. 23.

It is ſtoried, that in the inmoſt part of *Affrick*, are certain wild beaſts having the countenance of a woman, which in like manner are called *Lamiæ*, as before; And my Author ſaith, that they have their paps and all the reſt of their breaſt ſo fair, as any Painters wits can deviſe; by which being uncovered, they deceitfully allure men unto them, and when they have taken them, they do forthwith devour them. So doth ſin, making a man cry out at laſt, wo is me now, for my ſoul is wearied becauſe of murderers. Jer. 4 31.

It is beſt of all therefore not to ſin, and next to that, to amend upon puniſhment.

Pliny makes mention of a fountain near *Monacris* in *Arcadia*, of which whoſoever drinks, preſently falls down dead; the name of the fountain is *Styx*, ſo called, becauſe it was of all men abhorred: So ſhould we be affected to the evil of ſin, as to a thing that brings preſent death. Man drinks iniquity like water, but every draught ſlayes the ſoul, as the water of *Styx* the body. As thou wouldeſt not drink poyſon, ſo beware of it. Nat. Hiſt. l. 2. c. 103.

The Poets have feigned a river to be in hell, called by the ſame name; which ſometime is taken for hell it ſelf. Art thou afraid of hell? be alſo as much afraid of evil. Rom. 12. 9. ἀποστυγοῦντες.

Pro peccato magno paululum ſupplicii ſatis eſt puri. Thinks the ſinner, a ſmall puniſhment may ſerve for a great offence: But if God do puniſh, the puniſhment ſhall have the ſame proportion with the offence.

God proportions the puniſhment of man with his ſin; and that two manner of wayes, 1. In the quality and manner of it. 2. In the quantity or degree of it. The juſtice of God is viſible in both. *Adonibezek* was (and ſo have many others been) puniſhed in the ſame manner that he had ſinned. But all ſhall be

Q. a abyſſus abyſſum invocat.

be puniſhed in the ſame degree that they have ſinned. When the iniquity of the Amorite is full, he ſhall have his fill of wrath. When God is preſſed with ſin, as a cart with ſheaves, then he layes on load in judgment. If ſin be great, ſo ſhall the puniſhment of it be.

Gods judgments againſt ſinners, are feathered from themſelves, as a fowl ſhot with an arrow, feathered fromher own body. Which is according to *Juliani* Motto, *Propriis pennis perire, grave eſt.*

No ſooner had man ſinned, but the earth was curſed for his ſake: It was never beautiful nor chearful ſince, and lookes to be burnt up ſhortly with her workes.

But yet the Puniſhment of ſin may come long after the comitting of ſin. The one is a ſeed-time, the other a reaping-time, betwixt which there is a diſtance of time. The ſeeds of ſin may lye many years under the furrowes. A man may commit a ſin in his youth, and not find the harveſt of it till old age.

Job. 4. 8.

The ſtrongeſt ſinner ſhall not eſcape puniſhment. There are no ſons of *Zeruiah* too hard for God. God deſires in a ſpecial manner to be dealing with theſe, for they in the pride of their ſpirits, think themſelves a match for God, (though indeed their ſtrength is but weakneſſe, and their wiſdom fooliſhneſs,) hence (like *Pharaoh*) they ſend defiance to Heaven, and ſay, *who is the Lord?* When God ſees the hearts of men ſwoln to this height of inſolent madneſſe, he delights to ſhew himſelf, and grapple with them, that the pride of man may be abaſed, and every one that is exalted, may be laid low; that he onely may be exalted, and his name ſet up in that day.

Numb. 32. 23. *Behold, ye have ſinned againſt the Lord, and be ſure your ſin will find you out.*

Pſal. 140. 11. *Evil ſhall hunt the violent man to overthrow him.*

Pro. 13. 21. *Evil purſueth ſinners.*

Cap. 14. 32. *The wicked is driven away in his wickedneſſe.*

Jer. 2. 19. *Thine owne wickedneſſe ſhall correct thee, and thy back-ſlidings ſhall reprove thee; know therefore and ſee that it is an evil thing and bitter, that thou haſt forſaken the Lord thy God, and that my fear is not in thee, ſaith the Lord God of hoſts.*

Cap. 4. 18. *Thy way and thy doings have procured theſe things unto thee, this is thy wickedneſſe becauſe it is bitter, becauſe it reacheth unto thine heart.*

Gen. 4. 7. —— *If thou doeſt not well, ſin lieth at the door. Supplicium imminet, id eſt, proximum eſt præſentiſſimum, ſaith Junius there.*

Jam. 1. 15. *Then when luſt hath conceived, it bringeth forth ſin, and ſin, when it is finiſhed, bringeth forth death.*

Rom. 6. 21. *What fruit had ye then in thoſe things, whereof ye are now aſhamed? For the end of thoſe things is death.*

vel. 23. *For the wages of ſin is death.*

Free-will.

The Motto. *Mihi ſol. d. beo.*

THere are a generation of men, that will needs hammer out their own happineſs, like the Spider, climbing by a thread of her owne weaving. But, *Sub laudibus naturæ latent inimici gratiæ*, ſaith *Aug.* The friends of free-will are enemies to free-grace.

Aug. obſerves, our Saviour ſaith not *perſicare*, but *ſatare*

But whoever doth well weigh, *John* 6. 44. with cap. 15. 5. and other places of Scripture, muſt needs conclude, that down goes the Dagon of free-will, with all that *vitreum acumen* of all the Patrons thereof; whether *Pagans*, or *Papagans*, *Pelagians*, or *Semipelagians*, &c.

Parens in *Revel.* 22. 17. *Whoſoever will, let him take the water of life freely*; gloſſeth thus, He ſaith, *whoſoever will*, he ſaith not that it is in the power of free-will, but requires the will to receive it. The will is ours, but the will

will of receiving is not in us, it is the gift of grace: *For what have we that we have not received*, 1 Cor. 4.7.

Mind but the caſe of *Paul*, Act. 9. and of *Lydia*, cap. 16. and it will be clear, that God comes into the heart, while the doors of it are ſhut.

The Arminians and Papiſts (as to that great and ſpecial truth which the Orthodox maintain againſt them) will grant an irreſiſtable work of light from God upon the underſtanding, they will grant alſo a potent work upon the affections; but this they will not yield, that God makes the will to will; that is, ſo boweth and changeth the heart, that it readily imbraceth, what once it abhorred, yet in all that are converted, this power ſo efficacious muſt needs be acknowledged; for will not experience witneſſe, that every mans will before converting grace came, was as oppoſite to God, and as averſe to all holineſſe, as any natural mans in the world?

Simpliciter velle hominis eſt, malè velle corruptæ naturæ, bene velle ſupernaturalis gratiæ. Bern.

Quem trahit Deus, volentem trahit, ſaith *Chryſoſtom.* To which *Auguſt.* *Certum eſt nos velle cum volumus, ſed ille facit ut velimus, qui operatur in nobis velle.* Therefore he addes, *Da Domine quod jubes, & jube quod vis.* *Ubi non eſt Spiritus Domini non eſt libertas arbitrii.* Aug.

Cyrus had this written upon his Tomb, *πάντα ποιῶν ἐδυνάμην. I could do all things*, as *Arrianus* reports. So could *Paul* too, but it was through Chriſt ſtrengthening him, *Phil.* 4. 13. To which the ſame Apoſtle addes elſewhere, *Not that we are ſufficient of our ſelves to think any thing as of our ſelves: but our ſufficiency is of God*, 2 Cor. 3. 5.

No man can come to me, except the Father which hath ſent me, draw him. Joh. 6. 44.
For without me ye can do nothing. Cap. 15. 5.
For it is God which works in you, both to will and to do, of his good pleaſure. Phil. 2. 13.

The Law.

LEX à ligando, vel ab eligendo dicta eſt; *Norma faciendorum.*

Lex Naturæ.

The Law of Nature is uſed in two ſenſes; 1. The one, which ſpringeth from reaſon, ſenſe, induction and argument, according to the Lawes of heaven and earth. 2. The other, imprinted on the ſpirit of man, by an inward inſtinct, according to the law of conſcience; herein man participates of ſome light touching the perfection of the Moral Law, but how? Sufficient to check the vice, not to inform the duty.

Yet this Law of Nature imprinted in the ſoul, may reſtrain the outward man, and ſtir up in him a deſire of vertue and moral honeſty; and preſcribe and follow ſome things which God commands in his Law. *Valerius* ſaith, That *Cato* was *homo virtuti ſimillimus, cui id ſolum viſum eſt rationem habere, quod haberet juſtitiam, omnibus humanis vitiis immanis, &c.* And much may be ſpoken of *Ariſtides*, *Phocion*, *Socrates*, and others, for their integrity.

Conſcience (ſay our Divines) is nothing elſe, but the correſpondency of the ſpirit of man unto the Law, to bind or looſe him; to accuſe or excuſe him, to condemne or abſolve him; Therefore ſuch as have a conſcience, muſt needs have a Law alſo; yea, the Thracians gloried that they were *ἀνόμους*, living Laws, walking Statutes.

For when the Gentiles which have not the Law, do by nature the things contained in the law: theſe having not the law, are a law unto themſelves. Rom. 2. 14, 15.

Which

Which ſhew the work of the law written in their hearts, their conſcience alſo bearing witneſſe, and their thoughts the mean while accuſing, or elſe excuſing one another.

Lex Civilis.

Legibus propoſita ſunt ſupplicia vitiis, præmia virtutibus.

Cicero. It is ſaid that Philoſophy Moral did ſpring from diſorder and confuſion, Natural, from learning the cauſes of things by effects; (for other teaching had they none, that were removed far from the Hebrews,) and the law from evil manners, cruelty and oppreſſion.

Dracoes lawes were ſaid to be written with blood, and not with ink. And it's ſaid of the Athenians, that their lawes had need of a law to mend them.

Act. 25. 8. —— *Neither againſt the law of the Jewes,* —— *nor yet againſt Cæſar, have I offended any thing at all.*

Lex Ceremonialis.

Lex occultum Evangelium, Evangelium revelata lex.

The Ceremonial law was the Jewes Goſpel, for it was Chriſt in figure, and to him it led them. *Chriſtus apellatur anima legis.*

The Ceremonial law did obſcruely and imperfectly repreſent Chriſt to the old Church, and is now aboliſhed by his coming in the fleſh. In the twelveth year of our Saviours age, (the ſame year wherein he taught in the Temple, *Luk.* 2.) the Sanctuary was polluted, by caſting about the bones of dead men, thorow every part and Porch thereof, at the very feaſt of the Paſſeover, in the night time. This *Joſephus* ſaith, was done by the Samaritanes, out of hatred to the Jewiſh ſervices: But God had ſurely a ſpecial hand in it, to ſhew that people, that thoſe ſhadows were to vaniſh, now that Chriſt the body was come and ſhewed himſelf.

All things have their time, the Ceremonial law had her time; and the Goſpel hath his time. We our ſelves have but our time, ſomethreeſcore years and ten, and then we are gone.

Preceſſit lex Evangelium, ſicut umbra lucem, virga Spiritum, timor charitatem, initium perfectionem; Dominantis Præceptum, amantis concilium. Innocent. l. 2. de ſacr. Altar. Myſt.

When the Sun is behind, the ſhadow is before, when the Sun is before, the ſhadow is behind. So was it in Chriſt to them of old, this Sun was behind, and therefore the Law or ſhadow was before. To us under the Goſpel, the Sun is before, and ſo now the Ceremonies of the Law, thoſe ſhadows) are behind, yea vaniſhed away. Before the Paſſion of Chriſt (wherein they all determined) the Ceremonies of the Law were neither dead nor deadly; after the Paſſion, till ſuch time as the Goſpel was preached up and down by the Apoſtles, though dead, yet (for the time) they were not deadly. But ſince that they are not only dead, but deadly to them that uſe them, as the Jewes to this day.

Nec mortifera nec mortua. Non mortifera ut cum, mortua Et mortua et mortifera.

Aquin.

For all the Prophets and the Law propheſied until John. For the Law was given by Moſes, but grace and truth came by Jeſus Chriſt.

Mat. 11. 13.

Joh. 1. 17.

Wherefore then ſerveth the Law? It was added becauſe of tranſgreſſions, till the ſeed ſhould come, to whom the Promiſe was made, &c.

Gal. 3. 19.

Lex

Lex Moralis.

Lex eſt Sanctio ſancta jubens honeſta & prohibens contraria.

Legibus vivendum non exemplis; Divinis regulis & normis, non humanis perſonis imitandum eſt. *Aug.*

The *Antinomians* cry down the Law, calling Repentance a Legal grace, and humiliation a Back-door to Heaven. *Iſlebius Agricola* (the firſt of that Sect) and his followers, held moſt unſound opinions; That the Law and Works belong only to the Court of *Rome*. That ſo ſoon as a man begins to think how to live godly and modeſtly, he preſently wandreth from the Goſpel. That a man was never truly mortified, till he had put out all ſenſe of conſcience for ſin. That St. *Peter* underſtood not Chriſtian liberty, when he wrote theſe words, *Make your Calling and Election ſure*. And that good works were *perniciosa ad ſalutem*. This he once publickly revoked, but afterwards relapſed into the ſame errour, and hath at this day too many Diſciples; who amongſt other places do moſt grievouſly wreſt that Text, 1 *Tim.* 1. 9. *The Law is not made for a righteous man, &c.* Therefore good men are exempted from obedience to the Law.

To which we anſwer, That a righteous man is freed from the coaction and malediction of the Law, but not from the regulation of it: To whom, the commandments of God are not grievous, but joyous. The juſt man doth well, not for fear of puniſhment, as compell'd by the Law; but of grace and meer love towards God and goodneſs, *virtutis amore*. Albeit there were no Law, yet he would be a Law to himſelf.

Juſto lex non eſt poſita, neque ad condemnationem, neque ad coactionem.

Chriſt is *legis finis* { *Inſtituens, & Perficiens.* } *Aug.*

The Ceremonial Law he hath ſlain, and taken out of the way: The Moral Law he hath fulfilled for us, and we by him; that is, by faith in his name, which maketh his obedience to become ours.

The Law is not impoſſible to be obeyed, *abſolutè in ſe*; but *ex accidenti*, in reſpect of us, becauſe of the corruptions of our hearts and natures.

Luther had three golden ſayings concerning the Law;

1. The firſt was, Walk in the heaven of the Promiſe, but in the earth of the Law: That in reſpect of believing, this of obeying.
2. That in the juſtification of a ſinner, Chriſt and faith were alone, *Tanquam ſponſus cum ſponſâ in Thalamo*: howbeit it is ſuch a faith as works by love.
3. He that can rightly diſtinguiſh betwixt Law and Goſpel, let him praiſe God for his skill, and know himſelf to be a good Divine.

For ever, O Lord, thy Word is ſetled in heaven. The Moral Law it is eternal, and albeit ſome ſpecial duties of certain commandments ſhall ceaſe when we come to heaven, yet the ſubſtance of every one remaineth. We live by the ſame Law (in effect) as the Saints above do: and do Gods Will on earth, as they in heaven. The miniſterials of this Law ſhall paſs away, together with this life: the ſubſtantials ſhall paſs into our glorified natures, and ſhine therein, as in a Mirrour for ever.

Ideo moralis lex vocatur; quia de moribus, eſt omni hominum generi & ſemper communis. Zanch.

Think not that I am come to deſtroy the Law or the Prophets: I am not come to deſtroy, but to fulfill. For verily I ſay unto you, It is eaſier for Heaven and earth to paſs, than one title of the Law to fail. Mat. 5. 17. *Ne minima quidem litera.* Luth.

Do we then make void the Law through faith? God forbid; yea, we eſtabliſh the Law. Rom. 3. 31.

For the Law is holy, and juſt, and good. Cap. 7. 12.

Lex Talionis.

Arist. *Lex Talionis, quando quis idem patitur, quod alteri fecit. Vocatur à Græcis τὸ ἀντιπεπονθὸς, quasi reciproca & mutua passio, à verbo ἀντιπάσχω, id est vicissim patior. A Latinis Talio, & jus talionis, quia talia tribuuntur, qualia quis fecit, aut alteri præstitit. Unde apud Gellium dicitur retaliare, quasi talia retribuere qualia alter fecit. De hoc jure etiam in sacris literis extat præceptum,* Moses *exigit vitam pro animo, oculum pro oculo. Christus in Evangelio inquit, quâ mensurâ metieritis, remetietur vobis. Et Propheta* Esaias, *va tibi qui spolias alterum, quoniam ipse spoliaberis.*

Aulus Gellius in Histor.

Turk. hist. fol. 220. What wouldest thou have done with me (said *Tamerlane* to the fierce *Bajazet*, then his prisoner) had it been my fortune to have fallen into thy hands, as thou art now in mine? I would (said *Bajazet*) have inclosed thee in a Cage of Iron, and so in triumph have carried thee up and down my Kingdom. Even so (said *Tamerlane*) shalt thou be served.

--- Necenim lex justior ulla est; Quam necis artifices arte perire sua.

One *Perillus* gave to *Phalaris* King of *Cicile*, an hollow or brazen Bull, wherein to scortch and torment men by fire; praising the device with this commendation, That the noise of the tormented, would be like the bellowing of a Bull. But there was a due reward unto the inventour, for the first trial was made of himself.

God usually retaliates and dealeth with men, according to the manner and way of their wickedness. The sin and suffering oft meet in some remarkable circumstance. *Babylon* hath blood for blood: *Jacob* cometh as the elder to *Isaac*, and *Leah* cometh as the younger to *Jacob*: He that denied a crumb, wanted a drop: *Asa* that set the Prophet in the stocks, had a disease in his feet. *Sodom* sinned in fulness of bread, and it is expressly noted, that their victuals were taken from them by the four Kings. Their eyes were full of uncleanness, and they were smitten with blindness: They burned with lust, and were burned with fire: They sinned against nature, and against the course of nature, fire descends and consumes them. *Sisera* annoy's Gods People with his Iron Charets, and is slain by a nail of Iron. *Jesabels* brains, that devised mischief against the innocent, are strew'd upon the stones: By a Letter sent from *Jezrael*, she shed the blood of *Naboth*, and by a Letter from *Jezreel*, the blood of her sons is shed. *Nebuchadnezzar* destroyed *Solomons* Temple (the seven years work of so many thousands) therefore he is turned a grazing, and seven seasons pass over him. The blasphemers in the *Revelations*, gnaw their tongues through pain; and *Dives* was tormented in that part chiefly, *Cyprian* yielding the reason of it, *Quia lingua plus peccaverat.*

Thus God delights to give men their own, to pay them home in their own coyn, to retrete them their own measure, to beat them with their own weapons, to over-shoot them in their own bows, and to shape their estates according to their own patterns. When it is thus; know the sin by the judgement, and silence murmuring; *Adonibezek*, an Heathen, observed, *As I have done, God hath done to me.*

Mat. 7. 2. *With what judgement ye judge, ye shall be judged: and with what measure ye mete, it shall be measured to you again.*

The Gospel.

Of ἐυ good, and ἀγγελία nuntius tidings: ἐυαγγέλιον nuntium bonum.

THE word Εὐαγγέλιον, *Evangelium*, signifieth *glad-tidings*, that is the proper notation of the Original word: And the same may our English word [*Gospel*] admit; for *Spel* in ancient signified *speech*; *Gospel* then is a good

speech,

speech. Or *quasi*, *Gods-spell*, *Gods power* or *charm*, to call us to be *Christians*, as *Romans* 1. 16. *The Gospel is the Power of God unto salvation, to every one that believeth.*

It is sometimes taken for the Sacrifice which the Heathen offered to their gods, for joyful news. And sometimes for the reward which is given to him who bringeth glad-tidings. In Scripture it is taken for glad-tidings in general: For the history of Christ. But by an excellency it is restrained to signifie, The most joyful message of salvation: And sometimes for the publishing of the Doctrine of Christ.

It is so used in *Xenophon. Homer Odyss.*

Consider the Gospels { 1. Antiquity. 2. Excellency.

It is at least as old as *Moses*, which was the first writer that we read of. The *Athenians* thought it to be a new Doctrine. Yet it is as ancient as *Moses*, nay, as *Adam*: for the Doctrine of the Gospel was in Paradise.

The Law was before the Gospel, yet the Gospel is more worthy than it: darkness went before the light, the night before the day: yet the day is more glorious than the night. All creatures were made before man, yet man excelleth them all. The Sword-bearer goes before the Major, yet he is not greater than the Major. All things are not to be esteemed by their precedency and priority in the world: *There cometh one after me* (said *John*) *yet in honour and dignity he is before me.* So the Gospel cometh after the Law, yet it is more excellent than the Law.

In the Law there is nothing but matter of fear, in the Gospel of love; in the Law God is against us, in the Gospel he is *Emanuel, God with us.* The Law curseth, the Gospel blesseth; The Law is a denunciation of wrath, of a curse against us, because of transgression; only the Gospel is an annunciation of mercy and forgiveness: That breatheth forth only a cold blast, a North-wind of threatening; this sendeth forth a warm gale, a South-wind of Promise. The office of the Law is to accuse and terrifie, of the Gospel to heal and comfort: Finally, the Law is a killing Letter, but the Gospel a quickning Spirit.

Great and many are the blessings brought upon the world, even upon the heads of those who unfainedly believe the Gospel. *Viz.*

1. Reconciliation with God; not only of God unto us, but of us unto God; which is, the slaying or taking away that enmity against God, and those hard thoughts of him, which lay burning and working in our inward parts; together with kindling of a spirit of love towards him, and the raising of an honourable opinion in us of him, in the stead thereof, 2 *Cor.* 5. 18, 19. *Rom.* 5. 10. *Col.* 1. 21.
2. Justification, or righteous-making in the sight of God, setting us free from all guilt, demerit and imputation of sin whatsoever, *Act.* 13. 38, 39. *Rom.* 3. 21, 22. & 5. 9.
3. Adoption, or relation of Son-ship, *John* 1. 12, 13. *Rom.* 8. 14, 15. *Gal.* 3. 26. & 4. 6, 7, &c.
4. Mortification of the body of sin and death which is in us. The Gospel ministers wisdom and strength to do it, *Rom.* 6. 3, 4, 5. *Col.* 3. 3, 5. 1 *Pet.* 4. 1.
5. Our vivification to a more excellent life, an inspiration of a new principle of vital motions and actions, far more honourable and august than our former, *Rom.* 6. 4. *Jam* 1. 18. *Eph.* 2.
6. Peace with God, that of Conscience also, *Rom.* 5. 1. *Act.* 10. 36. *Rom.* 10. 15. *Eph.* 2. 17.
7. Redemption and deliverance from the wrath and vengeance to come, 1 *Cor.* 1. 30. *Eph.* 1. 7. *Col.* 1. 14. 1 *Thes.* 1. 10.
8. The Gospel lifts not up the world, with the hope and expectation of a Redemption or deliverance from the wrath which is to come; but of an in-

veſtiture and poſſeſſion alſo of the glory which is to come: Yea, it carries on them who believe, ſo far in the ways of righteouſneſs and peace, until they be ready to enter into the city of the great King. *Col.*1.12. *Act.*20.32.

Many of the Jews whom the thunders of *Sinai*, the terrours of the Law moved not; *John Baptiſt* wins with the Songs of *Sion*.

Hence the Goſpel muſt needs be a doctrine of joy. To which purpoſe S. *Cyril* myſtically interpreting thoſe words of the Prophet *Micah* 4.4. That every man ſhould *ſit under his vine, and under his fig-tree*; obſerveth, that Wine is an emblem of joy, the Fig-tree of ſweetneſs; and by both is ſhadowed that joy which the Evangelical doctrine ſhould produce in thoſe who ſit under the preaching of it. Indeed, thoſe doctrines which reveal God and Chriſt, can only give ſolid comfort unto the ſoul; and theſe doctrines are no where made known but in holy Writ; and they are moſt clearly delivered in the Goſpel.

The Goſpel holds forth the New Covenant, (that conſtellation of Promiſes;) ſo called, not ſimply, but in reſpect of the diſcovery of it; as we call ſome places the New world. Unto this Covenant, the Sacraments are the Broad-ſeal, and the Spirit is the Privy-ſeal. This Covenant was a great chearer to *David's* heart, 2 *Sam.*23.5. *He hath made with me an everlaſting covenant, ordered in all things, and ſure: which is all my ſalvation, and all my deſire.*

Alſo Chriſts Teſtament and laſt Will: And this is the comfort of Gods elect, that Heaven is conveyed unto them by legacy: All that God requires of us, is, to take hold of his Covenant, and to receive his gift of righteouſneſs; And this alſo he hath promiſed to cauſe us to do, writing his law in our hearts, &c.

And truly, the Goſpel is chiefly promiſſory; yea, it is a Promiſe, and that ſuch as hath many Promiſes in the womb of it; and thoſe (as the Apoſtle *Peter* calls them, 2 *Pet.*1.4.) exceeding great and precious; not of temporals, but ſpirituals, nay, eternals. Fellowſhip with God, remiſſion, adoption, eternal life; what not? are the choiſe and precious benefits which the Goſpel revealeth and offereth to us. So that it is a treaſury of divine riches, a ſtorehouſe of the ſouls proviſion, a Cabinet of heavenly pearls, all things truly good, and juſtly deſireable, being contained in, and conveyed to us by it.

Beſides, the preaching of the Goſpel is the bell whereby we are called to eternal glory. As by the ſound of a trumpet the people were called together in the time of the Law; ſo this is the Silver-trumpet ſounding in our ears, whereby we are called to the Kingdom of Heaven.

The common opinion is (and the moſt antient Copies ſay as much) that *Matthew* wrote his Goſpel eight years after Chriſt; *Mark*, ten; *Luke*, fifteen; and *John*, forty two.

Plato, when ready to die, bleſſed God for three things,
1. That he made him a Man.
2. That he was born in *Greece*.
3. That he lived in the time of *Socrates*.

David Chytraus alſo bleſſed God for three things,
1. That he had made him a Man, and not a Beaſt.
2. That he had made him a Chriſtian, and not a Pagan.
3. That he had his education under thoſe excellent Lights, *Luther* and *Melanchthon*.

Auſtin wiſhed but to have ſeen three fights,
1. *Romam in flore*, *Rome* in the flouriſh.
2. *Paulum in ore*, *Paul* in the Pulpit.
3. *Chriſtum in carne*, Chriſt in the fleſh.

Verſ.17. But greater is our happineſs in enjoying the Goſpel, *Mat.*13.16. *Bleſſed are your eyes, for they ſee; and your ears, for they hear. For verily I ſay unto you, that many Prophets and righteous men have deſired to ſee thoſe things which ye ſee, and have not ſeen them; and to hear thoſe things which ye hear, and have not heard them.*

We

We have the Turtles voice, the joyful ſound, the lively Oracles. The Sea about the Altar was brazen; and what eyes could pierce thorow that? Now our Sea about the Throne is glaſſie, like to Chryſtal, clearly conveying the light and ſight of God to our eyes. All Gods Ordinances are now ſo cleer, that we may ſee Chriſts face in them, and be transformed into the image and ſimilitude of Chriſt.

Behold, I bring you good tidings of great joy, which ſhall be to all people. Luk. 2. 10.
How beautiful are the feet of them that preach the Goſpel of peace, and bring glad tidings of good things! Rom. 10. 15.
Repent ye, and believe the Goſpel. Mark 1. 15.

Chriſts Humiliation.

Incarnation.

The Scripture tells us, how that man comes four ways into the world. *Aug. Serm. 20. de Temp.*

1. By the help of man and woman; ſo all are uſually born.
2. Without any man or woman; and ſo the firſt man was created.
3. Of a man without a woman; and ſo was *Eve* made.
4. Of a woman without a man; and ſo was Chriſt born. So that Chriſts birth differs from the birth of others.

He that was more excellent than Angels, became leſs than Angels, *Ut nos æquaret Angelis, minoratus eſt ab Angelis.* He that laid the foundation of the earth, and made the world, was himſelf now made: *Factor terræ factus in terrâ; Creator cœli creatus ſub cœlo*; being the Child of *Mary*, *ſine quo pater nunquam fuit, ſine quo mater nunquam fuiſſet.* So that (as *David* ſang, *This is the day which the Lord hath made*;) we may ſay, This is the day wherein the Lord was made, *we will rejoyce and be glad in it.*

This was that Holy, that Stone cut out of the mountain without hands, that Flower of the field, growing without mans labour.

When the fulneſs of the time was come, God ſent forth his Son made of a Woman. Gal. 4. 4.
And the Word was made fleſh, and dwelt among us. God was manifeſt in the fleſh. Joh. 1. 14. 1 Tim. 3. 16.

Paſſion.

It was a great kindneſs which *Abraham* ſhewed unto *Lot*, when he hazarded his own life and the lives of his family, to recover him out of the hands of *Chedarlaomer*: But not comparable to that kindneſs which our Kinſman the *Lord Jeſus* ſhewed us, when he gave his life to deliver us from the hand of our enemies.

Mortuum Cæſarem quis metuat? Sed morte Chriſti quid efficacius? If *Cæſar* be once dead, who will fear? Chriſt, even when dead, is terrible to his enemies. Nothing more effectual than his death; By ſuffering death, he deſtroyed him who had the power of death. When he was condemned of man, he condemned ſin, that it ſhould not condemn man. *Paſſus eſt ut infirmus, operatus ut fortis*; He ſuffered as a weak man, but wrought as a ſtrong one. As the Serpent without life erected in the wilderneſs, overcame the living ſerpents that ſtung *Iſrael*: So the Lord Jeſus by ſuffering death, ſlew that Serpent, that living in us, had ſtung us to death. *Aug.*

Sanguis ejus effunditur, Patre ordinante, filio volente, Spiritu ſancto dante, Judâ tradente, Judæa procurante, Pilato judicante, Gentili exequente. *Gerſon.*

The High Prieſt under the Law, as he was a type of Chriſt in ſundry reſpects, ſo likewiſe in his death. He who killed a man negligently, fled to the City of refuge, and ſtayed there until the death of the High Prieſt, and then he was free: Jeſus Chriſt by his death frees us, and ſets us at liberty.

One ſaith, Chriſt continued in his torment twenty hours at the leaſt. Others ſay, that he was ſo long on the Croſs, as *Adam* was in Paradiſe in pleaſure. *Origen de morte magni Regis.* *Stdal. Homil. 5.*

The

The Theeves fared better on their Croſſes, than Chriſt on his; for they had no irriſion, no ſuperſcription, no taunts, no inſultations; they had nothing but pain to encounter, but death to grapple with; but he death and ſcorn.

Pro ſervis dominus moritur, pro ſontibus inſons,
Pro agroto medicus, pro grege paſtor obit;
Pro populo rex maſtatur, pro milite dux cſt
Pro opere ipſe opifex, pro homine ipſe Deus.

As *Eve* came out of *Adams* ſide ſleeping, ſo the Church is taken out of Chriſts ſide bleeding; *Ut effundatur ſanguis Chriſti, ne confundatur anima Chriſtiani.* A flux of blood in the head, is ſtanched by opening a vein in the foot: But here to ſave all his members from bleeding to death, blood muſt be drawn from the head.

Which of Chriſts ſenſes was not a window to let in ſorrow? He ſees the tears of his Mother, hears the blaſphemy of the multitude, is put to death in a noiſom place to his ſcent; his touch felt the nails, and his taſte the gall, a reed for reproach is put into his hand, a diadem in ſcorn is ſet upon his head; his head harrowed with thorns, his face (of whom it was ſaid, *Thou art fairer than the children of men*) is all beſmeared with the filthy ſpettle of the *Jews*; thoſe eyes clearer than the ſun, are darkned with the ſhadow of death; thoſe lips (which ſpake as never man ſpake) are now drenched in gall and vinegar; and thoſe feet that trampled on the Powers of darkneſs, are now nailed to the footſtool of the Croſs.

Nam cum mortis aculeum non poſſit accipere natura deitatis; naſcendo tamen, ſuſcepit de nobis, quod pati poſſet pro nobis. Leo. Serm. 8. de Paſ. *Hoc primum tormentum, & magnum myſterium, quod paſſibilis factus eſt.* Hillar. de Trin. l. 10. *Chriſti humilitas eſt noſtra ſublimitas, Chriſti crux noſtra victoria, Chriſti patibulum noſter triumphus.* Orig. Hom. 8. L. 9.

Though Chriſt were both God and Man, yet he ſuffered not in his Divine, but in his Humane nature; which may be thus illuſtrated:

1. A Man (we know) conſiſteth both of ſoul and body; and yet when he is dead, we do not underſtand it of his ſoul, for that cannot die, but his body only.

2. Thus: The Sun ſhines on a Tree; the Carpenter cuts down the Tree, but wounds not the Sun.

3. Or as the two Goats mentioned *Levit.* 16. the one is ſlain, but the other eſcapes; ſo of Chriſt in his two natures.

God the Creator ſuffers in the fleſh, that the fleſh of the creature ſhould not ſuffer for ever. God himſelf reconciled the world unto himſelf; God himſelf became Mediator; God himſelf redeemed Mankind with his own blood; He who was offered, aſſumes the fleſh of the creature, and becomes Reconciliator.

We may ſay of Chriſts bloody ſweat, what the Poet *Lucan* having his veins cut, dying ſaid,

Sanguis erant lachryma, quacunque foramina novit
Humor, ab his largus manat cruor, ora redundant,
Et patula nares: fudor rubet: omnia plenis
Membra fluunt venis, totum eſt pro vulnere corpus.

Engliſhed by *D. T.*

His blood were tears, and what pores ſweat did know,
Blood in great plenty did ſpring forth and flow,
Through's mouth and noſe: his ſweat was red, each limb
Swet with full veins, all's but one wound in him.

Read *Iſa.* 53. all along.

1 Pet. 2. 24. *His own ſelf bare our ſins in his own body on the tree; that we being dead to ſin, ſhould live unto righteouſneſs, by whoſe ſtripes ye were healed.*

Lam. 1. 12. *Is it nothing to you, all ye that paſs by? Behold and ſee, if there be any ſorrow like unto my ſorrow, which is done unto me, wherewith the Lord hath afflicted me, in the day of his fierce anger.*

Deſcenſio

Deſcenſio Chriſti ad Inferos.

Sepultura Chriſti eſt requies Chriſtiani. Ambroſ.

Buried our Saviour was, 1. That none might doubt of his death. 2. That our ſins might be buried with him. 3. That our graves might be prepared and perfumed for us, as ſo many beds of roſes, or delicious dormitories. *Iſa.* 57. 2.

If Chriſt did deſcend perſonally into Hell, he muſt either deſcend in body or in ſoul. Now his body could not go into hell, for that was laid in the grave that very night, by *Joſeph* of *Arimathea*. And for his ſoul, that could not be in hell; for Chriſt ſaid to the Thief upon the Croſs, *This day ſhalt thou be with me in Paradiſe*; And how could that be, if his ſoul did then go thither?

Again, there was no end why Chriſt ſhould do thus,

1. Either (as the Papiſts hold) to bring ſouls out of hell: Becauſe this is a rule in Divinity, That ſouls that are once in bell, ſhall never come out thence. *Veſtigia nulla retrorſum.*
2. Or to make further ſatisfaction for the ſins of his people upon earth; becauſe Chriſt had fully ſatisfied Gods wrath upon the Croſs, and therefore cried out, *It is finiſhed.*
3. Or to vanquiſh and overcome the Devil; becauſe he ſpoiled Principalities and Powers, and triumphed over them in the ſame Croſs.

Chriſt by dying deſtroyed him who had the power of death, that is the Devil. Heb. 2. 14.

His Reſurrection.

When the *Philiſtines* thought they had *Sampſon* ſure within the Ports of *Azzah*, he aroſe at midnight, and took the doors of the gates of the City and the two poſts, and carried them away with the bars thereof on his ſhoulders, up to the top of the mountain which is before *Hebron*. But our mighty Conqueror and Deliverer, hath more excellently magnified his power: For being cloſed in the grave, the Sepulchre ſealed and guarded with ſoldiers, a ſtone rolled to the mouth of the grave, and he thus claſped in the bands of death; He roſe again the third day, before the riſing of the Sun, he carried like a Victor the bars and poſts of death away, as upon his ſhoulders, and upon the Mount of Olives he aſcended on high, leading Captivity captive. *Qui agnus extitit in paſſione, fuſtis eſt Leo in reſurrectione.* Bernard.

The manner or ſpecialty of Chriſts riſing.

1. In the ſame Body that fell; *Feel it* (ſaith he to his Diſciples.) Elſe no reſurrection. And in this proportion all riſe.
2. So as he ſaw no corruption, becauſe he knew no ſin. A ſpecialty and priviledge above the ſons of men, who muſt ſay to corruption, *Thou art my father.*
3. By his own power; *I have power to lay down my life, and to take it up again.* *Virtute propriâ ut victor prodiit de ſepulturâ.*
4. As a Common bleſſing, as a Repreſentative, and not as a Private perſon. All his did the ſame with him, that were within the purchaſe of his blood. Idem.

Our *Phanix* conſumed to aſhes, is now revived; The *young Lyon of the tribe of Judah*, of late ſleeping in the grave, by the quickning yell of his Sire, *viz.* the Power of the Godhead, was raiſed and roufed up; The *ſtately Stag* reſumed his ſhed horns; The late *withered Flower of the root of Jeſſe*, reflouriſhed; *The Sun of Righteouſneſs* once ſhadowed with a cloud, and eclipſed with diſgrace, ſhineth out again with brighter beams.

All

All was done for which he was put into the grave; and why ſhould he be kept any longer in priſon, the debt being paid?

1 Cor. 15. 20. *Chriſt is riſen from the dead, and become the firſt fruits of them that ſlept.*

Aſcenſion.

As the *Griffin* is like a Lamb in his legs, the Lyon in his back, and the Eagle in his beak; ſo *Chriſt* in his Paſſion was a Lamb, in his Reſurrection a Lyon, and in his Aſcenſion an Eagle; for, *He went away to his Father.*

1. *Chriſtus aſcendit.*

Quo? In cœlum { *Aërium,* *Stellatum,* *Empyreum.*

Which is called, *Domicilium Dei, Angelorum & hominum beatorum; novus Mundus, Cœlum novum, Cœleſtis Hieroſolyma, Paradiſus, Sinus Abrahæ*, &c. Thus, *Chriſtus excelſior cœlis factus.*

2. *Secundum quam naturam? Humanam, hinc localiter & viſibiliter.*

3. *Quâ potentiâ? Suâ, non alienâ.*

4. *Quando? 40 dies poſt Reſurrectionem, ut* { 1. *Certi ſimus, de ejus reſurrectione.* 2. *Inſtruat ſuam Eccleſiam de regno ſuo, ut diſcerent quæ docerent diſcipuli.*

5. *Effecta ſequentia,* { 1. *Interceſſio Chriſti.* 2. *Noſtra glorificatio.* 3. *Teſtimonium peccata eſſe remiſſa.* 4. *Chriſtum victurem eſſe.* 5 *Miſſio Spiritus.* 6. *Nunquam nos carere conſolatione. Chriſtum nos ſemper defenſurum.*

Hinc in cœlum circumfuſa nube ſublatus eſt, ut hominem, quem aſſumſit, quem induit, quem à morte protexit, ad patrem victor imponeret. Cypr. de Idol. van.

Pſal. 68. 18. *Thou haſt aſcended on high, thou haſt led captivity captive.*

Eph. 4. 8. *When he aſcended up on high, he led captivity captive, and gave gifts unto men.*

Hebr. 7. 26. *For ſuch an high Prieſt became us, who is holy, harmleſs, undefiled, ſeparate from ſinners, and made higher than the heavens.*

His ſeſſion at the Fathers right hand.

A King having an onely begotten, may ſet him in the throne as heir and ſucceſſor to reign with him, and uſe right of dominion over all, as partner in the Empire. Thus *David* dealt by *Solomon*; *Veſpaſian* by *Titus*; and our *Henry* 2. by his eldeſt ſon *Henry*, whom he crowned while he was yet alive, though afterwards he ſuffered him not to be what himſelf had made him.

Chriſtus ſedet ut judex, ſtat ut vindex.

This Exaltation of Chriſt, is an argument ſufficient to prove his Deity: He that ſitteth on the right hand of the Majeſty on high, is God. Scripture doth not ſay, he ſtandeth, (though in another ſenſe he is ſaid ſo to do,) that belongs to ſervants and inferiors; but he ſitteth. Kings, Senators, Judges, ſit when they hear cauſes.

He ſits, not at the commandment or appointment of another, but of himſelf: He knows his place, and takes it; not at the left hand, but, which is higher, at the right hand: his Fathers Equal.

Out

Out of this we have two notable comforts.

If Christ sitteth above in the highest places, then he beholdeth all things here below. A man that is upon the top of some high Tower, may see farre, and Christ being in the high Steeple and Tower of Heaven, can see all things on Earth. If the wicked be laying of plots and snares against his children, Christ being in Heaven sees them, and in due time will overthrow them: *He that sitteth in Heaven laugheth them to scorn.* Moreover, this is a singular comfort, that our Head, King and Defender is in Heaven, and hath equal power, glory and majesty with God: We have a friend that sitteth on the right hand of God, and hath all power in Heaven and Earth; therefore let us fear nothing; he will keep us, none shall do us any harm, but it shall all turn to our good in the end. 1.

As Christ sitteth in the heavens, so we shall one day sit there with him. *Many shall come from the East, and from the West, and from the North, and from the South, and shall sit down in the Kingdom of God. Ye shall sit on the twelve seats, and judge the twelve Tribes of Israel.* Which is not spoken of all the Apostles, for *Judas* never sate there: nor yet of the Apostles only, but of all Christians: *Know ye not that we shall judge the world?* We shall one day sit in heavenly places with Christ: we sit there already in our Head, but we shall likewise sit there in our own persons with our Head. 2. Luk. 13. 29. Mat. 19. 28.

Let this comfort us against all the calamities of this life: here the children of God are oftentimes made the wickeds footstools, they sit on them, and tread on them. A rich man (though wicked) shall be more esteemed. Here they sit as forlorn persons, none regards them. Many times they sit weeping and wailing for their sins, for their sufferings: But let this comfort us against them all; how contemptible soever we sit here, we shall sit with Christ Jesus, though not in that degree of glory, yet in the same Kingdom of glory with him for ever.

This man after he had offered one sacrifice for sins for ever, *sate down on the right hand of God.* We have such an High Priest who is set on the right hand of the Majesty in the heavens. *To which of the Angels said he at any time, sit on my right hand, until I make thine enemies thy footstool?* Heb. 10. 12. Cap. 8. 1. Cap. 1. 13.

Intercession.

The word παράκλητος, is attributed in Scripture both to Christ and the Spirit; but when it is attributed to the Spirit, it is rendred by Comforter; when to Christ, by Advocate: And not without reason, since the Spirits work is to speak comfortably to us, and Christs to plead powerfully for us.

It is said, *The Holy Ghost maketh intercession for us:* yet the Holy Ghost is not our Intercessor: He doth not in our nature pray for us as Christ doth, but he teacheth us to pray: Neither doth he in his own person *make intercession with sighs and groans:* for the Holy Ghost cannot sigh and groan, but he stirres up to it. Rom. 8. 26.

Christus	*Oratur à nobis,*	As the Father.
	Orat in nobis,	By his holy Spirit.
	Orat pro nobis.	As our Advocate.
Oramus	*Ad illum.*	
	Per illum.	
	In illo.	

Ad Deum non opus est suffragatore, sed mente devotâ; for Christ is our eye, whereby we see the Father, and our mouth, whereby we speak to the Father: And none is in such favour with the Father, as the only Son that lyeth in his bosome.

When Christ is said to intercede, we must not imagine he doth it in heaven, after the same manner he did when he was on the earth, to fancy a supplicating voice, bended knees, with sighs and groans, or with strong cries and tears: This suiteth not with the Majesty of Christ in heaven, neither doth he it after such a carnal manner: But Christ is said to make intercession for us two kind of wayes.

1. *Non voce sed miseratione:* not by uttering any voice to his Father, but by having pity and compassion on us.

1. By a fourfold preſentation, *viz.* 1. Of his Perſon in both natures, Divine and Humane. 2. Of his merit, the force and efficacie of his Paſſion, the recordation of his obedience. 3. Of his will and deſire in our behalf, not in a begging or precarious way, yet he ſignifieth it. 4. Of our Prayers and Supplications which we make in behalf of our ſelves and others, and the Prayers of the Church which ſhe maketh in our behalf. He perfumes our prayers with the odour of his ſacrifice, and ſo preſents them to his Father.

Vnigenito filio Deum pro homine interpellare eſt apud coæternum patrem ſe ipſum homine demonſtrare. Greg. l. 21. Moral. c. 13.

The conſideration of Chriſts perpetual interceſſion in Heaven for us, may be ſingular comfort to all Chriſtians. We count him happy that hath a friend in the Court: then how happy are we that have ſuch a friend as Chriſt in the Court of Heaven? *Say on my Mother* (ſaid *Solomon* to *Bathſheba*) *I will not ſay thee nay*: So ſaies God the Father to Chriſt, *Say on my Son, make interceſſion for thy members, I will not ſay thee nay.* Bleſſed are we that have ſuch an Interceſſor, let us flie to him: Only let us not grieve him with our ſins, but glorifie him by an holy life: then we may boldly commence our ſuits to him, and he will prefer them to his Father, to our everlaſting joy and comfort.

Preces ſacrificii ſui odore ſanctificat. Calv.

1 Joh. 2. 1. *We have an Advocate with the Father, Jeſus Chriſt the righteous.*

Hebr. 9. 24. *Chriſt is entred into heaven it ſelf, now to appear in the preſence of God for us.*

Cap. 7. 25. *He ever liveth to make interceſſion for us.*

Predeſtination.

Prædeſtinare nihil aut majus aut minus ſignificat quàm deſtinare. Chamierus.

INterpreters have obſerved, that this word προορίζω, that ſignifies to predeſtinate, is but ſix times found in the New Teſtament, and never in the Old. And it is uſed, either *De rebus*, concerning things, twice, *Acts* 4. 28. and 1 *Cor.* 2. 7. Or elſe *De perſonis*, concerning perſons, four times, *Rom.* 8. 29, 30. and *Eph.* 1. 5, 11. And ſo, *Significat non ſimpliciter prædeſtinare ad aliquid*, (ſaith Mr. *Leigh* out of *Zanchy*) *Sed ita prædeſtinare ad aliquam rem, ut etiam fines terminos conſtituas, quibus ad rem conſequendam certò deducatur is quem prædeſtinaſti; puta media omnia, tempus loca, & alia id genus.*

Quatenus pro objecto habet hominis, eſt æternum et immutabile Dei decretum de futuro hominum ſtatu æterno. Wendelinus.

They ſay it is never applied to Reprobates. However, Divines under Predeſtination, do uſually conſider the Decree both of Election and Reprobation.

It will not be good for any to teach this Doctrine, till they have well learned and digeſted it; for about it have been many diſputes, with unhappy iſſue; and it is a Doctrine which hath been (if it be not by ſome at this day) much miſuſed and exagitated.

Crit. Sacr. In *Rom.* 8. we ſee our *calling* was *according to Gods purpoſe*; ſo I ſay, our *calling*, *juſtification*, *glorification*, do depend upon *Predeſtination*, not *Predeſtination* upon them.

Before *Auguſtines* time, Prelates and Doctors of the Church (ſome I meane) having no occaſion to enter into an exact handling of this point; taught that men are Predeſtinated for the foreſight of ſome things in themſelves; of which opinion was *Auguſtine* at firſt, but after reclaimed.

But it ſeems the will of the *Arminians*, hath made a foord in the depths of God, it hath found out the wayes that are paſt finding out. It made *Paul* ſtand at a ſtay, and cry, *O the depth!* ὦ βάθος, but theſe lead along their Scholars, that they paſſe over almoſt with dry feet. The path of *Election* and grace is diſcovered, and theſe men will tell you the reaſon of Gods counſel.

But we ſay (and ſo doth the Scripture) *Elegit nos ab æterno, & ad gratiam & ad gloriam, & ad ſalutem & ad ſalutis viam, quam præparavit ut in ea ambulemus.* Act. 18. 48. *Crediderunt quotquot erant ordinati ad vitam æternam. Credere eſt effectum ordinationis.*

The Turks uſe to ſay, what is by God written in a mans forehead before his birth, cannot in his life be avoided. But let none be ſo fottiſh and blaſphemous, as

to ſay, If I be predeſtinated to be ſaved, then I may live as I liſt; for howſoever I live, I muſt be ſaved: And if I be predeſtinated to be damned, all my care cannot alter the counſel of God; And therefore our beſt way is to take our pleaſure while we may.

From whence haſt thou this collection? not from God and his Word, but from the Devil and thine own ignorance. For, put the caſe (as a Divine ſaith well) thou wert on the top of an high Tower; God hath predeſtinated, that thou ſhalt come ſafely down, or break thy neck in coming down: wilt thou now leap down upon this reaſon, neglecting the ordinary way? I trow thou wilt not truſt thy body upon theſe termes; then art thou mad ſo to truſt thy ſoul. God hath predeſtinated thou ſhalt live to the end of this preſent day, or that thou ſhalt die before night, wilt thou upon this drink poyſon, &c. Saying, why? If God have predeſtinated that I ſhall live, I ſhall live though I eat poyſon: If to die, I ſhall die, though I be never ſo careful? If thou beeſt in thy right mind, thou wilt not do thus.

Hezekiah had the aſſurance of prolonging his life fifteen years, yet neglected not the means of preſerving his life. So the Predeſtination of God, ought not to make us careleſſe of the means of ſalvation.

Origen maketh mention of one who being ſick, and deſiring to ſend to the Phyſician, was perſwaded by his friend not to ſend; for, ſaith he, If it be appointed you ſhall die, the Phyſician cannot help you: if to live, you ſhall not need him. The ſick man of a ſounder brain than his friend, excellently anſwered: Nay, if it be appointed I ſhall live, I will ſend for the Phyſician, that ſuch appointment may take effect.

Thus God hath predeſtinated me to be ſaved, So hath he predeſtinated me to be called and juſtified, before I be ſaved. Though glorification neceſſarily follow Predeſtination, yet not immediately, but there are means from one to another, which God hath predeſtinated to be uſed. As thou art predeſtinated to glory, ſo alſo by the ſame act to holineſſe, without which he hath predeſtinated to ſave none.

It is therefore concluded, that this opinion then is moſt abſurd in reaſon, and alſo moſt blaſphemous. And this for certain, that whoſoever thinketh, reaſoneth, and liveth thus; In that time he can have no aſſurance that he ſhall be ſaved: And if he continue thus to the end, there can be no greater ſign of a mans reprobation and damnation.

For whom he did foreknow, he alſo did predeſtinate. Having predeſtinated us unto the adoption of Children by Jeſus Chriſt to himſelf, according to the good pleaſure of his will. Being predeſtinated according to the purpoſe of him, who worketh all things after the counſel of his own will. Rom. 8. 29. Eph. 1. 5. 11.

Election.

Chriſtus eſt caput electorum, non cauſa electionis.

Shall *Pilate* be reſolute, and ſay, *what I have written I have written*, and not alter it; and ſhall God revoke?

Some there be (ſaith Maſter *Philpot*) that for an extream refuge in their evil doings, run to Gods Election, ſaying, *If I be elected, I ſhall be ſaved what ever I do*; but ſuch be great tempters of God, and abominable blaſphemers of his holy Election: Theſe caſt themſelves down from the Pinacle of the Temple in preſumption, that God may preſerve them by his Angels thorow Election.

Electio eſt voluntas divina conferendi gloriam ſingularibus quibuſdam perſonis, cum praetermiſſione aliorum. Daven.

We are elected to the means as well as to the end, to ſanctification as well as ſalvation.

As for the opinion of *Univerſal Election*, that is plainly exploded: All are not called, and therefore all are not elected. Act. & Mon.

True it is, God hath his choſen among all: Among Harlots, as *Rahab*: among Publicans, as *Zacheus*: among the Phariſees, as *Nicodemus*: among Perſecutors, as *Elegit qui è multis aliquos legit.*

Uses.] as *Paul*: among Thieves, as the young man, whom St. *John* recalled: Among poor distressed servants, as *Onesimus*, &c. Therefore we are to preach to all.

The Elect have admirable felicities, above all the men in the world. For, 1. They have most dear acceptation with God, *Eph.* 1. 5. 2. They are adopted to be the children and heirs of God in Christ, *Eph.* 1. 4. 3. They have the pleasures of Gods house, *Psal.* 65. 4, 5. 4. In adversity they are sure of countenance, *Isa.* 41. 8, 9. protection, *vers.* 10. Avenging of their wrongs, *Isa.* 41. 11, 12. *Luk.* 18. 8. Deliverance and victory, *Zach.* 1. 17, 20, 21. 5. The non-suting of all actions and accusations in heaven against them, *Rom.* 8. 35. 6. They are made the friends of God, *Joh.* 15. 5, 16. 7. They are assured of preservation to the end, *Mat.* 24. 8. They shall obtain glory in Jesus Christ, being chosen to salvation, 2 *Thes.* 2. 13, 14, 15.

There be divers infallible signes of *Election*: As, 1 Seperation from the world. 2. A sole relying upon Jesus Christ, and the Covenant of grace in him, so as we trust wholly upon him for righteousnesse and happinesse, *Tit.* 1. 1. 3. The sanctification of the Spirit, 2 *Thes.* 2. 13. 4. The testimony of the Spirit of Adoption, *Rom.* 8. 15. 5. The conformity of Christians unto Christ, both in active and passive obedience.

2 Tim. 2. 16. *The foundation of God standeth sure, having this seal, The Lord knoweth them that are his.*

2 Pet. 1. 10. *Give diligence to make your Calling and Election sure.*

Reprobation.

Reprobatio est, praedestinatio quorundam ad aeternam mortem, propter peccata infligendam; ad declarandam justitiam divinam.

Certain it is (how offensive soever this doctrine be to the common people, and distastful to flesh and blood) that wicked men are appointed from everlasting, to the enduring of the miseries which are inflicted upon them, in this life or in Hell.

Yet because for present we cannot understand how this should be, and perhaps may be much troubled about it, therefore to ease our minds, and to assure us there is no hard dealing in God, let us seriously consider,

Rom. 11. 32, 33

1. Seeing God hath comforted us, and trusted us with many clear points of Knowledge, cannot we be contented that God should speak darkly to us in one point? Especially when we are told that is a point unsearchable: And the rather, seeing weak Christians are not tied to eat strong meat, they may safely let this doctrine alone.

2. Sin is no effect of *Reprobation*, but onely a consequent. Gods decree doth not force any man to sin.

Rom. 9.

3. That God is no way an Author of sin; for whereas the most that can be objected is, *That God hardneth whom he will*, All sound Divines are agreed, that God doth not infuse any wickednesse from without in mens hearts: But whereas they are in themselves by custome in sin hardened, as a just judgment he gives them over to Satan and his power, but doth never restrain them from good, and the means of it.

Reprobatio est positive et damnatio ejus causa, in ipsis vasis ad contumeliam praeparatis illorum peccatum. Paraeus in 9 Gen. vers. 2.

4. Say not that sin came upon men by reason of the rigour of Gods Law, which is impossible to be kept; for when God gave his Law at first, man was able to keep it, and it came by his own default, that he was not able to keep it afterwards.

5. For thy self, if thou have truely repented, and do beleeve in Jesus Christ, and bast in thee the signs of a child of God, for thy part thou art free from this danger, and out of all question in a safe estate, and therefore oughtest not to grieve, but rejoyce with singular praise to God.

I might enlarge, I onely adde, It should much satisfy us, that however, in the day of Jesus Christ, those mysteries of Religion shall be broken open, and all then shall be made clear unto us, as clear as the shining of the Sun at noon-day.

God lets Reprobates alone, which is a sad Omen, *Hos.* 4. 14, 17. *Ezek.* 16. 42. Never was *Jerusalems* condition so desperate: A man is ever and anon medling with his fruit-trees, paring and pruning, &c. But for his Oakes and other trees of the

the forrest, he lets them alone, till he comes once for all with his axe to fell them. Jude 4.
Men who were before of old ordained to this condemnation. That is, written down, enrolled, set down in the black bill. Christ is *a stone of stumbling* 1 Pet. 2. 8.
and a rock of offence, even to them which stumble at the *word, being disobedient*, 2 Pet. 2 12.
whereunto also they were appointed. Opposed to chosen, *vide* 9.
These, as natural brute beasts, made to be taken and destroyed. Rom. 9. 22.
——— *The vessels of wrath fitted to destruction.* ———
Indeed *Molinæus* saith well, *Non dicit Deus vos aperte ad hoc creatos ut pereatis sed dicere Deum eis indidisse peccatum, quo adeo viros prospexerit.*

Gospel-Mercy and Grace.

Promises.

WHereas Jesus Christ is said to be *the Mediatour of a better covenant*, which *was established upon better promises*. It would be known whether the New-Testament have better promises than the Old; was not Christ promised to them in the time of the law, as well as to us in the time of the Gospel? Did not God say to *Adam*, *The seed of the woman shall break the serpents head?* To *Abraham*, *in thy seed shall all Nations be blessed?* How then are our Promises better than theirs, when as Christ and the Kingdome of heaven were promised to them as well as to us. Hebr. 8. 7

Answ. In the promises there are these two things considerable, 1. The *matter*, 2. And the *manner*. As for matter and substance, the Promises were all one, both in the Old and New-Testament, that is, Christ and eternal salvation by him. But ours in respect of the manner, are better and do excel theirs. For, 1. Their Promises were included within the narrow compass of *Judea*, our promises are blazed all the world over. 2. Their promises were published by men, by the Patriarchs, Prophets, which were but servants, ours by Christ the Son of God. 3. They according to the promise had the graces of Gods spirit as well as we have, yet not in such abundant measure, as they be now poured out in the time of the Gospel. 4. Their Promises were dark and obscure, covered under the vail of many Ceremonies, and shadowed out by temporal things: Ours are more cleere and evident. 5. Theirs were at the delivery of the Law, with a condition, *Do this, and live, Cursed be he that continueth not in all things, &c.* Ours, *believe, and live.* 6. The Sacraments whereby the Promises were confirmed unto them, were more hard and difficult; the cutting off the fore-skin, the preparing of a Lamb for every house: Ours are more easy and familiar: the sprinkling of a little water, the procuring of bread and wine. 7. Their promises were of things to come, there should come a Lamb, that should take away the sins of the world: Ours are of things already come and exhibited. This Lamb is come, and hath offered up himself on the Altar of the Crosse for us.

Thus hath God in mercy vouchsafed us better promises, surely he looks for better obedience at our hand. *To whom much is given, much is required.*

See at once both the goodnes and faithfulness of God, his goodnes, in that before he gave his Son, he gave the Promise of him, he was *Promissus priusquam missus*; first assured verbally, then sent actually, and his faithfulnesse, in that as he promised, so he gave him, *Sicut promissus sic missus*, he was not more mercifully promised, than faithfully sent. Divine promises are as sweet bits to stay our stomacks, before the full meal of actual performances.

Promises (saith *Cyril*) are *Christi mantissima*, whereunto *the righteous run and are safe.* Cyril.

Divine promises shall be performed, as sure as the heavens are over our heads, and the earth under our feet. *Dicta Dei vivi sunt dicta pura; we should expiare impietatem.*

God doth not pay his promises with fair words only, as *Serverus* is said to do, neither is he like *Antigonus Rex* (ignominiously so called, because forward in promising,

mising, slack in performing: but as his love moved him to promise, so his truth bindeth him to performe. When God hath once passed his promise, and so made himself a voluntary debter, he faileth not to performe it.

Though God will come according to his promise, yet he will have his peoples prayers lead him. Gods promises must be put in suit.

2 Pet. 1. 4. ——— *Exceeding great and pretious promises.*

Gen. 32. 12. *And thou saidst, I will surely do thee good.*

Psal. 119. 49. *Remember the word unto thy servant: upon which thou hast caused me to hope.*

Redemption.

Christ hath redeemed us both by price and power, not as *Moses* that married a Black-more and she continued so, but Christ changeth his. Those whom Christ hath redeemed by his blood, he doth also in some measure sanctifie by his Spirit.

B. Andrewes. For as in the natural body of man, the Spirit ever goeth with the blood, there being in every part thereof an arterie to carry the spirit, where there is a vein to carry the blood: So it is with Christ, his blood and his Spirit go alwayes together; so that his blood doth never cleanse any man from the guilt of sin, whom his spirit doth not in some measure sanctifie and free from the power and dominion of sin.

The Arminians *Universal Redemption*, is endeavoured to be founded upon 1 Cor. 15. 22. Rom. 5. 18. *et alibi.* Upon occasion of which places, an Arminan uttered these blasphemies in publike, *Lord, thou saiest, thou art just; if thou savest not all by Christ, as thou damnest all by Adam, I say, thou art not just: Lord, thou saiest, thou art love: if thou savest not all by the second Adam, as thou damnest all by the first, I say, thou art not love, and shalt light short of my love.* O hellish blasphemy!

Zach. 3. 2. The Lord rebuke thee.

Our recreation or redemption, is a greater might and mercy than all the rest, for in the creation God made man like himself, but in the redemption he made himself like man: *Illic participes nos fecit bonorum suorum, hic particeps est factus malorum nostrorum.* In making the world, he spake the word onely, but to redeeme the world, *Dixit multa, et fecit misera. Passus est dura verba, duriora verbera.* The Creation of the world, was a work (as it were) of his fingers, *Psal.* 8. 3. But redemption is called the work of his Arme, *Psal.* 98. 1. Also it is a greater work to bring men from sin to grace, than being in the state of grace, to bring them to glory, because sin is far more distant from grace, than grace is from glory.

Major est redemptio, cum et pretium datur, et pœnia non videtur. Tertul. By Christ we have a plenary redemption of soul and body, out of the clawes of Satan. As the bird is in the fowlers net, so were we in the Devils snare: but we may say with them in the *Psalme, the net is broken, and we are delivered*, yea, we are delivered eternally, we shall never fall into that bondage again. The afflictions whereunto we are incident in this life, *viz.* Sickness, poverty, malevolent tongues, imprisonment, death it self, &c. are temporal, but our redemption and joy are eternal. Let that comfort us, in all the calamities of this life.

We love them that obtain a temporal redemption for us. If a young man be bound Prentise to an hard Master, for fourteen or twelve yeares, and if one should buy out his Apprentiship and set him free, would he not take himself much beholden to him? If thou wert a Gall-slave under the Turk, and one should rid thee out of it, were thou not much beholden to him? We were bound Prentises to Sathan, he kept us in his snare at his will and pleasure: being his bordmen, we should have remained in hell-fire world without end. Now Christ Jesus hath redeemed us, and made us the free-men of God, and Citizens of heaven; how are we indebted to him? Christ hath brought us out of the Gally of sin and damnation, therefore let us sound forth his praises all the dayes of our life.

In the work of redemption God layes naked to us the tendrest bowels of his Fatherly compassion. For by giving us his Son, he shewed us all his love at once, as it were imbodyed. All other spiritual blessings meet in this, as the lines in the center, as the streames in the fountaine.

If

If the Centurion were held worthy of reſpect, becauſe *he loved our Nation* (ſaid they) *and built us a Synagogue*: What ſhall we ſay of Almighty God, who ſo loved our ſoules, *that he gave his onely begotten Son, &c.*

The end of our redemption is to ſerve God, we are redeemed from our old converſation, not to our old converſation: we are bought with the blood of Chriſt, not to ſerve the Devil, our ſelves, the fleſh, the world: we have ſerved them too much already: from henceforth we muſt ſerve God, *Heb.* 9. 14.

Chriſt hath therefore broke the devils yoke (ſaith one) from off our necks, that we may take upon us his ſweet yoke, and not carry our ſelves as ſons of *Belial*. Serve we muſt ſtill, but after another manner, as the Iſraelites did, when brought out of the Egyptian bondage: *yet thou ſhalt keep this ſervice*, ſaith *Moſes*, *Exod.* 12. 25. *Servati ſumus ut ſerviamus.*

Ye are not your own, for ye are bought with a price: therefore glorify God in your body, and in your ſpirit, which are Gods. 1 Cor. 6. 19, 20

By his own blood Chriſt entred in once into the Holy place, having obtained eternal redemption for us. Hebr. 9. 12.

In whom we have redemption through his blood. Eph. 1. 7.

Ye know that ye were not redeemed with corruptible things, as ſilver and gold, — but with the precious blood of Chriſt, as of a Lamb without blemiſh and without ſpot. 1 Pet. 1. 18. 19.

Thou waſt ſlain, and haſt redeemed us to God by thy blood, out of every kindred, and tongue, and People, and Nation. Rev. 5. 9.

Reconciliation.

It is the note of *Chryſoſtome* upon the phraſes of reconciling and making peace; that the one implieth an *enmity*, the other a *war*; and it is elſewhere aſſerted, that *the wrath of God is revealed from heaven againſt all unrighteouſneſſe and ungodlineſs of men*, and conſequently, againſt men for all their unrighteouſneſſe and ungodlineſs, in this reſpect it is that *all men by nature are children of wrath*. So long as man ſtood in his integrity, there was *Pax amicitiæ*, a peace of amity and friendſhip between God and man, but when man *ſought out many inventions*, God was moſt juſtly *provoked to anger*. Thus at firſt, and ever ſince ſin hath proved the make-bate, the kindle-coal, that incendiary between the Creatour and his creature. Τὸ μὲν γὰρ ἐχθρὸν δηλοῖ πολέμου κατάλλαγας· τὸ δὲ τὴν πρὸς θεὸν ἀποκατάστασιν. *Chryſ.* hom. 3. in *Coloſ.*

The meditation of which may convince us of, 1. The odious nature of ſin. No perſons more abominable than the contentious, *Solomon* juſtly declameth againſt him *that ſoweth diſcord among brethren*: That beatitude of our Saviour, carrieth in it according to the rule of contraries, a curſe, Curſed are the peace-breakers, for they ſhall be called the children of the Devil. But oh! how accurſed and hateful a thing is ſin, which hath broke the peace, not between man and man, brother and brother only; but God and man, father and ſon. Let our anger wax hot againſt that which cauſeth his wrath to wax hot againſt us. 2. The miſerable eſtate of a ſinner, becauſe he is under the wrath of God. Divine anger is an unſupportable burthen; No wonder if the Pſalmiſt put the queſtion, *who may ſtand in thy ſight, when once thou art angry?* *Pſal.* 76. 7. Not Angels in heaven. *Jude* 6. Nor great men on earth, Rev. 6. 15, 16. *David* feeling ſome drops or ſparks of this anger, ſaith, *there was no reſt in his bones by reaſon of it*. Thoſe that do not feel, have cauſe continually to be in fear. But now by Chriſt, we are not onely reconciled to God, but God is alſo reconciled to us: there being a pacification of Divine wrath by Chriſts death. Pro. 6. 19. Mat. 5. 9. *Cæleſtis ira quos premit miſeros facit.* Sen. Trag. Mind this againſt *Socinians.*

Under the Law the High-Prieſt made an attonement for the people, *Levit.* 16. So did Chriſt for his people. God and man were fallen out, Chriſt made us friends; God was diſpleaſed with us, he pacified his wrath towards us: which the Father by an audible voice witneſſes from heaven, *Mat.* 3. 17. *This is my beloved Son, in whom I am well pleaſed.* That is (as *Cajetan* and others) *Habeo in eo complacentiam ad redimendum & reconciliandum genus humanum.* *In quo hominibus bene volui.* Euthym.

As the ſalt waters of the Sea, when they are ſtraitned thorow the earth, they are ſweet in the rivers: ſo (ſaith one) the waters of Majeſty and juſtice in God, though terrible,

terrible; yet being strained and derived through Christ, they are sweet and delightful.

In many things we offend all: who then can be saved? Our sins for number exceed the sands of the sea, and the least sin is sufficient to throw us into hell without Christ. But by Christ we are reconciled to the father, and have peace with him.

Hence we may have a blessed calme lodged in our consciences, as when *Jonah* was cast over board, there followed a tranquility.

Eph. 4. 32. Let the meditation of this, cause a reconciliation amongst Christians, *forgiving one another, even as God for Christs sake forgave you.* Consider,

1. God himself offers reconciliation to us, *Jer.* 3. 1. and shall we be so hard-hearted, as not to be reconciled one to another? Let us be *merciful as our heavenly Father is merciful.*

Mat. 5. 23, 24. 2. All we do is abominable in the sight of God without it. *If thou bring thy gift to the Altar, and there remembrest that thy brother hath ought against thee: go thy way, first be reconciled to thy brother.* Thou shouldst have done it before, yet better late than never. *First seek the Kingdome of God.* God should be first served, yet he will have his own service to stay, till thou beest reconciled to thy brother. *If I (peake with the tongues of men and Angels,* if I come to Church, and heare never so many sermons, talk never so gloriously of Religion, &c. and dwel in hatred, be not reconciled, I am but a *tinkling cymbal.* 1 Cor. 13. 1.

3. We can have no assurance of our reconciliation to God without it. *Mat.* 18. 35. As the King dealt with his servant, so God will cast such into the Prison of hell for ever. This should make us all to quake.

4. We have no certainty of our lives. This night may our souls be taken from us. *Jovinian* the Emperour supped plentifully, went to bed merrily: yet was taken up dead in the morning. And if death take us, before we take one another by the hand, as a token of hearty reconciliation; what shall become of us?

We should not suffer the sun to go down upon our wrath. *Johannes Eleemosynarius* Arch-Bishop of *Alexandria*, being angry in the day with *Nicetus* a Senator, towards night sends this message to him, *My honourable brother, the Sun is in setting, let there be a setting of our anger too.* If we do it not within the compass of a day, yet let us do it within the compass of our lives. Let not our anger be like the fire of the Temple, that went not out day nor night. Let us not say with *Jonah, I do well to be angry, even unto death,* Cap. 3. 9. Let our anger be the sting of a Bee, that is soon gone, not the sting of a Serpent, that tarries long, and it may be proves lethall.

Eph. 4. 26. *Sol est in occasu, vir maximè honorande.*

Aculeum apis, non Aculeum serpentis.

Hebr. 2. 17. *Christ is a merciful and faithful High-Priest, in things pertaining to God, to make reconciliation for the sins of the people.*

Colos. 1. 20. *He hath made peace through the bloud of his Cross.*

2 Cor. 5. 18, 19, 20. *God hath reconciled us to himself by Jesus Christ, and hath given to us the ministery of reconciliation,* viz. *that God was in Christ, reconciling the world unto himself, and hath committed unto us the word of reconciliation: We pray you in Christs stead, be ye reconciled to God.*

Rom. 5. 10. *If when we were enemies, we were reconciled to God, by the death of his Son: much more being reconciled, we shall be saved by his life.*

Luke 2. 14. *Glorie to God in the Highest, and on earth peace, good will towards men.*

General Calling.

It is the estate and condition of Christianity. For herein we are called to the service of God, in all parts of holiness, with promise of eternal reward through the merits of Christ.

So it is termed, because the means by which God worketh upon us, ordinarily is his Word, or the voice of his servants, calling upon us for amendment. And because

becauſe through the mighty working of the Spirit of Chriſt, the voice of Gods ſervants ſpeaking out of the Word, is directed unto us in particular with ſuch power and life, and our dead hearts are ſo revived, that the doctrine is, as if God did ſpeak to us in particular, we receiving the word of the Miniſter, as the very voice or word of Chriſt: Thus *the dead hear the voice of the Son of God, and live.* As alſo, becauſe God would hereby note unto us the eaſineſs of the work, he can do it with a word: As he made the world, and *calleth up the generations of men;* as the Prophet ſheaketh, ſo can he in an inſtant with a word convert a ſinner, He ſaid, *Let there be light, and there was light:* So if he ſay, Let there be true grace, there is preſently true grace.

There is a twofold calling: 1. External, that general invitation, which by the preaching of the Goſpel is made unto men, to invite them to come in unto Jeſus Chriſt: moſt in the world are thus called, both good and bad. 2. Internal, when the Spirit of God accompanies the outward adminiſtration of the Word, to call a man from ignorance to knowledge; and from a ſtate of nature, to a ſtate of grace. So that the firſt is alone by the outward ſound of the Word; But the other, not by the trumpet of the Word alone ringing in the ear; but by the voice of the Spirit alſo, perſwading the heart, and moving us to go to Chriſt.

Of this calling ſpake our Saviour Chriſt; *No man cometh to me, except the Father draw him,* namely, by his Spirit as well as by his Word. *Judas* was called; He was not a Profeſſor alone, but a Preacher of the Goſpel. *Simon Magus* was called; he believed and was baptized. *Herod* was called: He heard *John Baptiſt* ſweetly, and did many things that he willed him. Sundry at this day come to Church, hear Sermons, talk of Religion, that do not anſwer Gods call. Therefore let us intreat the Lord to call us effectually by his bleſſed Spirit, out of our ſins, to holineſs and newneſs of life.

Intus eſt ſermo docentis, niſi intus ſit qui docet.

If we be thus called, we ſhall receive the eternal inheritance, which Chriſt hath purchaſed for us. Let us be ſuiters to God, that he would make us partakers of this calling, that makes an alteration of us, 1 *Cor.* 6. 9, 11. If we were Idolaters, as *Manaſſeh*; to call us out of our ſuperſtition and idolatry: If perſecutors, as *Paul*; to call us out of our perſecuting: If we are Adulterers, as *David*; to call us out of our uncleanneſs: If Drunkards; out of our drunkenneſs: If covetous oppreſſors, as *Zacheus* was; to call us out of our oppreſſion, and make us new creatures in Chriſt Jeſus.

Excellently ſaith a Divine of our time; There is a πρεπον, a ſeemlineſs appertaining to each calling: ſo here. We muſt walk nobly and comfortably, as becometh the heirs of God, and Co-heirs of Chriſt. *Scipio*, when a Harlot was offered him, anſwered, *Vellem, ſi non eſſem Imperator*; I would, if I were not General of the Army. *Antigonus*, being invited to a place where a notable Harlot was to be preſent, aſked counſel of *Menedemus*, what he ſhould do? He bade him only remember that he was a Kings ſon: So let men remember their high and heavenly calling, and do nothing unworthy of it. *Luther* counſels men, to anſwer all temptations of Satan with this only, *Chriſtianus ſum*, I am a Chriſtian.

They were wont to ſay of Cowards in *Rome*, There is nothing Roman in them: Of many Chriſtians we may ſay, There is nothing Chriſtian in them. It is not amiſs, before we be ſerviceable for the world, to put *Alexanders* queſtion to his followers, that perſwaded him to run at the Olympick games, *Do Kings uſe to run at the Olympicks?* Every believer is Gods firſt-born; and ſo higher than the Kings of the earth, *Pſal.* 89. 27. He muſt therefore carry himſelf accordingly, and not ſtain his high blood.

Luth. in Gen.

Many be called, but few choſen. Mat. 20. 16.
God hath ſaved us, and called us with an holy (yea heavenly) calling. 2 Tim. 1. 9.
I beſeech you, walk worthy of the vocation wherewith ye are called. Heb. 3. 1. Eph. 4. 1.

Conviction.

It is said, that Frogs will leave croaking, if but a Light be hanged over the lake wherein they are. A cleer discovery of the Truth, is a powerful means to muzzle the mouths of Hereticks.

God smiteth the earth with the rod of his mouth, and with the breath of his lips doth he slay the wicked. By his word he telleth a man (as he did the Samaritaness) all that ever he did. Yea, the Word is a most curious Critick, judging exactly, and disclosing the words which he speaks in his very bed-chamber, that is, in the most secret retirements of his heart.

Conscience alone hath but a weak light, and that light is partial; but a serious application of the Word, discovereth wickedness, when our blind Consciences do not.

Rom. 7. 9. *I was alive without the law once; but when the commandment came, sin revived, and I died.*

Conversion.

This is the main end of the Gospels ministery, to open mens eyes, and to turn them from darkness to light, and from the power of Satan unto God.

We our selves may challenge no more, than S. *Austin* in his child *Adeodatus*, *Nihil agnosco meum nisi peccatum*; I own nothing in our Conversion, but the faults and defects.

Bernard, for a certain time after his conversion, remained as it were deprived of his senses, by the excessive consolations he had from God. *Cyprian* confesseth to *Donatus* his friend, that before his conversion, he thought it was impossible for him to change his manners, and to find such comfort as now he did in a Christian life. *Accipe quod sentitur antequam discitur.* And so he goes on. *Austin* saith the like of himself. And the Eunuch after conversion, went on his way rejoycing.

Divines say, The infallible evidence of conversion, is when a man hath changed his first principles, and his last ends.

Cyprian called *Cecilius* that converted him, *Nova vita parentem.* And doubtless, it's an high honour to have any hand in such a work.

Jam. 5. 20. *He which converteth a sinner from the error of his way, shall save a soul from death, and shall hide a multitude of sins.*

Mr. *Ley* his Pattern of Piety. 145. I cannot here omit a passage of a very grave Divine: I have known (saith he) a person, who neither by education or affection was disposed to Popery, who having the ill hap (when his Conscience was perplext) to fall into the hands of a Popish Priest, upon this reason (because (as the Priest suggested) that Religion afforded more comfort, because it had, and exercised, a power to pardon sin, which our Ministers neither did, nor durst assume unto themselves) he became a Papist. But it is honour enough to Ministers (and may be comfort enough to their hearers) that God gives them commission to deliver a Penitent man from Hell; not as the means (for that is Christ alone) but as instruments, 1. To apply Christ crucified, or rather risen again, unto him. 2. To pronounce his safety and salvation, upon the due use of that means. And this is the greatest honour that ever was done to any meer creature. Angels had never such a commission: They indeed are Ministers for the good of those that shall be heirs of salvation, *Heb.* 1. 14. But Ministers are called Saviours, *Obad.* 21.

Job 33. 24.

מושיעים

1 Tim. 4. 16. *Take heed unto thy self, and unto the doctrine: continue in them: for in doing this, thou shalt both save thy self, and them that hear thee.*

Regeneration

Regeneration.

There are two parts in this work of grace: 1. The one is, *Qua regeneramur*, by which we are begotten. 2. The other is, *Qua renascimur*, by which we are born again. The one is Gods act purely; the other implieth the manifestation of life in our selves. A distinction that serveth to clear some controversies in Religion.

The Word of God is the instrument of our Regeneration, being made prolifical and generative by the Spirit. The Father is the original cause: The Son is the meritorious and effective: And the Holy Ghost consummates and applies it, through faith wrought and increased in us by the Word and Sacraments. So that here is God the Father's will; God the Son's merit; and God the Spirit's efficacy: By his overshadowing the soul, is the new creature hatched and brought forth. Jam. 1. 18. 1 Pet. 1. 3. Tit. 3. 5, 6.

When the *Donatists* upbraided *Austin* with the impurity of his former life; he answered, *How much more they blame my former fault, by so much the more I praise and commend my Physitian.*

Miraturque novas frondes & non sua poma, saith the Poet, speaking of a graffed tree: So may Regenerate persons themselves, and all that behold them, wonder at the change which is wrought in them. Every man by his first birth is still-born, dead in sin; by his new birth he becometh alive to God: As the Father said of the Prodigal, *This my son was dead, and is alive.* And surely, what difference was between *Lazary* lying dead in the grave, and *Lazarus* standing alive on his feet, the same is between a natural and a regenerate man. Yea, look what alteration there is in the same Air, by the arising of the Sun, the like is in the same person by the infusion of holiness. Virg. Georg. 2.

Paracelsus in his second book *De vita longa*, saith, that *Lepra curatur per regenerationem*, Chymically; it is to be understood, so Sin spiritually.

The Regenerate mans actions are as contrary to those that he did before, as fire and water; so that it may be said of him, as it was once of *Troy* being taken, *Thalamis Troja perlucet novis*; every act, word and work are all altered; every chamber made new and swept, to entertain the Object of the regenerate. Statius.

It was a strange change that Satan mentioned and motioned to our Saviour of turning stones into bread: But nothing so strange as the work of Regeneration and Renovation, a turning of stony hearts into hearts of flesh.

In this great work, the substance of the Soul is the same, only the qualities and operations are altered. In Regeneration our natures are translated, not destroyed, no not our constitution and complexion. The melancholy man doth not cease to be so after conversion, only the humor is sanctified to a fitness for godly sorrow, holy meditation, &c. and so of the other.

The fountain of blessed Immortality, is the new birth; which is the unmaking of a man, and the making of him up again. The whole frame of the old corrupt conversation is to be dissolved, that a better may be erected.

The dignity and necessity of this work, are motive enough to labour it. Its a being heaven born (as the word imports) from above; and without it, Heaven will be too hot a place to hold us. ἄνωθεν,

A man (with *Job*) may come to curse the day of his first, but shall never have occasion to curse the day of his new-birth.

Except a man be born again, he cannot see the Kingdom of God. John 3. 3.
Except a man be born of water and of the Spirit, he cannot enter into the Kingdom of God. vers. 5.
That which is born of the flesh, is flesh; and that which is born of the Spirit, is Spirit. vers. 6.

Justification.

There is a twofold Justification, by { 1. Infusion. 2. Imputation.

Justificare, est ex imputatione justitiæ Christi pro justo reputare. Inquit Lorinus Jesuita, *in* Psal. 45.

St. *Paul* saying, we are justified by Faith without works, *Rom.* 3. 28. And St. *James* saying, that we are justified by works, and not by Faith only, *Jam.* 2. 24. may be thus reconciled. There hath been (saith Mr. *Fox*) a long contention, and much ado in the Church, to reconcile these two places of Scripture; but when all is said that may be said touching them, there is none that can better reconcile these two different places, than you your selves, to whom we preach; And how is that? I will tell you (saith he) do you joyn the lively Faith that St. *Paul* speaks of, with those good works that St. *James* speaks of, and bring them both together in one life, and then hast thou reconciled them, for so shalt thou be sure to be justified both before God by St. *Pauls* Faith, and before men by St. *James* works.

His Sermon of Christ crucified, pag. 48.

That we are justified only by the righteousness of Christ apprehended by Faith, is the very Basis, Foundation and State of Christian Religion, whereby it is distinguished from all other Religions whatsoever. Jews, Turks, Pagans, and Papists explode an imputed righteousness; yea, Papists jeat it, calling it a putative Righteousness. Let us therefore hold fast this comfortable and faithful word, and transmit this doctrine safe and sound to posterity. It was *Luthers* great fear, that when he was dead, it would be lost again out of the world.

Christ is in the midst of his Church, whose righteousness is communicated to every true Believer, who only comes within the Sphear of his activity. The more vertuous the central Agent is in any thing, the larger will his Semidiameters be, and consequently his circumference. The more powerful the fire is, the further will it cast its heat circularly.

Act. 13. 39. *By Christ all that believe, are justified from all things, from which we could not be justified by the Law of Moses.*

Rom. 4. 2. *For what saith the Scripture? Abraham believed God, and it was counted unto him for Righteousness.*

Rom. 3. 28. *Therefore we conclude, that a man is justified by Faith, without the deeds of the Law.*

Union with Christ.

Unitas nos compaginat uni, Our unity with Christ makes us one with him.

This Union is neither natural nor corporal, nor Political, nor personal, but mystical and Spiritual, and yet it is no less true and real, than that of God the Father, and God the Son; For as the Holy Ghost did unite in the Virgins womb, the divine and humane natures of Christ, and made them one person, by reason whereof Christ is of our flesh, and of our bones; so the Spirit unites the person of Christ, his whole person, God-man, with our persons, by reason whereof we are of his flesh, and of his bones.

Our Union with Christ is expreſt in Scripture by five Similitudes; 1. By marriage, Christ the Husband, we the Spouse. 2. By a body, Christ the Head, we the Members. 3. By a building, Christ the Foundation, we the Superstructure. 4. By ingraffing, Christ the Vine, we the Branches ingraffed into him. 5. By the Similitude of feeding, Christ the food, we the body nourished.

As the Spirit of man quickens no seperate part; neither could those dry bones live, till they came together, bone to his bone, and the wind breathed upon them; so nor Christ any that are not united to him. Ezek. 37. 9. *Aug.*

Christ and his Members make one spiritual body. Whiles Christ layes hold on us by his Spirit, we lay hold on him by Faith. Hence the Church is called Christ, 1 *Cor.* 12. 12. And the fulness of Christ, *Eph.* 1. 23. Yea, hence we have the honor of making Christ perfect.

O happy union! the ground of communion. O happy Interest! the ground of influence. Hence we have communication of Christs Secrets, 1 *Cor.* 2. 16. The Testimony of Jesus, 1 *Cor.* 1. 5. Consolation in all Afflictions, 2 *Cor.* 1. 5. Sanctification of all occurrances, *Phil.* 1. 21. Participation of Christs merit and Spirit, and what not? *Omnis communio fundatur in unione.*

I am the vine, ye are the branches. Joh. 15. 5.
He that is joyned unto the Lord, is one Spirit. 1 Cor. 6. 17.
For we are Members of his body, of his flesh, and of his bones. Eph. 5. 30.

Sanctification.

Justification and Sanctification are inseperable concomitants; indeed they are not to be confounded, but withall they ought not to be severed; distinguished they must be, divided they cannot; and therefore they are fitly called Twins in the womb of Free Grace. Hence it is that we find those two frequently joyned together, 1 *Cor.* 6. 11. *Ezek.* 36. 26. *Mic.* 7. 19.

One bids his Fellow at the Sun-rising look towards the West instead of the East, where he might the better see the appearance of the Sun upon the tops of the Turrets; even so the assurance of Election is best seen in Conversion and Sanctification, 2 *Pet.* 1. 10. *Malac.* 4. 2.

Sanctification is an universal healing of all the sinful and diseased parts of the Soul, for as in Original sin there is the seed-plot of all evil; so in Regeneration, there is the Root of all actual Graces.

Therefore who ever will have the comfort of Sanctification, must look that they have not only illumination in their minds, but also renovation of their hearts. Its no advantage (with the Toad) to have a Pearl in the Head, and poyson all over the body.

Gods children are called Temples of God, and of the Holy Ghost; now as the Temple consisted of three parts, viz. *Sanctuarium*, *sanctum*, and *sanctum sanctorum*, so doth man; the body is as the outer Court, the Soul as the holy place, and the Spirit as the most holy, and Sanctification (as a golden vein) must run thorow all these.

When we fall into Sin, we are like unto a man which falls upon a heap of stones, and into the mire; such a one may be quickly washed, but not so soon healed; even so Justification is at once, but Sanctification comes on gradually.

For it is with man, as it was with the house wherein was the fretting and spreading Leprosie, mentioned, *Levit.* 14. 41, *&c.* For though that House might be scraped round about, and much rubbish and corrupt materialls be removed, yet the Leprosie did not cease till the house, with the stones and timber, and morter of it, were all broken down. So 'tis with man, Grace may do much, and alter many things that were amiss in him, and make him leave many sins to which he was formerly given; but to have Sin wholly cast out, and lest, that is not to be expected, till this earthly Tabernacle of his body be by death pulled down, and dissolved. These *reliquiæ vexatis* (as *Austin* calls them) remain

There is an outward and an inward Sanctification; he is not a Jew which is one outwardly: *Judas* seemed to be a Saint, yet he was a Devil. Let us intreat the Lord to sanctifie our hearts as well as our hands; our Souls and Consciences as well as our tongues. That is true Sanctification that beginneth at the heart, and from thence

floweth

floweth to all the parts. What ſhould we do with a fair and beautiful Apple, if the core be rotten? A ſtraw for an outward glorious Profeſſion, if there be no truth in the inward parts.

Libanius the Sophiſter reports, that a Painter being one day deſirous to paint *Apollo* upon a Laurel board, the colours would not ſtick, but were rejected; out of which his Fancy found out this extraction, that the chaſte *Daphne* (concerning whom the Poets feign that flying from *Apollo*, who attempted to raviſh her, ſhe was turned into a Laurel Tree) could not endure him even in painting, and rejected him after the loſs of her ſenſitive powers. Indeed good Souls do even to death reſent the leaſt image and offer of impurity.

En peragit curſus ſurda Diana ſuos.

1 Theſſ. 5. 23. *The very God of peace ſanctifie you wholly.*

1 Cor. 6. 11. *But ye are waſhed, but ye are ſanctified, by the Spirit of our God.*

Act. 20 32. —*To receive an inheritance among all them who are ſanctified.*

Adoption.

A child of God is two wayes,

By { 1. Nature, 2. Grace.

Adoptio eſt gratuita aſſumptio perſonæ non habentis jus in hæreditate ad participationem hereditatis. So the *Civilians* define it.

The child of God by nature, is Chriſt, as he is the eternal Son of God. A child by grace, is three ways. 1. By creation: thus *Adam* before his fall, and the good Angels are the children of God. 2. By perſonal union: thus Chriſt, as he is man, is the Child of God. 3. By the grace of Adoption: thus are all true believers.

In this grace of adoption, there be two acts of God: One is Acceptation, whereby God accepts men for his children: The other is Regeneration, whereby men are born of God, when the Image of God is reſtored in them, in righteouſneſs and true holineſs.

Titulo redemptionis & adoptionis.

The excellency of this benefit is great every way; for,

1. He which is the child of God, is heir and fellow-heir with Chriſt, and that of the kingdom of heaven, *Rom.* 8. 17. And of all things in heaven and earth, 1 Cor. 3. 22. He hath title in this life, and ſhall have poſſeſſion in the life to come. All Gods ſons are heirs, not ſo the ſons of earthly Princes, Gods children are all higher than the Kings of the earth.

2. Again, He who is Gods child, hath the Angels of God to attend on him, and to miniſter unto him for his good and ſalvation, *Heb.* 1. 14.

If *Jacob* was at ſuch pains and patience to become ſon-in-law to *Laban*; if *David* held it ſo great a matter to be ſon-in-law to the King; what is it then to be ſons and daughters to the Lord Almighty?

John 1. 12. *As many as received him, to them gave he priviledge to become the ſons of God.*

1 John 3. 1. *Behold, what manner of love the Father hath beſtowed upon us, that we ſhould be called the ſons of God.*

Conſolation.

κατήγορος, is in full oppoſition to παράκλητος.

The Devil is mans Accuſer, the Holy Spirit is his Comforter, whoſe office it is to make interceſſion in our hearts, to God for us; and upon our true repentance, to make our apology; to comfort us by diſcovering our graces, and pleading our evidences; which they who refuſe to read over and reſt upon, they do help Satan the accuſer, taking his part againſt themſelves.

As it is not meet for a Judge to ride in his own circuit; ſo nor for a doubting Chriſtian to judge in his own caſe.

It's ſtoried, that a Miniſter once could have no reſt in his ſpirit, until he went to viſit a certain man; to whoſe houſe coming late in the night, and all being in bed except

except the man alone: Truly (ſaid the Miniſter) here I am, but I know not to what end: Yes (ſaid the other) but God knoweth; for I have made away ſo many childrens portions, and here's the rope in my pocket with which I was going to hang my ſelf. But how (ſaith the Miniſter) if I can tell you of one that made away more, and yet was ſaved? Who was that (ſaith the man) I pray? *Adam*, who being a publique perſon, and intruſted with all for his poſterity, fell, and ſo loſt all. Thus it is God that ſhines through the creature, and comforteth by the means.

The ſoul is apt to ſeek the living amongſt the dead, to hang her comforts on every hedge. But as air lights not without the ſun, and as fuel heats not without fire; ſo neither can any thing ſoundly comfort us without God.

God who comforteth us in all our tribulation, that we may be able to comfort them which be in any trouble, by the comfort wherewith we our ſelves are comforted of God. 2 Cor. 1. 4.

Grace.

Grace is twofold, { 1. Active in God, his free favour. 2. Paſſive from God, grace wrought in man.

It was a cuſtom amongſt the *Perſians*, None might come to their King or Prince without gifts. *Syneta*, a poor husbandman, meeting in the field *Artaxerxes* King of *Perſia*, preſented unto him an handful of water out of the next river, and was rewarded by the King with a Perſian garment, a Cup of gold, and a thouſand Darices of ſilver. But what had man, wherewith to move God to be favourable to him?

Plùs quàm ullo alio æſtimatur, quàm quid detur. *Æliaan.*

When *Alexander* gave a whole City to one of his ſervants, and he out of modeſty denied it; his ſpeech was, He did not diſpute what was fit for him to receive, but what did beſeem him to give. The like may be ſaid of Chriſt, the great gift of God, and effect of his love and favour to mankind.

Bernard once preaching upon the Incarnation and Nativity of our Saviour Chriſt, ſaid, The ſhortneſs of the time conſtrained him to ſhorten his Sermon: And let none (quoth he) wonder if my words be ſhort, ſeeing on this day God the Father hath abbreviated his own Word; for whereas it filled heaven and earth (as the Prophet ſpeaks) it was on this day ſo ſhort, that it was laid in a manger.

Chriſt eaſeth us of a threefold burthen, { 1. Affliction, 2. The Law, 3. Sin. } Which neither we nor our fathers were able to bear.

Thanks be unto God for his unſpeakable gift. 2 Cor. 9. 15.

But there are alſo other gifts of God, which are mainly of two ſorts; 2.

Dona { 1. *Ædificantia.* 2. *Sanctificantia.*

The former, wicked men may enjoy; the Saints have only the latter. *Paracelſus* called the vertue of the Weapon-ſalve, *Donum Dei*; ſo are the Graces rather of his Spirit.

There

There is in Grace,
1. *Vita originalis & habitualis*; which is from death of ſin.
2. *Vita actualis & renovata*; which is quickning from deadneſs.

Again, Grace is
1. *Inchoata & incompleta.*
2. *Perfecta, completa & conſummata.*

Falla accedo ſumus juſti.

Philoſophers and Divines ſay, There is an *Eſſe naturale*, by union of ſoul and body; And an *Eſſe ſpirituale*, by union of the ſoul and Chriſt. The habits of the former Vertues, are got by frequent acts; but Grace, by Divine infuſion.

Pembl. vind. Grat. pag. 7.

Grace coming into the ſoul of man, like Light into the air, which before dark, is in all parts at once illuminated; or as Heat into cold water, that ſpreads it ſelf through the whole ſubſtance; or as the Soul into the body of *Lazarus*, or the *Shunamites* child, not by degrees, but all at once infuſed, and giving life to every part.

So is our New man born at once, though he grow by degrees; that is, the ſoul in converſion is at once re-inveſted with the Image of God in all its faculties; ſo that though the actions of Grace do not preſently appear in each one, yet the habit, the ſeed, the root of all Divine virtues, is firmly reimplanted in them, and by the ſtrength of this grace given, they are conſtantly diſpoſed to all ſanctified operations.

Well ſaid the Roman *Theodoſius*, That living men die, is uſual and natural; But that dead men live again, by repentance and grace, is the mighty work of God alone.

Gregory the Great, ſeeing the Merchants of *Rome* ſetting forth many beautiful *Britiſh* Boyes to ſale; ſighed and ſaid, Alas for grief! that ſuch fair faces ſhould be under the power of the Prince of darkneſs; and ſuch beautiful bodies ſhould have their ſouls void of grace.

The body is better than food; the ſoul than the body, grace than the ſoul, and only Chriſt than grace. Whoſo carries this *Moli* or Herb-of-grace, *Ulyſſes*-like fruſtrates all charms.

Without grace, Trees excell us in length of life, Beaſts in ſtrength, and Devils in knowledge.

Martial reports of a Fly, that by a drop of Amber falling upon it, grew in ſuch requeſt, that a great ſum of money was bidden for it; ſo grace makes us eſteemed of God.

Act. & Mon.

William Tims convented before Biſhop *Bonner*, *Tims* (ſaid the Biſhop) thou haſt a good freſh ſpirit; it were well if thou hadſt learning to thy ſpirit. Yea (my Lord) ſaid *Tims*, and it were well alſo, that as you be learned men, ſo ye had a good ſpirit to your learning.

A ſinner wants grace, *Non quia Deus non dat, ſed quia homo non accipit*: Whereupon it follows in a Schoolmans inference, That Gods not giving, is not the cauſe of a ſinners not receiving; but rather his not receiving, is the cauſe of Gods not giving. Which made *Ambroſe* count a ſinner worſe than a ſerpent; *Serpens alium infundit venenum, injuſtus ſibi.*

If thou begin 1 To hate and fly ſin. 2 If thou feeleſt thou art diſpleaſed with thine infirmities and corruptions. 3 If having offended God, thou feeleſt a grief and ſorrow for it. 4 If thou deſireſt to abſtain from all appearance of evil. 5. If thou avoideſt the occaſion. 6 If thou travaileſt to uſe thy endeavour. 7. If thou prayeſt to God to give the grace; Theſe are ſo many teſtimonies and pledges of Grace, and the Spirits ruling within thee.

Furthermore, if there be any life in the body, at the heart it will beat, at the mouth it will breath, at the pulſe it will be felt: So where there is the life of Grace in any, it will appear to himſelfe by his good thoughts, and holy deſires which he hath in his heart; and it will appear to others by the gracious words that proceed from

Biſh. Andrews.

from his lips, and from the good works that proceed from his hands: And if it cannot be perceived by any, or all these waies, then certainly there is no life of Grace in a man.

It is a good thing that the heart be established with Grace. Heb. 13. 9.

Corruption.

Corruptio in Physicis opponitur generationi. Sicut igitur in generatione forma & perfectio rei in generatur: Sic in corruptione eadem forma et perfectio de perditur. Forma autem et perfectio hominis, qua moralis est et spiritualis, consistit in conformitate debita ad imaginem & voluntatem Dei, ad quam in creatione primi fuimus generati, & invocatione summi regenerati. Mutatio igitur ab illa perfectione ad peccati deformitatem et confusionem, recte ac proprie dicitur corruptio. Amesius.

We must distinguish (saith *Bernard*) *inter morbum mentis, et morsum Serpentis; inter malum innatum, & malum seminatum*, Sathans suggestions, and our own corruptions.

We must with the man in the Gospel, cast off our cloak, and run after Christ; and if we approach to heaven, with *Moses* take off our shoes, *viz.* our filthy lusts; because the lighter, the swifter.

But this must be in the strength of God; *Austin* striving against corruptions in his own strength, heard a voyce, *Ne te stas, et non stas.*

This Corruption of nature hath a regency and dominion in wicked men, and a residency and dwelling in the best, and will have: Being like a fretting leprosie in our cottages of clay, though the walls be well scraped, yet it will never utterly out, till the house be demolished.

O wretched man that I am, who shall deliver me from the body of this death? Rom. 7. 24.

Vertue.

Ἀρετὴ quasi ἐρατὴ amabilis. Some think it is derived *ἀπὸ τῦ ἄρης, à Marte vel bello, quia in bello maxime opus est virtute; vel quia in bello precipuè virtutis vis conspiciatur.* Some derive it *à verbo αἴρω, tollo, quia attollit mentem ad summa & ardua virtus bellica.* Others *à verbo αἱρέομαι* which signifyeth to make a free choice of some excellent thing, upon mature deliberation.

Virtus à viro, à vi ut alii: alii vero dicunt quasi viri status.

Non est virtus virtuti contraria. Senec.

There is *magnitudo* { 1. *Molis*, et 2. *Virtutis.*

Splendidior virtutis usus erga alium, quam erga seipsum.

Eximia virtus est impios rapit in admirationem et amorem sui. Erasm. *in vit. Origenis.*

The Poets pictured vertue with a vermilian bush, and as it is truly said, that *Rubor est virtutis color*, so it may be said, that *paupertas est virtutis fortuna.*

Yet wise men honour vertue even in their enemies, as King *Philip* in *Demosthenes*, when as he said, If any Athenian living in *Athens* doth say, that he preferreth me before his countrey, him verily would I buy with much money, but not think him worthy my friendship: But if any for his countrey-sake shall hate me, him will I oppugne as a castle, a strong wall, or a bulwarke, and yet admire his vertue, and reckon the City happy in having such a man. *Virtus laudatur in hoste.*

The very Heathens made their paſſage to the Temple of honour, thorow the Temple of vertue; to ſhew that as glory is the end, ſo vertue is the meanes. The way to be famous, is firſt to do worthily. *Ruth.* 4. 11.

2 Pet. 1. 5. *Adde to your faith, vertue.*

Phil. 4. 8. *Whatſoever things are true, whatſoever things are honeſt, whatſoever things are juſt, whatſoever things are pure, whatſoever things are lovely, whatſoever things are of good report: if there be any vertue, if there be any praiſe, think on theſe things.*

Vice.

Vitium, ut eſt negatio habitus, privative opponitur habitui: ut eſt habitus vel actus malus, opponitur habitui bono contrarie.

There is (ſaith one) a certain liſt of vices committed in all ages, and declaimed againſt by all Authors, which will laſt as long as humane nature, or digeſted into common places, may ſerve for any Theme, and never be out of date untill *Doomeſday*.

Vice at beſt is but a diſeaſed harlot, all whoſe commendations is, that ſhe is painted.

Vices road is paved with ice, inviting by the eye, but tripping up the heele, to the hazard of a wound or drowning.

One vice doth blemiſh many vertues. Yet no vertue but beſet with vices, or extreames on both hands. And this is evident, not onely in morall vertues, but alſo in naturall habits, whether they be outward or inward.

For all the ſeverall jemmes in vertue, vice hath counterfeit ſtones, wherewith ſhe gulls the ignorant.

Turk. Hiſt. fol. 433. It is ſaid of *Mahomet* the great, that he had many lovely vertues, but theſe good parts were in him obſcured with moſt horrible and notorious vices: In ſo much that craft, covetouſnes and diſſimulation, were in him accounted for tollerable faults, in compariſon of his greater vices.

Heliogabulus was generally hated for his infatiable luſt, and leaſt pitied in that ebb of his frailty (his miſerable death) when men uſe moſt to be pitied, being attended at his funeralls, with military reproaches: *Here go we to bury a dog of diſtempered luſts. Sejanus* was ſhaken with an unexpected end, and made miſerable in his beſt fortunes, interred with dry eyes, but who will pity the fall of ambition? *Heroſtratus* memorable for nothing but villany, purchaſed by his fame an infamous end. Bloody *Perillus* expert in the invention of cruel projects, puniſhed with the torture of his invention. And frequently it comes to paſs, the fleering Paraſite circumvents himſelf with his own policy.

2 Kings 4. 1. *Naaman, Captaine of the hoſt of the King of Syria, was a great man with his Maſter, and honourable, becauſe by him the Lord had given deliverance unto Syria: He was alſo a mighty man in valour, but he was a leper.*

Repentance.

Innocent. 3. p. l. 2. c. 13. *De ſacr. Alt. Myſt.* *Publicanus percuſſit pectus, in percuſſione tria notanda, ictus, ſonus, tactus, per que ſignantur illa tria que ſunt in vera penitentia neceſſaria, viz.* 1. *Cordis contritio*, 2. *Oris confeſſio.* 3. *Operis ſatisfactio. Nam ſicut tribus modis peccamus, ſcil. Corde cogitando, ore loquendo & opere perpetrando, ita tribus modis penitere debemus, ſcil. Corde per dolorem, ore per pudorem, & opere per laborem.*

Yea, four things are required in true repentance,
1. *Contrition.*
2. *Confeſſion.*
3. *Satisfaction in caſe of oppreſſion.*
4. *Faith.*

For

For without all our repentance is but *Judas*-like, for he had contrition, in that he repented himſelfe, when he ſaw Jeſus condemned; and he confeſſed his ſin, in that he ſaid, *I have ſinned in betraying the innocent blood*; And he made ſatisfaction and reſtitution ſo ſoon as he could, in bringing again the thirty pieces of ſilver to the chief prieſts.

Furthermore, *Ubi metus nullus, emandatio inde nulla; & ubi emandatio nulla, ibi panitentia neceſſario vana.* For well ſaid *Luther*, *Optima panitentia eſt nova vita.* *Tertul.*

'Tis not many, but ſome reigning ſin that undoeth us, as there is more matter of one chain that is faſt, than of many if looſned; and of one leak open in the ſhip, than of many ſtopped. Therefore as in India (by reaſon of ſcarcity of iron) they keep Priſoners in golden chaines; ſo ſome Sathan keeps in chaines of iron, and others (as it were) in chaines of gold.

Tribunal judicis eterni ſecurus aſpiciet, quiſquis reatus ſui conſcius, dignâ eum nunc panitentiâ placare contendit. *Greg.*

Bradford being at the ſtake, caſting up his countenance to heaven, ſaid, *O England, England, repent thee of thy ſins, repent thee of thy ſins, &c. Aut panitendum, aut perundum.* Act. & Mon.

The Hart, if wounded, will make uſe of meines to get the arrow out; the ſwallow, if blinded, of her feathers to reſtore her ſight: And ſhall not man uſe the ordained meanes to be cured of the wound of ſin and ſting of death? *Tertul.*

Quem panitet peccaſſe, penè eſt innocens. *Senec. Trag.*

If we have filled Gods bag with our ſins, we had need to fill his bottle with our teares. *Pigeat ſanè peccare rurſus, ſed rurſus panitere non pigeat; pigeat iterum periclitare, ſed non iterum liberari.* *Tertul.*

The Angels themſelves ſing at lamentation for ſins, neither doth the earth afford any ſweeter muſick in the eares of God. This heavineſſe is the way to joy. never ſin repented of, was puniſhed, the good God accounts of our will as our deed. If God ſhould require ſorrow proportionable to the hainouſneſſe of our ſin, there were no end of mourning; but his mercy doth not regard ſo much the meaſure, as the manner of it. *Bleſſed are they that mourn, for they ſhall be comforted*; if you ſay you mourn, Chriſt ſaith you are bleſſed, now either diſtruſt your Saviour, or elſe confeſs your happineſs, and with patience expect his promiſed conſolation. If a man mourn not enough, ſtay but Gods leaſure, and he will make your eyes run over with teares. Weep ſtill, and ſtill deſire to weep, but let your teares be according to the rain in ſun-ſhine, comfortable and hopeful: Theſe teares are reſerved, this hungring after Spiritual grace, ſhall be ſatisfied, this ſorrow ſhall be comforted; there is nothing betwixt God and you, but time. *Paulatim haec commiſſa deleatur.*

Theodoſius the Emperor, when reproved by *Ambroſe*, for the ſlaughter at *Theſſalonica*, he lay on the ground and humbly begged pardon, uſing theſe words, *Pſal.* 119. 25. *My ſoul cleaveth unto the duſt; quicken thou me according unto thy word.* *Theod. Eccleſ. Hiſt. l. 5. c. 18.*

Too late repentance did never man yet good. Therefore as it is required of repentance to be true, ſo likewiſe ſpeedy; for *panitentia ſera rarò vera.* That Carrier is a fool that will lay the heavieſt burden upon the weakeſt, feebleſt beaſt. So alſo who doth intend to lay the great load of repentance upon his faint and feeble dotage. Almighty God requires the firſt fruits, the firſtlings are his darlings, the fatteſt lambs are fitteſt for ſacrifice.

Repent ye. Except ye repent, ye ſhall all periſh. Matth. 3. 2.
Repent ye therefore and be converted, that your ſins may be blotted out. Luke 13. 3.
The times of ignorance God winked at, but now commandeth all men every where to repent. Acts 3. 19.
I ſay unto you, that joy ſhall be in heaven over one ſinner that repenteth, more than over many juſt perſons which need no repentance. Cap. 17. 30.
There is joy in the preſence of the Angels of God over one ſinner that repenteth. Luke 15. 7, 10.

Act. 5. 31. Hebr. 6. 1. 2 Cor. 7. 10.

God hath raised up Jesus, and exalted him with his right hand, to be a Prince and a Saviour, for to give repentance. Repentance from dead works. Repentance to salvation, not to be repented of.

Impenitency.

Shew me a man that hath not some hardness of heart, and we will send him to heaven without *Jacobs* ladder.

There is a threefold hardness of heart, { 1. *Natural.* 2. *Actual.* 3. *Judiciary.*

Impenitence perfectly conforms one to Satan, who is in *male obstinatus*, and sins without remorse, is *male perseverant diabolicum.*

Natural and hereditary, whereby all men are by nature not onely averse from, but also adverse to the motions of Grace. This is called a neck possessed with an iron sinew, *Isa* 48. 4.

Actual, adventitious or voluntary, which is, when, by often choaking good motions, a man hath quit his heart of them, being arived at that dead and dedolent disposition, *Eph.* 4. 18. past feeling, and ripe for destruction. This is called a brow of brasse in the above-named text. *Isa.* 48. 4.

Judiciary, or penal hardness; which is, when God for a punishment of the former, with-holds his grace, and delivers a man up to Satan to be further hardened, and to his own hearts lusts, which is worse. The incestuous person was delivered up to Satan, and yet repented; but he that is delivered up to his own heart, to a reprobate mind, cannot be renewed by repentance: but is in the ready rode to that unpardonable sin.

The hardest creatures are flexible to some agents, flints to the rain, iron to the fire, stones to the hammer, but mans heart yields to nothing; neither the showers of mercy, nor the hammer of reproof, nor the fire of judgment; but like the filthy, is still the harder for beating. All the plagues in *Egypt* could not mollify *Pharaoh's* heart.

They were (saith one) *rigidiores lapidibus, duriores lapidibus.*

Because the Jews were so stony hearted, *Jerusalem* became a heap of stones, and the conquering Romans dasht them against those stones, which they exceeded in hardness. Here let the wicked see their doom, the stones that will not be softned, shall be broken, there is no changing the decree of God, but change thy nature, & then know thou art not decreed to death. Stony hearts shall be broken to pieces with vengeance, do not strive to alter that doom, but strive to alter thy heart, make of a stony heart a fleshly heart, and so prevent it in thy particular.

Rom. 2. 5.

Thou after thy hardness and impenitent heart treasurest up unto thy self wrath against the day of wrath, and revelation of the righteous judgment of God.

Ezek. 18. 31.

Make you a new heart, and a new spirit: for why will ye die, O House of Israel.

Faith.

Illud est optimum cujus privatio est pessima.

Partes fidei salvificæ sunt tres, { 1. *Notitia verbi Dei, & imprimis promissionis gratiæ.* 2. *Assensio eidem ad hibita.* & 3. *Persuasio seu fiducia de certò obtinendâ gratiâ promissâ.*

In Faith there is a { 1. Direct & 2. Reflex } Act.

There is also *certitudo* { 1. *Subjecti.* & 2. *Objecti.*

The

The first is rather *justificati* than *justificans*.

God the Father adopteth us, as the fountain of adoption; God the Son as the conduit; God the Holy Ghost as the Cistern; and Faith as the cock whereby it runs into our hearts.

Tantum possumus, quantum credimus. We say that the ring stancheth the blood, when indeed it is the stone with in it: There are many that make Faith an Almighty Idol, it shall save; but thus they make themselves idle, making Faith a meritorious cause of justification, a Doctrine which in time will trample Christs blood under foot. *Ofi.*

There is such affinity between Faith and Hope, that (as *Luther* said) it is hard to find one without the other; they cannot be well seperated; as the Cherubims on the Mercy-seat; yet they differ much.

Especially in the
1. Object.
2. Subject.
3. Order.
4. Office.

1. For the first, Faith hath for her object the Truth, Hope for her object the goodness of God. Faith (as *Aug.* notes) is of good things and bad, but Hope looks on good things only. The Christian believes that there is a hell as well as a heaven, but he fears the one, and hopes only for the other.
Faith believes, 1. Things past, Christ was *dead and buried, and is risen again.* 2. Present, he *sitteth at the right hand of God.* 3. Future, he will *come to judge the quick and dead.* But Hope only things to come.
2. For the second, Faith is in the understanding, Hope in the will.
3. For the third, *Faith is the ground of things hoped for,* and always goes before; Hope follows after.
4. Lastly, Faith is our Logick, to conceive what we must believe; Hope our Rhetorick, to perswade us in tribulation unto patience. In a word, the difference between Faith and Hope in Divinity, is the same as is between Fortitude and Prudence in Policy; Fortitude not guided by Prudence, is rashnesse, and Prudence not joyned with Fortitude, is vain; so Faith without Hope is nothing, and without Faith, Hope is meer presumption. *Sedulius. Minorit.*

Whosoever touched the consecrated things that belonged unto the Tabernacle, was holy; so is he that toucheth Christ by faith; *Accedere ad Christum est credere, qui credit accedit, qui negat recedit.* *Perfectionem legis habet qui credit in Christum.* *Ambr. in Roth 10. 4.*

Vertues seperated, are annihilated. Neither in the flint alone, nor in the steel alone any fire is to be seen, but extracted by conjunction and collision, So heaven by joyning faith and good works together. *Chrysologus.*

Herein a faithful man exceeds all other, that to him there is nothing impossible, he walks every day with his Maker, and talks with him familiarly, he lives in heaven, though be be seen on earth: when he goes in to converse with God, he wears not his owne cloathes, but takes them still out of the rich ward-robe of his Redeemer, and then dares boldly presse in and challenge a blessing: The Celestial Spirits not scorn his company, yea, his service: he deals in wordly affaires as a stranger, and hath his heart ever at home; his war is perpetual without truce, without intermission, his victory is certain: he meets with the infernal powers, and tramples them under feet; the shield that he bears before him, can neither be missed nor pierced, if his hand be wounded, his heart is safe; he is often tripped, never foiled, and if sometimes foiled, yet never vanquished; iniquity hath oft craved entertainment, but with a repulse, if sin of force will be his tenant, his Lord he cannot be; his faults are few, and those he hath God will not see; he is set so high, that he dare call God Father, his Saviour Brother, heaven his Patrimony, and thinkes it no presumption to trust to the attendance of any else. There is no more love in his heart, than liberty in his tongue; what he knowes, he dare confess; if torments stand between him and Christ, he contemns them; banishment he doth not esteem, for he seeth the Evangelist in *Pathmos* cutting in pieces, *Esay* under the saw, *Jonas* drowning

Faith is so well eyed, and so sharp sighted, that as the Eagles eye, being aloft in the clouds, can notwithstanding *elypeo. Sub fructice lateret, & sub flatibus piscem*; so Faith here on earth can notwithstanding search into the deep things of God in heaven; most perfectly seeing those things, which humane sense can no way perceive.

ning in the gulf, the three children in the furnace, *Daniel* in the lyons den, *Stephen* ſtoning, the Baptiſts neck bleeding in *Herodias* platter; he emulates their paine, their ſtrength, their glory: he knows whither death can lead him, and outfaceth death with his reſurrection.

Abels faith is a never-dying Preacher. *Perkins* on *Heb.* 11.

Orig. *Oportet in fide ſtare, in fide ambulare, in fide perſeverare.*

Cruciger. *Invoco te tanquam languidâ & imbecillâ fide, ſed fide tamen.*

Act. & Mon. *Lawrence Saunders* a Martyr, in a letter to his wife, wrote thus. *Fain would this fleſh make ſtrange, of that which the Spirit doth embrace.* O Lord, how loth is this loytering ſluggard to paſſe forth into Gods path; were it not for the force of faith which pulleth it forwards by the reines of Gods moſt ſweet promiſe, and hope which prickes on behind, great adventure there would be of fainting by the way.

Ariſtotle ſaid, *Anxius vixi, dubius morior, neſcio quo vado*; But *Paul, I deſire to be diſſolved, and to be with Chriſt.*

Terra fremit, regna aſta crepant, ruat ortus & orcus, Si modò firma fides, nulla ruina nocet.

Heb. 10. 38. *The juſt ſhall live by faith.*

Unbeleif.

Infidelity is a grievous ſin. As faith is the greateſt vertue, ſo infidelity is the greateſt vice. It is a barre to keep out Gods bleſſings, Chriſt could do nothing among his own brethren, *for their unbelief* ſake.

As wine a ſtrong remedy againſt hem-lock, yet mingled with it, doubleth the force of the poiſon; ſo it is with the Word when mingled with unbelief.

Unbelief rejects the remedy, fruſtrates the meanes, holds a man in an univerſal pollution, and leaves him under a double condemnation, One from the law wherein Chriſt found him, and another from the Goſpel for refuſing the remedy. In a word, it ſhuts a man up cloſe Priſoner in the lawes dark dungeon, till death come with a writ of *Habeas Corpus*, and hell with a writ of *Habeas animam*. Yea, this leads the ring-dance of the rout of reprobates. Therefore let us labour to pluck up this bitter root out of the hearts of us all.

Heb. 3. 12. *Take heed brethren, leſt there be in any of you an evil hert of unbelief.*

Hope.

Philoſophers call it *extenſionem appetitus naturalis.* *Spei objectum eſt bonum futurum, arduum, poſſibile, adipiſci* Aquinas. The object of Faith is *verbum Dei*, of Hope, *res verbi.* Alſted.

Hope is a grace of God whereby we expect good to come, patiently abiding till it come; As joy is an affection, whereby we take delight in the good that is preſent.

Spes in humanis incerti nomen boni, ſpes in divinis nomen eſt certiſſimi; as proceeding from faith unfained, which can beleeve God upon his bare word, and that againſt ſenſe in things inviſible, and againſt reaſon in things incredible.

Hope makes abſent joyes preſent, wants plenitudes, and beguiles calamity, as good company doth the time. This life would be little better than hell (ſaith *Bernard*) if it were not for the hopes of heaven. *Sed ſupereſt ſperare ſalutem*, and this holds head above water, this keepes the heart aloft all flouds and afflictions, as the cork doth the line, or bladders do the body in ſwimming.

Dr. Holdſworth It's the grace of Hope that ſets a man in heaven, when he is on earth. A Chriſtian could not go to heaven on earth, and take a ſpiritual flight, but for hope. The promiſe brings down heaven to the heart, it inverts that ſpeech of St. *Paul*, he ſaith, while we are preſent in the body, we are abſent from the Lord. But hope turns it, and makes it while we are in the body, it teacheth us how to be preſent in heaven. Here is the benefit of hope.

Alexander an Heathen, had ſuch a notion about an earthly hope, which had no ground neither, but the great things his owne ambition promiſed him: for when one ſeeing him give away all his preſent inheritances, ſaid, what Sir, will you make your ſelfe a beggar? No (ſaith he) I will reſerve hope for my ſelf. But certainly, Hope is a greater and better poſſeſſion unto the people of God here, than all the great and good things which they poſſeſſe. Put as much into their hands as you can, there is more than that put in their hearts by hope. A child of God lookes over all his poſſeſſions, and pitcheth upon expectation as his portion. The eſtate which a believer hath in the promiſes, is more than the eſtate he hath in poſſeſſion. Riches in the promiſe, is better than riches in the cheſt. There is no enjoyment but that in Heaven (where we ſhall enjoy all that ever was promiſed) ſo good as hope, for what is promiſed.

Juvenes multum habent de futuro & parum de præterito, & ideo quia memoria eſt præteriti, ſpes autem futuri, parum habent de memoriâ, ſed multùm vivunt in ſpe. Idem.

Fides intuetur verbum rei, ſpes autem rem verbi. Unto faith muſt be annexed hope: faith makes a Chriſtian, hope nouriſheth and ſuſtains a Chriſtian. *Luther.*

Spes alet agricolas. It is our duty patiently and cheerfully to wait and hope for a mercy promiſed; cheering our ſelves up with ſuch hope as do they that bear with their cookes, making them to ſtay long for their dinner, in hope thereby to fare the better.

Jam mala finiſſem letho, ſed credula vitam. Spes fovet, & melius cras fore ſemper ait.

Hope is compared to an Anchor, *Heb.* 6. 19. As a ſhip cannot be without an anchor, no more can we without hope. The ſhip is the ſoul of a Chriſtian, the anchor is Hope, the ſea where it is toſſed, is the world, and the place whereinto the anchor is caſt, is heaven. As the anchor in a ſtorm or tempeſt holdeth the ſhip faſt that it is not toſſed up and down, nor ſhaken with wind, and waves: So doth hope the ſhip of our ſouls, in the tempeſtuous ſea of this world. Onely an anchor goes downward, this upward; that into the bottome of the Sea, this into the top of Heaven. *Anchora in imo, ſpes in ſummo.*

The hopes of the wicked are not long liv'd, they are ſoon daſhed and diſappointed, *Pro.* 11. 7. It's likened to a ſpiders web, *Job.* 8. 14. a little thing, a beſom eaſily and ſpeedily ſweeps away the houſe and inhabitant together; ſuch is the hope of the wicked, its ſuddenly ruin'd.

That's true hope that runs out into holynes, for faith and hope work a ſuitableneſs in the ſoul, to the things beleeved and hoped for. 1 *Joh.* 3. 3. *&c.*

Let us deſire God to encreaſe our hope, and to ſtrengthen it daily more and more. That this anchor being in heaven already, may put us in an aſſured hope of heaven: And the Lord in mercy ſo fortify this grace, that no ſtorms of afflictions may be ever able to prevail againſt it. *Lord increaſe our hope.*

This I recall to my mind; therefore have I hope. For we are ſaved by hope: but hope that is ſeen, is not hope: for what a man ſeeth, why doth he yet hope for? But if we hope for that we ſee not, then do we with patience wait for it. Lam. 3. 21. Rom. 8. 24.

If in this life onely we have hope in Chriſt, we are of all men moſt miſerable. But the righteous hath hope in his death. 1 Cor. 15. 19. Prov. 14. 32.

Bleſſed be the God and Father of our Lord Jeſus Chriſt, which according to his abundant mercy, hath begotten us again unto a lively hope, by the reſurrection of Jeſus Chriſt from the dead. 1 Pet. 1. 3.

Preſumption.

There are two ſorts of perſons (ſaith a learned Divine) among others obſervable in the Church, namely *infirmi & glorioſi*, weak Saints, and preſumptuous hypocrites, theſe are uſually caſt down with an apprehenſion of their own ſinfulneſs, theſe are commonly lifted up with an opinion of their own righteouſneſſe: Thoſe abhore themſelves as the worſt of ſinners, theſe boaſt themſelves to be the beſt of Saints; Thoſe account themſelvs to be nothing but ſin, theſe think themſelvs to have no ſin.

Ille vivit qui gratiam Dei ſperat, non qui de ſuâ virtute præſumit. Tertul.

Quicquid à cæteris minor extimeſcit, major hoc vobis Dominus minatur.

Preſumptuous ſinners promiſe to themſelves the future viſion of Gods face; whileſt they go on in the wilfull breach of Gods law. They perſwade themſelves that their condition ſhall be happy, though their converſation is wicked. Impudently

dently laying as full claim to heaven, as the exacteſt Saint.

Preſumption uſually ſprings from the falſe reaſonings which are in the minds of men.

Concerning { 1. The freeneſs of Gods grace in electing. 2. The fulneſs of his mercy in forgiving. 3. The worthineſs of Chriſts blood in redeeming.

Thus is the ſweeteſt honey turned into gall by bad ſtomachs: the moſt wholeſome Antidotes become poiſon to wicked men; and the precious ſupports of a lively faith, are abuſed to be props of preſumption, by arrogant hypocrites.

Origen did too much preſume of the mercy of God, when he carried ſticks to an Idol; *Damaſcene* when he did ſervice unto *Mahomet*; *Cranmer* when he did ſubſcribe to the *Pope*; *Aaron* when he made the calfe; and *Solomon* when he fell to idolatry: yet theſe men were prompted on, either by paſſion and perturbation within, or temptation from without: The greateſt example we have of a godly perſon falling into preſumptuous ſin, is *David*; for we ſee him with all craft and ſubtilty ſtudying how to accompliſh that which the very light of nature condemns; and when he hath ſo done, we ſee him covering and excuſing of it. Oh there the *Philiſtines* were upon this *Sampſon*, and his ſtrength was gone; there preſumptuous ſins did for awhile prevail over him.

When the heart at any time (ſaith Dr. *Preſton*) deliberates, and yet that word is not ſufficient to expreſſe it. But when the heart works according to its own proper inclination, and then wilfully diſobeyes the Lord, in any commandment, certainly then it caſts God away.

Of Gods alſufficiency.

Auſtin calls ſins of Preſumption, ſins that lay waſte the conſcience. This is that great tranſgreſſion, that wickedneſſe with a witneſſe.

Peccata vaſtantia conſcientiam.

Deut. 29. 19, 20. *He that heareth the words of the curſe, and yet bleſſeth himſelfe in his heart, ſaying, I ſhall have peace, though I walk in the imagination of my heart, to adde drunkenneſſe to thirſt; The Lord will not ſpare him, but then the anger of the Lord, and his jealouſie ſhall ſmoake againſt that man, and all the curſes that are written in this book ſhall lye upon him, and the Lord ſhall blot out his name from under heaven.*

Num. 15. 30, 31. *The ſoul that doth ought preſumptuouſly, the ſame reproacheth the Lord: and that ſoul ſhall be cut off from among his people. Becauſe he hath deſpiſed the word of the Lord, and hath broken his commandment, that ſoul ſhall utterly be cut off: his iniquity ſhall be upon him.*

Pſal. 19. 13. *Keep back thy ſervant from preſumptuous ſins, let them not have dominion over me: then ſhall I be upright, and I ſhall be innocent from the great tranſgreſſion.*

Chryſ. in Mat. 27. I ought never to deſpair of the grace of God, *Quia ſemper inveniam Deum benigniorem quàm me culpabiliorem.* Bern. *Deſerentes ſe non deſerit, ſed & impios quærituſ cum ad quærebant.* Ambroſ. Origen. Hom. 3. In Geneſ. Calv. lib. cui titul. de Fr. Spira Genev. in præfat.

Deſperation.

Deſpair is Sathans Maſter-piece, it carries men headlong to hell, as the Devils did the herd of ſwine into the deep.

Non tantos peccatum, quantos, deſperatio perdit.

My puniſhment (ſaith *Cain*) *is greater than I can bear.* Or, *mine iniquity is greater than can be forgiven.* In either ſenſe he ſins exceedingly, and worſe perhaps than in ſlaying his brother, whether he murmer againſt Gods juſtice, or deſpair of his mercy. *Mine iniquity is greater than can be forgiven. Mentitur is Cain*, ſaith an Auncient. *Cain* did not ſay ſo, becauſe it was ſo: but it was ſo, becauſe he had ſaid ſo.

Nemo deſperet videns ſimilitudinem ſuam magis eſſe cum Diabolo quàm cum Deo, poſſe ſe iterum recuperare formam imaginis Dei, quia non venit ſalvator vocare juſtos, ſed peccatores in panitentiam.

Franciſcus Spira, being in a deep deſpair, for renouncing the Goſpels Doctrine, which he did once ſo ſtoutly profeſs, ſaid, he would willingly ſuffer the moſt exquiſite tortures of hell fire for the ſpace of 10000 yeares, upon condition he

he might be well assured to be releas'd afterwards. He further added in that hellish and horrible fit, That his dear children and wife (for whose sake principally he turned away from the Gospel to embrace this present world) appeared now to him as hangmen, hags and torturers; In fine, that his abominable fault had deserved, *Non modò damnationem, sed etiam aliquid grauius, damnatione acerbius.*

Unhappy *Spira* denied his Lord but once; but many there be, that have not only denied him often, but in some sort defied him also: Like *Pilate* crucifying the Lord Jesus, to give life unto *Barabbas* a Murtherer, that is, to Sin, which slayeth the soul.

Mention is also made of a covetous Oppressor, that made this Will, viz. *I give my goods to the King, my body to the grave, and my soul to the Devil.*

Thus the timorous are carried to more precipitate resolutions through despair, than the temerarious through inconsideration; so violently are they tost in the sea of dangers, that have lost their anchor of hope.

Unless the Lord had been my help, my soul had almost dwelt in silence. When I said, my foot slippeth, thy mercy, O Lord, held me up. Psal. 94. 17.
In the multitude of my thoughts within me, thy comforts delight my soul. Verse. 18. Verse. 19.

Charity.

Charity may fitly be compared to the precious stone *Pantarb*, spoken of by *Philostratus*, a stone of great beauty and of strange property; so bright it is and radiant, that it gives light in the darkest midnight; and that light is of such admirable vertue, that it bringeth together the stones which it reacheth, into heaps, as if they were so many hives of bees: But nature, lest so precious a gift should be undervalued, hath not only hid this stone in the secret bowels of the earth, but hath also put into it a property of slipping out of the hands of those that hold it, *Nisi prouidâ ratione teneatur*, unless they hold it fast indeed. *Philostr. in vit. Apollonii l. 3. c. 14.*

Charity is accepted, and uncharitableness condemned in the smallest matter. It is not the quantity of the gift, but the affection of the giver; it is not the quantity of that which is denied to be given, but the heart of him that denies it, which the Lord takes notice of: For there is both, 1. Charity in the heart, *viz.* that affection of love which makes us to hold our neighbours dear, and to desire and seek their good in every thing which is dear unto them, and that for Christ his sake, according to the will of God, 1 *Cor.* 13. where are the properties of Charity at large described. 2. And Charity in the hand, *viz.* the actions and duties of love, as 1 *Tim.* 1. 5. according to that 1 *Joh.* 3. 18. Now therefore when it troubles us to part with the least imaginable benefit, as too much for them who have nothing; when crums of bread which fall from our table are denied, when a cup of cold water is denied, how cold is Charity? is it not crumbled into a lesser nothing than those crums? *Non ex munere animus munerantis est æstimandus, sed ex animo munus.* Buxt. Epist.

Charity believeth all things; Not that it is so credulous as to take up every thing for truth upon a common and ungrounded report; that's no commendation in any man, much less in a godly man. Therefore the meaning is, Charity interpreteth every thing in the best sense that it will bear, and makes the fairest construction which every mans case and condition will admit. It is a rule in the Civil law, *Supponitur esse bonus, qui non probatur esse malus*; He is supposed to be an honest man, who was never proved otherwise. *De quolibet præsumendum bonum, nisi constet de contrario.* Dav.

Exuberat charitas, saith *Ambrose*, Charity overfloweth. It is *Puteus Rehoboth, puteus latitudinis*, the Well of breadth; which name we read to be given by *Isaack* to a Well which his servants digged, *Gen.* 26. 22. For, Charity doth spread abroad her waters, wheresoever is need of them. בארי רחבות *Puteus platearum, vel latitudinum.*

Alexander Quintus Pope of *Rome* said of himself, That when he was a Bishop, he was rich; when he was a Cardinal, he was poor; and when he was Pope, he

was a beggar. And plainly ſo it is with many, who the richer they are, ſtill are the poorer, in reſpect of their charity.

It were a vain thing to fear, when a child is conceived, leſt the ſpirit ſhould not find the way into it, and leſt the bones ſhould not grow in him: And no leſs vain is their fear, who are troubled leſt by giving to the poor, their eſtate ſhould decay, that either themſelves or theirs ſhould be brought to miſery. But well ſaid he, *Leo Serm. 10. de Quadrag.* *Non timeatur in his expenſis defectio facultatum, quoniam ipſa benignitas magna ſubſtantia eſt, nec poteſt charitati deeſſe materies, ubi Chriſtus paſcit & paſcitur. In omni hoc opere illa intervenit manus, quæ panem frangendo auget, & erogando multiplicat*; That is, In theſe expences let not a failing of means be feared, becauſe bounty it ſelf is great wealth; neither can the matter of bounty be wanting, where Chriſt himſelf feedeth, and is fed. In every ſuch work that hand is a fellow-worker, which increaſeth bread by breaking it, and by giving multiplieth.

De gradib. ſuperb. A ſmall charity ſhall not want a reward: For as *Bernard* noteth, this is the difference between God and the Devil; *Ille obtulit pomum, & abſtulit paradiſum; Deus offert paradiſum, & poſtulat pomum*: He offered an Apple, and took away Paradiſe; God offereth Paradiſe, and requireth but an Apple. *Mat.* 10. 42.

Portus in neceſſitate conſtitutorum homo miſericors; A merciful man is the haven of them that are in diſtreſs.

Homil. de miſericordiâ & duabus viduis. *Chryſoſtom* ſaith; *Tria ſunt quæ in miſericordiæ opere optanda ſunt Chriſtiano, ut poſſit facere, ut velit, ut compleat*: There are three things which in the work of charity a Chriſtian ought to deſire; That he may be able to do it, that he may be willing to do it, and that he may accompliſh his will and do it. For there are which can, and will not; which would, but cannot; and which can and will, but do not, by delaying of it. Wherefore he concludeth, *Qui poteſt facere, oret ut velit; & qui vult, oret ut poſſit; & qui utrique paratus eſt, det operam ut miſericordiam inſtanter efficiat, ne quod vult & poteſt differendo non compleat*: Let him therefore that can do it, pray that he may be willing; let him that is willing to do it, pray that he may be able; and let him that is ready in both, be careful that he do it quickly and diligently, leſt by deferring he do not perform that, which he is both able and willing to do.

That charity ſhould be in ſecret, *Ambroſe* ſaith excellently: *Videndus eſt ille qui te non videt; requirendus eſt ille, qui erubeſcit videri: ille etiam clauſus in carcere occurrat tibi, ille affectus ægritudine mentem tuam perſonet, qui aures non poteſt*: He is to be ſeen by thee, who doth not ſee thee; He is to be ſought out, who is aſhamed to be ſeen by thee; Let him meet thee who is ſhut up in priſon, and let his voice who lieth ſick in bed ſound in thy mind, which cannot ſound in thine ears.

Charity never wanteth Kindred; for as *Olympiodorus* ſpeaketh, *Qui deſiderio illorum tenetur, quamvis naturâ nullos affines & conſanguineos habeat, charitatem tamen habens, omnes homines quamvis externos, eſſe ſibi filiorum loco putat & fratrum*: He that hath a deſire of them, although by nature he hath no kinſfolk, no kindred, yet having Charity, he accounteth all men, although ſtrangers, to be in the place of children and brethren unto him. And excellent is that of *Catena Græca*, *Si quis fratrem non habet, ille procul dubio ſpiritum adoptionis filiorum non accepit; & ſi quis pater non eſt, is parvo improbus eſt*: If there be any one who hath not a brother, no doubt he hath not received the ſpirit of adoption of the ſons of God; And if any one be not a father, what is he but a wicked man?

We ſhould be charitable, feed the hungry, and clothe the naked: For, 1. They are our own fleſh, *Iſa.* 58. 7. 2. It was the ſin of *Sodom*, not to ſtrengthen the hand of the poor and needy. It was a damn'd *Dives*, that would not relieve a poor *Lazarus*. 3. God feeds us with the fineſt of the wheat, cloaths us with the choiſeſt ſilks, &c. yea, feeds with Manna, fleſh of his Son; cloaths us with garments of ſalvation, with the righteouſneſs of Chriſt. 4. It is the exerciſe of faith, *Eccleſ.* 11. 1. 5. It makes a man to be of good report, *Pſal.* 112. 9. 6. It's argument of a good man, *Pſal.* 112. 19. 7. It is feeding of Chriſt, *Mat.* 25. 35, 40. 8. It's an honour to Religion, *Jam.* 1. 27. 9. It procures many a prayer

and

and blessing, 2 *Cor.* 9. 10. *Job* 29. 13. 2 *Tim.* 1. 16. 10. It's maintaining and saving of life, *Job* 29. 13. 11. It makes like unto God, *Luk.* 6. 36. *Psal.* 146. 7. And Christ, *Mat.* 14. 16. 12. It's lending to the Lord, *Pro.* 19. 17. 13. It's pleasing and acceptable to God, *Act.* 10. *Heb.* 13. 16.

There is *Caritatis mali, potestas subtrahendi, affectus compassio in miseros.* All which are in God. 1 Cor. 14. 1. Col. 3. 14. 1 Tim. 4. 12. Rev. 2. 19. 1 Cor. 13.

Follow after charity.
And above all things put on charity, which is the bond of perfectness.
Be thou an example of the believers, — in charity.
I know thy works, and charity.
Though I speak with the tongues of men and Angels, — and have not charity, I am become as sounding brass, or a tinkling cymbal. I am nothing. It profiteth me nothing.
And now abideth faith, hope, charity, these three; but the greatest of these is charity.

I have insisted the longer on this necessary grace and duty, remembring we are fallen into those frozen times, of which our Saviour, *Mat.* 24. 12. *Because iniquity shall abound, the love of many shall wax cold.*

Covetousness.

Chrysostome saith, I had rather dwell with a thousand *possessi*, than with one covetous man; for they hurt their garments and themselves, but a covetous man hurts his neighbours. *In Mat.* 10. Cited by *Stella in Luk.* 16.

He is like S. *Peters* fish, albeit his mouth be full of gold, yet is he nibling at every bait. If *Naboth* hath a little Vineyard, *Ahab* will have it, or else he will die for grief.

It is a disease common amongst men, to covet the greatest things, and not to enjoy the least.

The Heart-wolf (saith *Pliny*) be he never so hungry and ready to eat, if he see another prey, he forsakes the first, and follows after that. Such a Wolf in the heart is ambitious Avarice; it makes no use of what it hath gotten, but greedily hunteth after more.

Nothing can quench the combustible slime of the pond *Samosaris*, nor the burning flame of the high hill *Chimara*, but only Earth: So nothing can satisfie the muddy thoughts of Covetousness, or stop the mouth of the inflamed hearts of the Malicious, but only the grave. For when his imagination perswades him that he hath made sure his first Purchase; the unsatisfied disease of his Dropsie, drives him beyond all limits of justice and reason, to thirst for more, and to think it good purchase: Whereas there are no Perquisites of lasting and true tenure, but only those of Virtue. *Nam sicut ignibus Ætnæ, fervent amor ardet habendi.*

The covetous person (saith one) is a servant to himself, yea, to his servant; he will for money do homage to a drudge; a liveless peece of earth is his master, yea his God, which he shrines up in his chest; He is like a true Chymick, turning every thing into silver, keeping it to look on, not to use; like another *Ahab*, he is sick of his neighbours field; He cares not for advantage, to lose his friend, pine his body, and damn his soul.

Midas quasi undis aurum à non videndo; because Covetousness hath so blinded him, that he cannot see his own good. If the *Philistines* had not bored out *Samson's* eyes, he would never have been their Milner. The World is a Mill, turned about with the wheel of Time; the covetous man is *Samson*, toiling for each corn; not seeking (because not seeing) the things of above: Nay, this unhappy wretch is like the Mill-wheel, which all the day long turns about, and at night remains in the same place.

Covetousness brings nought home at last. It is written of the fish *Scolopendra*, that having suckt in the fishers hook, that sowre-sweet morsel,

She hath a rare trick to rid her from it,
For instantly she all her guts doth vomit.

Gellius, lib. 9. *Tarpeia* daughter to the chief Keeper of *Romes* Capitol, is said to betray it into the enemies hand, bargaining to have for this treason, all the golden Bracelets upon her enemies left hands; who when they were admitted, did cast not only their Bracelets, but Bucklers upon her, through the weight whereof she was pressed to death.

Cypr. Mett. *Servus pecuniam, qua te servata non servat.*

Possidere se credunt, qui potius possidentur, nec ad pecuniam suam domini, sed magis pecunia mancipati.

Sequi Christum quomodo possunt, qui patrimonii vinculis detinentur?

Rabington in Gen. Needless it was, and but a Philosophical folly or pang, that *Crates* cast his money into the Sea, and said, *Ego te mergam, ne mergar à te.* For wealth and godliness may meet: But take heed and beware of Covetousness.

——Quid non mortalia pectora cogit,
Auri sacra fames?

——Quæ reverentia legum,
Quis pudor est unquam, properantis averi?

Covetousness is to be hated, because it is

1. A sin against nature, making our soul terrene, which should be celestial.
2. The procurer of a curse; *Woe to them that join house to house* ——
3. The root of many evils.
4. A besotting sin; *Thou fool* ——
5. A leader into snares, which drown men in destruction and perdition.

Hebr. 13. 5. *Let your conversation be without covetousness.*

Love.

Gods love to Man.

The beloved Disciple tells us, *God is love*, 1 Joh. 4. 16. So he is four ways:

Quicquid in Deo, Deus est. Aug. 1. *Substantialiter*, (Not that we should think him to be a quality, who is a living substance, but) There is nothing in God but God; God is not accidentally, but substantially good.

2. *Causaliter*; We love him because he first loved us: *Magnes amoris amor*; Love is both the loadstone and whetstone of love. Our love is but the reflex of his.

3. *Activè*, loving all that he made, Man especially. The ground of this love being wholly in himself.

4. *Passivè*; Being lovely, and most worthy to be beloved.

Psal. 34. 8. *O taste and see that the Lord is good.*

Mans love to God.

When the subject of our hatred is sin, it cannot be too deep; and when the object of our love is God, it cannot be too high.

Too many love God, as men the Physician, *Non propter se, sed propter sanitatem.*

Love all, but God above all. *Ordo charitatis est, una post Deum Patrem:* This is Loves method; first love God, then our Kindred; And if it happen that God and they come in competition, then hatred to Kindred, is piety to God. *Pilate* that for love of men condemned Christ, did kill himself; *Judas* that for love of money betrayed his Lord, hang'd himself; and *Julian's* Treasurer, that for *Julian's*

Odium in suos, pietas in Deum all.

love

love did leave Christ, did vomit blood, and die suddenly. *So let all thine enemies perish, O Lord.*

Say not because we are commanded to love God with all our mind, soul and strength; therefore it is not lawful to love any thing else: For we answer, We may love something *præter Deum, sed omnia propter Deum*; We may love other things beside God, if we love them in and for God.

Christ will have of his Church her first love, just love, and onely love: Therefore she is called his Turtle-dove; for as that bird hath but one mate, so the Church must have God only for her Love.

Love makes Christs yoke easie, and his burden light; *Solus amor nescit difficultates.* Yea, Love makes men Martyrs for God; *Audacem faciebat amor.* *Ovid.*

God had rather men should love than fear him; to be called Father than Master, *Chrysil.*

O love the Lord, all ye his Saints. Psal. 31. 23.
I will love thee, O Lord, my strength. Psal. 18. 1.

Mans love to Man.

Why we should love one another, this one briefly and pithily expresseth, thus: 1. *Dilecti diligamus*, We are loved our selves, therefore let us love. 2. *Dilectos diligamus*, they are beloved, whom we are charged to love. 3. Yea, *Diligentes diligamus*; they also love God, and us, whom God commands us to love.

S. *John* proves the necessity of loving one another, 1 *Joh.* 4. 11. in these words, viz. If God then first so loved us, then ought we also to love one another. Wherein he comprehends four Arguments:

If God who is Maker of heaven and earth, Lord of all, and therefore our Governor and Superior, loved us base creatures, then much rather should we who are equals love one another. 1.

If God first loved us, then ought we to love one another: It is the best motive to love, to perceive that we are loved. 2.

God loved us freely; But it is also necessary we should love one another, 3.

1. *Necessitate præcepti*, because he hath commanded us to love them.

2. *Necessitate naturæ*; for nature compels us. The *Pythagoreans* (as *Plutarch* reports) if they were angry one with another, never slept till they had shaken hands. And *Pliny* reports of two goats, which meeting on a narrow bridge, so that they could not pass both together, and yet were not able to turn; The one lay down, and let the other pass over his back. Indeed we are ready enough to tread on one anothers backs; but to bear one anothers necessities we are unwilling. Honor may be honored, but Love will be abused. 1 Cor. 13. 7.

3. *Necessitate gratiæ*; Love is a vertue so necessary, that a Christian cannot be without it.

The Apostle reasons from the extent: If God so loved us, (that is) so well, so truly and sincerely, (as he could not but do, *Qui est summum bonum & verum illud unicum est,*) and so much, even so that he sent his onely begotten Son, that he should die for our sins; Then ought we in some measure to love one another.

It is a sure signe we love God, when we love our brethren. For (saith one elegantly,) As lines in a circle, drawn from the center to the circumference, the neerer they come to the center from whence they proceeded, the neerer needs must they come one to another; and the farther off they go from it, the more are they distant one from another. So Christians, the neerer they come to God, (that indivisible Center, of whom, and to whom are all things, *Rom.* 11. 36.) in their love, the neerer must they needs come in affection one to another; and the farther they go from him in that, the further off they are from one another in the same affection.

Love as brethren. 1 Pet. 2. 9. *Let love be without dissimulation.* Rom. 12. 9. *My little children, let us not love in word, neither in tongue; but in deed and in truth.* 1 Joh. 3. 18.

Anger,

Anger.

Ira furor brevis; quasi ex *ſe ire*, it makes a man (as it were) to go out of himſelf.

Iratum ſimili eſt canibus, inquit Ariſtotel. qui cum primum audiverunt pulſum januæ, ſtatim latrant, & non conſiderant utrum domeſticus an aliquis extraneus ſive peregrinus pulſaverit, qua in re peccant, & ſæpe verberantur; ita etiam ira incontinentes ad vindictam rapiuntur, antequam conſideraverint quid ratio jubeat faciendum eſt in judicando. Ira excitatur ex caliditſimo & ſubtiliſſimo humore, utique fluxibili. Ariſt.

Impedit ira animum ne poſſit cernere verum.

Ira ſex habet filias; Indignationem, Humorem animi, Tumultum, Blaſphemiam, Contumeliam & Rixas. For, 1. A man accounts himſelf not worthy of ſuch a wrong. 2. Then he begins to ſwell. 3. And then he meditates revenge. 4. He will fall to curſing. 5. To give diſtaſteful ſpeeches. 6. And laſt of all, there is falling to open ſtrife in words or blows.

Some are ſoon angry, and ſoon quenched: like flax, ſoon kindled, and ſoon burnt out: Others, long ere they be angry, and long ere they be pacified; like green wood, long ere it be kindled, and long ere it be quenched: But the worſt of all are thoſe, that are ſoon angry, and hardly quenched; theſe are moſt oppoſite to God, who is ſlow to anger, and ready to forgive.

Malitiæ eſt furere in ira. Senec.

Sorrow will not remedy miſchief; and anger is vain, where force is wanting to revenge.

Eſt ira quædam licita. But we muſt not ſuffer the ſun of Reaſon to be overruled by that affection. For, immoderate Anger blinds Reaſon, and pulls out the eyes of it, as the *Philiſtines* did *Sampſons*.

Eph. 4. 26. *Be angry, and ſin not.*

Hatred.

They that hate, ſuffer in themſelves the puniſhment of that evil they wiſh unto another. He which hateth, is the patient; he which is hated, the agent: Contrary to the ſound of the word, the hater is in torment, the hated in eaſe.

Amet in illo quod Deus fecit, perſequere in illo quod ipſe ſibi fecit. Aug.

We muſt not hate the perſon of any man, be he never ſo wicked, but his evil works: becauſe we muſt hate nothing that comes from God by grace or nature; for he is the Author of nothing but good, and no good is to be hated. God made the man, but the man made himſelf ſinful.

Moſt unkindneſſes that fall out among friends, grow upon miſunderſtandings: The neglect of clearing and removing them, cauſeth dwelling ſuſpicions; Suſpicions breed a very habit of miſinterpretation; This breeds a lothneſs to come to the light, to ſhew the reaſons of our diſlike; This lothneſs begets a very ſeparation in heart, and at length turns to downright hatred.

Suffer not hatred to neſtle in the heart; for when it is grown from a paſſion to an habit, which is, to be ſetled in an alienation and eſtrangement from the perſon hated, then it grows to wiſh and deſire, and ſeek his hurt. I could like that Expoſition well (ſaid *Maldonat*) if it were not *Calvin's*: And that Reformed Religion (ſaid *George* Duke of *Saxony*) if *Luther* had not had an hand in it.

Pro. 15. 17. *Better is a dinner of herbs where love is, than a ſtalled ox, and hatred therewith.*

Malice.

Malice (as we ſay of rennet) the older it is, the ſtronger.

Malice, in ſhort, is Anger inveterate; It is an inward hatred, or grudge harboured in the heart againſt others.

It may be known by divers ſignes, viz. A conſtant baſe eſtimation of others, and

and inward loathing; Frequent desires to hurt them, longing for ability and opportunity of revenge; Proud and arrogant carriage, whereby it appears a man despiseth others; Habitual backbiting, judging and censuring; And resolution not to forgive a wrong done.

Habet malitia currum suum, vitiis quatuor consistentem; viz. Savitiâ, impatientiâ, audaciâ, impudentiâ. Valdè enim velox est iste currus, ad effundendum sanguinem; qui nec innocentiâ sistitur, nec patientiâ retardatur, nec timore frenatur, nec pudore inhibetur; Trahitur autem duobus pernicibus equis, & ad omnem perniciem paratissimis, terrena potentia, & sæculi pompa: porro præsident duobus his equis auriga duo, timor & livor; timor quidem pompam, livor potentiam agit. Pulli serpentum etsi breviores sunt, veneno tamen æquales; Luporum catuli venatione nocere non possunt, sanguine tamen gaudent, & morsibus lædunt. Bern. Chrys. in Mat. c. 23.

The infirmities, or wrongs of others may be the occasions, but they cannot be the causes of malice: It comes from the Devil without, and an ill nature within. And hath bad effects, *viz.* Conforming us to the nature of the Devil; pleading mans unregeneration; sowring our gifts; hindring Prayer and the Word; procuring God's hatred, and pulling down his judgments.

In malice be ye children. 1 Cor. 14. 20.

Envy.

All the lusts in the world are reduced to three heads; the lust of the eyes, the lust of the flesh, and the pride of life. Envy is the chiefest lust of the eyes, and it is properly so called, because a man seldom envieth another, until he sees some good he hath above himself.

Envy is the trouble which a man conceives in himself, at the good which another receives.

It is the most furious of all the winds that shake the affairs of the world. A most quick-sighted and sharp-fanged malignity: And is an evil, wherein is steeped the venome of all other vices.

Dogs by cherishing are made tame; Lions by bringing up are made gentle; but an envious man, the fairer he is spoken, the worse he is. Basil.

The envious man feeds on others adversity, like the Beetles, who feed on their fellows dung.

A notable example of Envy we have, in those spightful Heathens of old (as *Eusebius* reports) who turned the sacred Monument of the Tomb of Christ, into the Temple of their *Venus*. Lib. 1. c. 15.

Invidia est animi tinea. Whilst an envious man looketh obliquely upon the goods of another; He loseth what is good in himself, or at least takes no delight in it. Cypr.

Envy is the inseperable companion of all honorable actions. *Invisurum facilius quam imitaturum.* Invidia virtutis probum sequitur. Naz.

The nature of the Basilisk (saith *Pliny*) is to kill all trees and shrubs it breatheth upon; and to scorch and burn all herbs and grass it passeth over. *Rumpit fata, &c.* Envy is *ultio animæ*, an Ætna in man that continually burns *intus & extra*; it (like the *Cantharides*) finds feeding on the fairest roses.

This passion is a murderer,

Of a mans own self; for, *wrath killeth the foolish man, and envy slayeth the silly one.* It begins at the eyes, but rots down into the bones. It is the same to the whole man, that rust is to iron. *Socrates* called it *ferram animæ*, the souls saw; and wished that envious men had more ears and eyes than others, that they might have the more torment by beholding and hearing of other mens happinesses. *Invidia simul peccat & plectitur.* For because it cannot come at another mans heart, it feeds upon its own. Like the little Fly, to put out the candle, it burns it self. Or like the Bee, it loseth its sting and life together. Or like the Viper that leapt upon *Pauls* hand Invidia Siculi non invenere Tyranni, tormentum. Hor. Epist.

to

to hurt him, but perished in the fire. Or as the Snake in the fable, that licked off her own tongue, envying teeth to the File in the forge. Or like him in *Pausanius*, who envying the glory of *Theagines* a famous Wrestler, whipt his Statue (set up in honour of him after his death) every night so long, till at length it fell upon him, and killed him.

2. Of the party whom he envieth, at least in his heart, because he wisheth him out of the world, as *Caracalla* did his brother *Geta*, of whom he said, *Divus sit, modo non sit vivus*; I would he were any where, so as I were rid of him. *Whosoever hateth his brother, is a murderer.* In a word, Envy looketh with a spightful eye, like that of the Basilisk, that hurteth the object upon which it fixeth.

Jam 3.14, 15. — *Bitter envying. It is earthly, sensual and devilish.*

Enmity.

Enmity is opposed to Amity, and is Hatred irreconcileable. Nothing can be said more this way; for an Enemy may be reconciled, but Enmity cannot.

It is a mutual malevolence between parties, with a mutual desire to hurt and destroy each other.

There is Antipathy amongst creatures; The mortal hatred between the Horse and the Bear, the Swan and the Eagle, the lesser Birds and the Owle, &c. The report is also (though by some refuted) between the Toad and Spider, that they poisonously destroy each other. As also that a Lyon is afraid of a Cock.

Magirus.

Pliny saith, The brood of Serpents, and the generation of Mankind, are irreconcileable enemies to each other. And *Bodinus* saith, there is such a capital antipathy between the Woman and the Serpent, that in a great multitude of Men, if there be but one Woman amongst them, he makes at her, and stings her about the heel.

But the sharpest hostility is betwixt the godly seed of the Woman, and the wicked seed of the spiritual serpent Satan: who so far as he is discovered to be what he is indeed, is hated and abhorred of Mankind in general, as he hates all Mankind without exception.

Gen. 3.15. *I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel.*

Self-denial.

In the very root of it, 'tis such a disposition or frame of heart in a man, which inclines him, that is, makes him willing and ready to neglect himself, in all personal and self-accommodations, especially in outward things, when, and as the glory of God, and general good of men require it, for their furtherance and advancement. He submits all interests, ends and enjoyments whatsoever, to the glory of God, and good of men, according to the occasions and exigencies of these. He doth things contrary to his own interests, and to the discommodating of himself, in a manner denying any such person in being as himself.

This is prest, 1. By expres precept and command, 1 *Cor.* 10.24. 2. By the great example of Jesus Christ himself, the Lord of all, the Pattern in the Mount; He laid down his life for us, 1 *Joh.* 3.16. *Rom.* 15.3. 3. By the example of some Saints, 1 *Cor.* 9. 9. *Phil.* 2.3. 4. By the great promise of life and salvation, *Matt.* 19.29. & 10, 30. *Mark* 10.29.30. *& alibi.* Thus he casts the world into this heavenly Ecstasie, by provoking men to drink their fill of the hope and expectation of the glory and great things of the world to come. 5. By a formidable Engine, able to batter and break in peeces the most adamantine heart. *Matt.* 10.37,38,39. *cap.* 5.29,30.

It's the greateſt ſlavery in the world, to be ſubject to our own paſſions. For, a man may be overcome of his enemy, either by fortune or advantage: which when they alter, he may recover his honour, and repair his loſs; becauſe he ſtill hath the heart and courage which he had at firſt: But he that is overcome of his own paſſions, is in deſperate caſe; becauſe the inward hold which was his own, is loſt. It is the greateſt victory to overcome ones ſelf, and to give his judgment power over his affections, which will ever adviſe him to unmask thoſe blind guides, and to look to that courſe, which is moſt for his honour and ſafety. *Foſ. Martyr.*

Valentinian the Emperor dying, affirmed, That he was proud of one of his victories only, *viz.* That he had overcome his own fleſh, that worſt of enemies.

Darius in fight againſt *Alexander*, caſt the Crown from his head, that he might run away with more ſpeed. Let us much more caſt away every impediment, and run with patience the race that is ſet before us.

A man muſt deny
1. *Suos*, his friends.
2. *Sua*, his goods.
3. *Seipſum*, himſelf.

This luſt is the moſt difficult; A man will rather ſay nay to all the world, than to himſelf: yet, either this muſt be done, or elſe he himſelf is undone. *Proximus ego-met mihi.*

If any man will come after me, let him deny himſelf. Mat. 16.24.

Self-love.

He that is wholly ſhut up within himſelf, is an odious perſon; And the place he lives in, longs for a vomit to ſpue him out.

It is his Pleaſure, his Profit and Preferment, (ſaith one) that is the natural mans Trinity; and his Carnal ſelf, that is theſe in Unity. *Hæc tria pro trino numine mundus habet.*

Self-love writes, as that Emperor did, τὰ ἐμαυτοῦ, *for mine own uſe only.* It makes men like thoſe envious *Athenians*, who ſacrificed for none but themſelves, and their neighbors of *Chios*.

Contrariwiſe, true Chriſtian love wiſheth well to Community. *I would to God* (ſaid Mr. *Dod*) *I were the worſt Miniſter in England!* Not wiſhing himſelf worſe, but others better. Much like that of *Paul*, *Act.* 26.29. Quoted by Mr. *Burroughs*, His heart, diviſ.

Self muſt be ſhouldred out, all private intereſts let fall, and all ſelf-reſpects drowned in the glory of God, and the publick good; or elſe we want that pious ingenuity that becometh Saints. It is ſaid of *Cato*, that he did ——*Toti genitum ſe credere mundo*. And *Timothy* was of a choiſe and excellent ſpirit, that naturally cared for the Churches welfare, *Phil.* 2.20. *Lucan.*

Men ſhall be lovers of their own ſelves.
For all ſeek their own, not the things which are Jeſus Chriſts. 2 Tim. 3. 2.

Humility.

Vaſa ſunt virtutis quibus utitur ille qui aquas vivas à fonte vivo Jeſu Chriſto haurire cupit; præcipue tamen, fides, ſpes, charitas, benignitas, humilitas. *Humilitas eſt animi demiſſio orta ex verâ ſtatus & conditionis ſuæ agnitione.* Cameron. Prælect. in Mat 18.2.

Noſce teipſum, is a rule very difficult: For as the eye can ſee all things but it ſelf, ſo ſome can diſcern all faults but their own.

As men of this world are *infeliciter felices*, ſo the children of God are *feliciter infelices*. A preſumptuous confidence goes commonly bleeding home, when an humble fear returns with triumphing trophies. *Humilitas virtus Chriſtianorum prima, ſecunda, tertia.* Aug.

Yet, *Vexatio dat intellectum, &c. in morbis recedigit ſe animus.* Deified *Alexander* ſeeing one of his wounds bleed, remembred he was but a Man.

The humble man admires every thing in another, whilſt the ſame or better in himſelf he thinks not unworthily contemned. His eyes are full of his own wants, and others perfections. When he hath but his due, he magnifies courteſie, and diſclaims his deſerts. He is more aſhamed of honor, than grieved with contempt. His words are few and ſoft, neither peremptory nor cenſorious; becauſe he thinks both each man more wiſe, and none more faulty than himſelf. And when he approacheth unto the Throne of grace, he is either vile in his own eyes, or elſe nothing. He emulates no man in any thing but Goodneſs. No man ſo contented with a little, ſo patient under miſeries; becauſe he knows the greateſt evils are below his ſins, and the leaſt favour above his deſervings. He is a lowly valley, ſweetly planted, and well watred; the proud mans earth whereon he trampleth, but ſecretly full of wealthy Mines, more worth than he that walks over them: A rich ſtone ſet in Lead; and laſtly, a true Temple of God, built with a low roof.

Bernard compares humility to the Violet, which grows low to the ground, and hangs the head downward, and beſides hides its head with its own leaves, only the fragrant ſmell bewrayes it. *Aug. Confeſ.*

God is more cleer than all light, more inward than any ſecret, and more excellent than all honour, but not to thoſe that are high in their own conceits.

When the Ruler intreated Chriſt for his ſon, (*Come down ere he die,*) our Saviour ſtaid; but when the Centurion did but complain of the ſickneſs of his ſervant, Chriſt, unasked, ſaith, *I will come and heal him.* He that came in the form of a ſervant, would rather viſit the ſick ſervants Pallet, than the rich Canopy of the Rulers ſon.

Gilbert Filiot Biſhop of *London*, diſliking *Becket* Archbiſhop of *Canterbury*, would oft ſay, *Ad Zachæum non divertiſſet Dominus, niſi de ſycomoro jam deſcendiſſet: Zachæus* had not entertained Chriſt, had he not come down from the Sycamore-tree. Not the lofty, but the humble receive him.

Qui minor eſt quoquis, maximus eſt hominum,

Scaliger ſaith of *Eraſmus*, *Maximus eſſe potuiſſet, ſi minor eſſe voluiſſet.* But ſo humble was *Beza*, that his own words were theſe: *I was choſen Paſtor at* Geneva, *when I deſerved not to have been one of the ſheep.* Humbleneſs of mind is *Scala & ſcala cæli?* the ſchool teaching, and ladder reaching to heaven.

Quanto major es, tanto te geras ſubmiſſius.

The fruitfulleſt trees grow always in the vallies, none in the mountains; and the higheſt trees hang down their heads; the faireſt trees are the deepeſt rooted: The higher a ſtar is, the leſs it appears; ſo the higher that we are promoted, we ſhould be leſs in our own conceit.

Multi humiliantur nec ſunt humiles. Bern.

There are ſome which are
1. Humbled, but not humble, *Jer.* 5. 3.
2. Humble, but not humbled.
3. Humbled, and humble, *Pſal.* 78. 34.

There be many motives to Humility, as the conſideration of things which are——
1. *Intra.*
2. *Juxta.*
3. *Contra.*
4. *Infra.*
5. *Supra.*

If we look within our ſelves, our conſcience will tell us, that our ſins are for their number great, for their nature grievous. If we look round about us, our Neighbour hath more wit, more wealth, more worth. Againſt us, our Adverſary is a roaring Lion. If we look downward, we behold the earth, our mother, as the womb from whence we came, and the tomb to which one day we muſt return. If upward, *God reſiſts the proud, but gives grace to the humble.*

Cum ſis humillimus, cur non ſis humilimus?

1 Pet. 5. 5.

Be clothed with humility.

Pride.

The Schoolmen ſay, as humility is *vacuum ſpirituale*, ſo Pride is *plenitudo diabolica.*

It is *ſupergreſſio regulæ rationis*, or lifting up of the mind againſt a precept, or an inordinate deſire of excellency in any thing. *Aug.* ſaith it is *perverſa celſitudinis*

tudinis appetitus; it is a tumor and ſwelling of the mind, and ſieth principally in contemning and ſlighting of God himſelf, his Word, promiſes, threats, ordinances, worſhip, works: in ſelf-eſteem and admiration, in a ſwelling for gifts and graces, ſucceſsfulneſs of endeavours: for birth, breeding, wealth, honour, place, relation, and in deſpiſing of others.

Superbia in commune eſt, quâ quis inordinatè ſupergreditur illud quod eſt. Amef.

It is either { 1. Inward in the heart, *Hab.*2.4. *Pro.*16.5. Or, 2. Outward, and that

Proud perſons value themſelves (like Jayes) by their feathers.

In the— 1. Speech, *Dan.*4.30. *cap.*3.15. *Pſal.*12.3. 1 *Sam.*2.3. 2. Looks, *Prov.*6.17. *Pſal.*131.1. 3. Habit of the body, *Act.*12.21. *Luk.*16.19. 4. Geſture, *Iſa.*3.16. 5. Actions, *Iſa.*3.5. *Nehem.*9.16,29.

Every proud man forgets himſelf: Remember what thou art by ſin, and ſhalt be in the grave, and thy plumes will fall. *Proſper.*

What profit in that Honor, ſo ſhort-liv'd as perchance it was not yeſterday, neither will it be to morrow? Such men as labour for it, are like froth, which though it be uppermoſt, yet is unprofitableſt. *Irenæus.*

Pride is the firſt; and laſt vice of a Chriſtian; And therefore not unfitly may it be called, the heart of the old man, that is in every regenerate Chriſtian; which is the firſt part of man that lives, and the laſt that dies. *Aug. in Pſal. 7.*

Pride (ſaith a Divine) is the great Maſter-pock of the ſoul, (it will bud and cannot be hid; It is the ſpiritual leproſie that breaks forth in the very forehead. And as Wiſdom maketh the face to ſhine, and humility rendreth a man lovely; ſo Pride on the contrary, ſitteth in the face and deformeth it. Hence, *Hoſ.*5.5. So that Pride is a fooliſh ſin, it cannot keep in, it will be above-board, and diſcover it ſelf by lofty looks, big-ſwolne words, proud gate, ridiculous geſtures, gariſh attire, &c. But eſpecially by ſtubbornneſs againſt God and his wayes.

Pride proceeds from ignorance of God and his will, of a mans ſelf and his duty; hence is that connection of thoſe verſes, *Hoſ.*5.4,5. *Laodicea* was therefore proud, becauſe ignorant, *Rev.*3. Thoſe queſtion-ſick Phantaſticks were proud, knowing nothing, 1 *Tim.*6.4. But humble *Agur* (though full of heavenly light, yet) vilifies and nullifies himſelf to the utmoſt, *Pro.*30.2. Exemplifying that of *Solomon*, *cap.*11.2. *With the lowly is wiſdom.* *προϋφ.*

Pride was anciently pourtrayed (Pope-like) with three crowns on her head: Upon the firſt was written *Tranſcendo*; upon the ſecond, *Non obedio*; upon the third, *Perturbo.*

Many are like *Dionyſius* the Tyrant, to whom when *Ariſtippus* petitioned, he received no anſwer, until he fell at his feet, as if his ears had been there.

Thou reprehendeſt me of pride (ſaid *Ariſtippus* to *Diogenes*) for wearing my apparel neat; but I ſee thy pride in thy ſlovenly attire, and affected beaſtlineſs, ſpying it through that rent and torne mantle of thine. *Multo deformior eſt illa ſuperbia quæ ſub quibuſdam humilitatis ſignis latet.* Hier. l.2. Ep.22. *Cypr.*

They which out of pride do paint, colouring themſelves white and red, begin betimes to prognoſticate of what colour they ſhall be in Hell. Again, *Qui ſe pingunt in hoc ſeculo aliter quàm creavit Deus, metuant ne cum venerit reſurrectionis dies, artifex creaturam ſuam non recognoſcat.* *Venuſtas tribuitur à naturâ, corrumpitur ab arte.*

The ſinfulneſs of this ſin appears, 1. It blinds the mind and hardens the heart of man, *Dan.*5.20. 2. All other ſins fly from God, but Pride flies upon God, *Jam.*4.6. 3. It's the root of other ſins, *Prov.*13.10. *Ezek.*7.10. 4. It is *Morbus Sataniens*, 1 *Tim.*3.6. 5. It's that ſin which makes God abhor man, *Pro.*16.5. *cap.*6.16,17. *Pſal.*119.21, &c. *Lucifers* Motto, *Ero ſimilis Altiſſimo.* Iſa.14.14.

Pride precedes a fall: As ſwelling is a dangerous ſymptom in the body, ſo is pride in the ſoul. As the ſwelling of the ſails is dangerous for the overbearing of a little veſſel, ſo is the ſwelling of the heart by pride. *Nebuchadnezzar's* fall may be an example that Pride is the certain way to ruine; for, the ſame man that would be like God, God made him unlike a man, a beaſt, until he lifted up his

eyes to heaven. The like of *Pharaoh*, *Adonibezek*, *Agag*, *Haman*, *Herod*, &c.

It was a great foretoken of *Darius* his ruine, when in his proud Embaſſy to *Alexander*, he called himſelf *the King of Kings, and Couſin of the Gods*; but for *Alexander*, he called him *his Servant*.

Sigiſmund the young King of *Hungary*, beholding the greatnes of his Army, ſaid, *What need we fear the* Turk, *who need not at all to fear the falling of the Heavens, being able with our ſpears and halberds to hold them up?* He afterwards ſhortly received a notable overthrow, being himſelf glad to get over *Danubius* in a little boat to ſave his life. Yea, *Bajazet* the Terror of the world, and (as he thought) ſuperior to Fortune, yet in an inſtant overthrown into the bottom of miſery and deſpair. *Prov.*16.18. *Pride goeth before deſtruction, and an haughty ſpirit before a fall.*

Major ſum quàm cui poſſit fortuna nocere.

If a man (ſaith one) have a bladder that is full of wind, the way to let it out, is either to unty it, or prick it, or rend it. So the way to let pride out of the heart, is, 1. To unlooſe our high conceit of our ſelves, and our own worth. 2. To prick it with hearty remorſe, and godly ſorrow for ſin. 3. If that will not do it, to rend it even in peeces, with the remembrance of Gods fearful judgments due unto it.

Act.2.37. Joel 2.13.

Proud? O earth and aſhes! *Sperma fœtidum, vas ſtercorum, eſca vermium*; A filthy ſeed, an unſavoury veſſel, meat for worms.

Gerard.

Wo to the crown of pride.

My ſoul ſhall weep in ſecret places for your pride.

Behold, this was the iniquity of thy ſiſter Sodom, Pride, ——

Iſa.28.1. Jer.13.17.

Knowledge.

Intelligentia eſt fons ſcientiæ & ſapientiæ.

Eſt habitus partim naturalis, partim acquiſitus; naturalis quoad inchoationem, acquiſitus quoad perfectionem.

Alſted.

'Tis fitly compared to the *Iſraelites* Jewels, whereof they made a Calf. As the ſame gold being in Jewels was precious, but being caſt into an Idol, became odious: So the wit of man, which in the days of his innocency was good and gracious, is in his corrupted ſtate become vain and vicious.

'Tis alſo compared to an untilled field, not only lying barren, but yielding the thorns, weeds, and brambles of ſin and error, till husbanded by the good Spirit of God.

The beſt Minerals have their poiſons, till extracted; the ſweeteſt flowers their faeces, till ſeparated: ſo the beſt wits their folly, till by Gods Spirit refined.

In relation to ſpiritual things, the underſtanding being weighed, will be found (like *Belſhazzar*) too light, lighter than vanity it ſelf.

Jer.9.23. *Let not then the wiſe man glory in his wiſdom.*

The Knowledge of man is as the waters, ſome deſcending from above, and ſome ſpringing from beneath; the one informed by the light of nature, the other inſpired by divine revelation. The light of nature conſiſteth in the notions of the mind, and the reports of the ſenſes: For as for the knowledge that man receives by teaching, it is cumulative, and not original; as in a water, that beſide its own ſpring-head, is fed with other ſprings and ſtreams. And according to theſe two illuminations or originals, Knowledge is divided into Divinity and Philoſophy.

Mans Knowledge hath three beams: 1. There is *Radius directus*, which is referred to nature. 2. *Radius refractus*, which is referred to God, and cannot report truly, becauſe of the inequality of the *Medium*. 3. *Radius reflexus*, whereby man contemplateth himſelf.

There is *Scientia intuitiva, & Scientia diſcurſiva* or *abſtractiva*, (as the Schoolmen have it) And both theſe do admit of further ſubdiviſions. But *Weems* doth

very

very well illuſtrate them: I have the abſtractive knowledge of a Roſe in winter in my mind; I have the intuitive knowledge in my mind, when I ſee the Roſe in *June*.

The firſt creature made at the firſt creation, was Light; and the firſt work of the Spirit in mans heart at the ſecond creation, is to beat out new windows there, and to let in light, 2 *Cor.*4.6. And then (as *Æneas Silvius* ſaid) *Semper in ſole ſita eſt Rhodos, qui & calorem & colorem nobis impertit.*

Knowledge is { 1. Intellectual. 2. Experimental.

Some knowing men are nothing the better for all they know. The Devils are full of objective knowledge, but they get no good by it: No more do thoſe men, that draw not their knowledge into practice, but *detain the truth in unrighteouſneſs*; It ſwimmeth in their heads, but ſinketh not into their hearts. Therefore let thy knowledge be not only apprehenſive, but affective, experimental and practical.

And beg this of God: For well ſaid *Auſtin*, *Quando Chriſtus magiſter, quàm citò diſcitur quod docetur?* When God by his Spirit taketh in hand to teach a man, he ſoon becometh a skilful ſcholar. *Neſcit tarda molimina* (ſaith *Ambroſe*) *Spiritus Sancti gratia*; The Spirit is not long in teaching thoſe that commit themſelves to his tuition.

Pimenta writes (*Epiſt. ad Claudium Aquavivum, de ſtatu rei Chriſti, apud Indos Orientales*) that the Barbarians of *Ciandegri* in the *Eaſt-Indies*, ſeeing the Sun eclipſed, *Anno Dom.*1600. did faſt and weep all day, crying out, *O nos miſeros, quoniam Draco devoravit ſolem!* ſhewing themſelves as great Wizards as the Countrey-lad, who watering his Aſs when the Moon was going under a cloud, preſently conceived, that his beaſt had drunk up the Moon. But (bleſſed be God) the Red Dragon cannot devour our Sun.

There is nothing ſo ſweet to a good ſoul, as the knowledge of dark and deep myſteries. The little Book of the *Revelation* was in *John's* mouth ſweet as honey, *cap.*10.10. But as the Unicorns horn ſeparated from the beaſt (if any ſuch Animal be) is ſoveraign, but on his head hurtful; ſo is Knowledge, as it is ſanctified, or unſanctified.

Auſtin deſired no more of God, but *Noverim te, noverim me*; that I may know my ſelf, and know thee.

Claritas in intellectu, quæ parit ardorem in affectu: That light in the underſtanding, that kindleth the affections, is ſweet knowledge; But knowledge without love, is like as rain in the middle region, which doth no good to the ground. *Nummos habuerunt Athenienſes ad numerandum, & ſcientiam ad ſciendum.* But knowledge is not ſufficient, unleſs we have love too.

Knowledge puffeth up (ſaith the Apoſtles) *but love edifieth.* Yet thoſe were fooliſh perſons whom *Auſtin* maketh mention of, that neglected the means of knowledge, becauſe knowledge puffeth up; and ſo would be ignorant, that they might be humble, and want knowledge, that they might want pride. This was to be like *Democritus*, who pluckt out his eyes, to avoid the danger of uncleanneſs.

The greateſt part of our Knowledge, is but the leaſt part of Ignorance; yet we are apt to think we know all that's knowable; as in *Alcibiades* his Army, all would be leaders, none learners. *Epicurus* ſaid, That he was the firſt man that ever diſcovered Truth; and yet in many things he was more blind than a Beedle. *Aratus* the Aſtrologer vaunted, that he had counted the Stars, and written of them all. *Hoc ego primus vidi*, ſaid *Zabarel*. *Laurentius Valla* boaſted, that there was no Logick worthy to be read but his. And *Neſtorius* the heretick bragged, that he alone underſtood the Scriptures, and that till his time all the world was benighted. But well ſaith the Apoſtle, 1 *Cor.*8.2. *If any man think that he knoweth any thing, he knoweth nothing yet as he ought to know.*

Which he therefore called, *Logicam Laurentianam.*

Scire ſuum nihil eſt. Juven.

Open

Psal. 119. 18. *Open thou mine eyes, that I may behold wondrous things out of thy law.*
Rev. 3. 18. *Anoint thine eyes with eye-salve, that thou mayest see.*
1 Joh. 2. 3. *Hereby we do know that we know him, if we keep his commandments.*

Ignorance.

Ignorance is threefold, { 1. *Pura negationis.* 2. *Privationis.* 3. *Affectata.*

As for that which is by negation, when God in wisdom hath denied to us the knowledge of some things, it is no sin to be ignorant of them: This ignorance was in Christ, which knew no sin; He was ignorant of the Day of Judgment. But privative ignorance is a sin: For us to be deprived by the fall of *Adam*, of that excellent light wherein we were created; this is a sin, and may justly be required of us. But affected ignorance is most fatal and damnable. It is hell upon earth, that *light is come into the world, and men love darkness rather than light.*

Quia aliud est nescire, aliud est nolle scire: nescire ignorantia est, scire nolluisse superbia est. Bern.

Some Papists make a vertue of Ignorance, she is the mother of Devotion, whereas in truth she is the mother of Destruction: *Ye erre* (saith our Saviour) *not knowing the Scriptures.* And *Christ shall come in flaming fire, rendring vengeance to them that know not God.* Therefore let us not sooth up our selves in our ignorance, but labour to be pluckt out of that pit daily more and more.

Vt mitiùs ardeat. Aug.

Ignorance may excuse *à tanto*, but not *à toto*. When the *Senois* having rebelled against *Charls* the Fifth, Emperor, sent their Ambassador to excuse it; He not able to apologize for it any other way, thought in a jest to put it off, saying, *Shall not we of* Siena *be excused, seeing we are known to be all Fools?* But the Agent replied, *That shall excuse you, but upon the condition which is fit for Fools, that is, to be kept bound and enchained.* He that committed things worthy of stripes, though he knew not his Lords will, shall be beaten, though with fewer stripes.

Ignorat sanè improbus omnis. Arist.

Ignorance is the ground and mother of many sins, displeasing to God, who complains of it, and punisheth it; And argues that a man hath no interest in the Covenant of grace. Nay, it is the mother in some sort of all sin: For in all sins we commit, though we be endowed with singular knowledge, our understanding for the time is blinded, by Satan and our own corruption.

Diogenes being asked in mockery, How it came to pass, that Philosophers were the followers of Rich men, and not Rich men of Philosophers? answered soberly and sharply too, Because the one sort knew what they had need of, and the other did not.

Heb. 9. 7. ἀγνοήματα. *Into the second tabernacle went the High Priest alone, once every year, not without blood, which he offered for himself, and for the* [ignorances] *of the people.*

Wisdom.

Aristotle in many places of his works, distinguisheth between Wisdom and Prudence: Wisdom, he maketh to be a right apprehending of truths in general; Prudence, an applying them to particular cases and uses. But *Socrates* said, That there was no such difference, sith he that knoweth good things to do them, and evil things to avoid them, is to be held a wise man, and none else.

Xenophon de dict. & fact. Socrat.

Copia & eruditio.

So that true Wisdom draws all into practice, teaching men to prove by their own experience, what that good, and holy, and acceptable will of God is. *Sapiens est cui res sapiunt prout sunt* (saith *Bernard*;) He is the wise man that savoureth things as they are. And herein lieth the whole wisdom of a man (saith *Lactantius*) *Ut Deum cognoscat & colat*, that he know and worship God aright; that with a practical judgment, he ponder the word and ways of God, in order to salvation.

Lib. 3. c. 30.

But

But alas! Of the moſt that would be knowing men, it may well be ſaid, as *Tully* ſays the Proverb went of the *Athenians*, That they uſed their wiſdom, as men do their artificial teeth, for ſhew only: And that they did *ſcire qua recta ſunt, ſed facere nolle*; Know what was right, but had no mind to do accordingly. Ἄνευ τῦ πρᾶξαι, μόνον τῦ λέγειν.

The fear of the Lord is the beginning of wiſdom. That is, it muſt neceſſarily go before wiſdom; not that it is any cauſe eſſential, but after it muſt neceſſarily follow wiſdom; that is, all kinds of wiſdom, Pſal 111.10.

Viz.
1. *Proſpicere*, to know thoſe things which are before us; It is the beginning of our knowing of God.
2. *Deſpicere*, to look into our ſelves, to know our own excellency by creation, our excellency by regeneration, and (leſt we ſhould preſume) our weakneſs in both.
3. *Circumſpicere*, to be wiſe towards our neighbours.

Hæc eſt verè ſapere, ea diſcere in terris, quorum ſcientia nobis perſeveret in cœlis. Hieronimus ad Paulinum.

Difficile ſanè eſt veram ſapientiam invenire, ſi quando ad legendum ſcripturas adducimur, tum grave ſecularium rerum onus incumbit, viam inundat, & ſi-quid profecimus, aufert. Chryſ. in Job. 18.

Si ſapientia & veritas non totis animi viribus concupiſcatur, inveniri nullo pacto poteſt: at ſi quæratur ut dignum eſt, ſubtrahere ſeſe atque abſcondere à ſuis diletoribus non poteſt. Sedul. Minorit. in præſcript. adverſ. hæreſ.

Wiſdom can behold the face of affairs, which way it looks, in the glaſs of others relations.

The ſoul of Wiſdom is Prevention. *Decernendum eſt ſapientiâ quo & quâ rendamus; ſed poſt jacturam quis non ſapit?* —πᾶσιν ἢ τὰ γένη ἔχει

Sapiens ipſe fingit fortuna ſibi, & errando diſcit. Yea, wiſe men make greateſt benefit of their greateſt adverſaries.

Mens una ſapiens, plurium vincit manus. *Pallas* and *Mercury* will effect that *Briarius* may wonder at; ſtrong Wits ſupply the defect of weak hands.

Supernal and ſupernatural wiſdom, is ſuch as can neither be fathomed, nor found out by humane abilities, or by natural reaſon. *Lucioſi & qui hebeti ſunt viſu* (ſaith *Vives*;) Thoſe that are weak-ſighted and ſand-blind, if at any time they look wiſhly upon any thing, with deſire to ſee it the better; they ſee it ſo much the worſe, and nothing ſo well as they did before. Think the ſame of the moſt acute and perſpicacious Naturaliſt: when he comes to look into the things of God, he is not only ſand-blind, but ſtark blind. 1 *Cor.* 2. 14. Therefore with *Gods* heifer muſt all thoſe plow, that will find out his riddles, 1 *Cor.* 2. 10.

A man that is truly godly and ſpiritual, is the wiſeſt man; becauſe he hath the moſt excellent and profound reaſon; he hath a maſs of rationality, that the world knows not of: We may ſay of a godly man, as the Heathen ſaid of a learned man; *A learned man hath four eyes, and the vulgar have but two*; ſo a godly man hath three eyes, and a natural man hath but two, and ſcarce that. A natural man can reaſon things, but it is with a corrupt or natural eye; whereas a Saint can reaſon with a ſpiritual eye. And therefore you ſhall have godly perſons uſually when they are deſcribed in Scripture, they are called *wiſe men*, as it is often in the *Proverbs*; The wiſe man and the fool are put in oppoſition the one to the other; the wiſe man is the godly man, and the fool is the ſinful man, let him be as wiſe as he will be.

Men that are only carnally wiſe, are only like Moles, that dig dexterouſly under ground, but are blind above ground.

Soul-light is not enough to make us truly wiſe, but there muſt alſo be Spirit-light. The whole man is corrupted, and therefore the wiſdom of man is corrupt alſo. There is a maim in the Intellectuals and higher faculties, and not only in the Senſual appetite. All the diſcourſes of the Underſtanding, till it be ſanctified, are but fooliſh and fooliſh. And therefore (as *James* intimates) if Wiſdom be meerly natural, 'twill be preſently deviliſh.

A Chriſtian ſhould be wiſe for the Kingdom of Heaven; but 'tis ſad to be wiſe for the World, and to be a fool for Duty; to be ſerious in trifles, and to trifle in ſerious matters. And as ſad, when it tendeth only to gratifie the ſenſes; when vain men rack their wits, and employ their underſtandings to rear up their luſts; ſacrificing their time and care, and precious thoughts, upon ſo vain an intereſt. And worſt of all, when men make uſe of their wit to contrive miſchief, and hatch wickedneſs: Such have not only ſomewhat of Beaſt, but Devil in them, as Chriſt ſaid by *Judas*, Joh.6.70.

Prov.3.13. *Happy is the man that findeth wiſdom, and the man that getteth underſtanding.*

James 1.5. *If any of you lack wiſdom, let him ask of God, that giveth unto all men liberally, and upbraideth not; and it ſhall be given him.*

1 Cor.3.18. *If any man among you ſeemeth to be wiſe in this world, let him become a fool that he may be wiſe.*

Folly.

Stultus, à נָבַל נָבָל *Emarcuit. Dicitur propriè de floribus flaccescentibus & decidentibus, poſquam omnem lumorem amiſerunt.*

A Fool is a ſapleſs perſon (as the word imports) without the ſap or juyce of wiſdom, goodneſs, and honeſty. Or one of a baſe and vile ſpirit, fallen below all noble or holy reſolutions.

Throughout the book of *Proverbs*, the fool and an ungodly man (as a wiſe man and a godly man) are *Synonoma'a*, words ſignifying the ſame thing.

Sin is the greateſt folly in the world, being a declining from the rule of right reaſon, both from ſpiritual reaſon and from natural, *Jer.* 8. 9. True wiſdom is to walk by a right rule, to a right end: But while we ſin, luſt (in ſome degree or other) is the rule, and ſelf is the end. In both which we join hands with folly, and are the companions of fools.

Amef. *Quâ ratione vocetur impius ſtultus?* { 1. *Privativè*, & 2. *Poſitivè*.

1. *Privativè, Non quia deſtituitur facultate ingenii & prudentia naturalis. Sed* 1. *Quia deeſſe ſolet ipſi divina voluntatis cognitio*, 1 Cor. 2. 14. 2. *Quia illarum quæ cognoſcit, efficax illa approbatio quâ ſaperent ipſi ſpiritualia, deeſt*, Rom. 8. 5. 3. *Quia deeſt illi ſubjectionis & obedientiæ affectus, etiam in iis quæ aliquo modo probat*, Rom. 8. 7. 4. *Quia non cavet ſibi à periculis maximis*, Pro.7.7. 22,23. c.14.v.15,16. 5. *Quia non tantum deſtitutus eſt ſapientiâ verâ, ſed ejus etiam incapax eſt*, Pro.17.10. 16.27.22.

2. *Poſitivè*, 1. *Quia pravis & perverſis opinionibus eſt imbutus. Non enim abraſa tabula eſt mens ejus, ſed quaſi atramento omnium errorum obducta*, Pro.24.9. 2. *Quia hâc ſuâ conditione delectatur, & in illâ ſibimet placet*, Pro.1.20. 8. 5. 9. 6. 12. 15. 3. *Quia oblatam ſapientiam repellit & odit*, Pro. 13. 19. 4. *Quia exercitiis ſtultitiæ delectatur*, Pro. 10. 23. 5. *Quia ſtultitiam ſuam ſpargere & aliis communicare amat*, Pro. 12. 23. 13. 16. 6. *Quia contemnit & opponit ſeſe mediis inſtructionis*, Pro. 15. 5. 7. *Mediis illis quæ maximè faciunt ad ſapientiam abutitur*, Pro. 26. 9. 8. *Omnes ſuas facultates applicat ad nequitiam exercendam & manifeſtandam*, Pro. 6. 12. 13. 14.

Thus Sin and Folly are more than like one another; for they are the ſame. He is a fool, who hath not wiſdom to direct himſelf; but he is the fool, who will not follow the counſel and direction of the wiſe. He is a fool, that hath no knowledge; and he is a fool, who makes no uſe of the knowledge which he hath.

A fool is not able to judge of the nature of things, and therefore he is angry with every thing that hits not his nature, or his humour. Hence *Solomon*, *Eccl.* 7. 9. *Be not hasty in thy Spirit to be angry: for anger resteth in the bosom of fools.*

They that are emptiest of understanding, are fullest of will; and usually so full, that we call them wilful. And surely those men are more foolish than others, inasmuch as they think themselves wiser than all.

Stultorum plena sunt omnia. Wisdom (like the Rayl) flyes alone, but foolishness (Partridge-like) by covies. Mr. *Adams.*

There is the
1. Sad fool.
2. Glad fool.
3. Haughty fool.
4. Naughty fool.

The sad fool, that's the envious man, an enemy to all Gods favours if they fall from him; he dies languishing. The glad foll, or rather mad fooll, the dissolute man, ready with a jest to put goodnesse out of fashion; he dies laughing. The haughty fool, the ambitious man, ever climbing towers, though he never looks how to get down; he forsakes peace at home, to seek war abroad. The naughty fool, the coveteous man, the very fool of all, losing his friend, time, body, soul, and yet having no pleasure for it, *Jer.* 17. 11. He wasts himself to preserve his meanes; Christ calls him fool, which might best do it, *Luk.* 12. 20. As for the Atheistical fool, he is that meer animal, that hath no more than a reasonable soul, and for little other purpose, than as salt, to keep his body from putrefying.

When an heire is impleaded for an Ideot, the Judge commands an apple, or a counter, with a peece of gold to be set before him, to try which he will take, if he takes the apple or the counter, and leaves the gold, he is then cast for a fool, and unable to manage his estate, for he knows not the value of things, or how to make a true election. Wicked men are thus foolish, and more, for when (which is infinitely more sottish) Heaven and hell, life and death are set before them; they chuse hell rather than heaven, and death rather than life. They take the mean transitory, trifling things of the world, before the favour of God, Pardon of sin, a part in Jesus Christ, and an inheritance among the Saints in light.

Fools make a mock at sin. Prov. 14. 9.
Shame shall be the promotion of fools. Cap. 3. 35.
See then that ye walk circumspectly, not as fools, but as wise. Eph. 5. 15.

Sincerity.

It is the bottome grace, especially commending us to God. It is conceived not to be so properly a distinct grace, as the perfection of every grace. Its the filling up of all our duties; without this they are as empty sounds.

A sincere man is like a Chrystal-Glass with a light in the midst, which appeareth through every part thereof, so as that truth within, breaketh out in every parcel of his life. There is in his obedience to God, 1. An universality. 2. Uniformity. 3 Ubiquity. He hath respect unto all Gods Commandments, so far as he knows them; without prejudice or partiality; and is the same at home as abroad, in the closet as in the Congregation. His faith is unfained, his love cordial, his wisdom undissembled, his repentance a renting of the heart; he truly aims at pleasing God, and not at by-respects.

Christ is said to be girt about the paps with a golden girdle, *Rev.* 1. 13. So the Angels are brought in girded there, *Cap.* 15. 6. to signifie the best estate of their Pastours, coming nearest then in sincerity to Christ. In the first age of the Church, they wore their girdle about their middle, but the more spiritual they became, their

girdle grow the more upward. To this the Apostle may seem to allude, *Eph.*6.14. And truely here (as one saith well) if ever *umbelt unbleſt*; he is a looſe man that wants this girdle of ſincerity.

There is a deviliſh proverb paſſeth amongſt men, *That plain dealing is a Jewel, but he that uſeth it ſhall die a beggar.* But the contrary may be aſſerted, that it is both a means formally enabling to outward happineſſe; and alſo a ſpecial qualification, that hath in a peculiar manner the promiſes annexed to it. *Pro.* 14. 11. *Cap.*11.3. 2. *Chro.* 16. 9. And whereas it may be ſaid, that it often falls out that uprightneſs is oppreſſed; This is eaſily anſwered, if we conſider, 1. That many of the outward calamities that befal godly perſons, are not ſimply evils (as the world judgeth) but rather markes of ſpecial honour God puts upon them. *Jobs* body was full of ulcers, but his heart was pure; and thoſe tribulations he grapled with, were onely probatory, to trie his ſtrength, to draw out his graces, and increaſe his glory. 2. We muſt not limit God to every moment of time, when he will honour and cleer his people: The world at firſt was a confuſed *Chaos*, but at the end of ſix dayes, it was a curious work: So God hath his time, and we ſhould not deſire God ſhould break off his work, before he hath made an end of it. *Jam.* 5. 11. And *David* calls upon us to *mark the upright man*, *Pſal.* 33. 37. The beginning may be trouble, but the end is peace.

Majoris rotatus, minoris infamiæ.

Qualis, ex, talis appare. For ſecret ſins; 1. They are as viſible to God as the moſt open. 2. As damnable to the ſoul. 3. And what they want in number, they have in nature, and frequently in delight.

Encouragements to ſincerity.

1. Its the onely perfection we attain here. *Deut.* 30. 6.
2. It makes us acceptable to God. *Eph.* 6. ult.
3. Where it is, God paſſeth by many infirmities. 2*Chro.*30.19.
4. It is the beſt Policy. *Pſal.* 101. 1. *Pro.* 11. 3.
5. It brings wonderful comfort and ſupport under all afflictions and temptations. 2 *King.* 20. 3. 2 *Cor.* 1. 12.

That ſincerity is moſt oppoſed by Satan, is plain, *Job.* 2. 3. As if the Holy Ghoſt would intimate this unto us, that Satan pulled more at that, than at his eſtate. Satan did not care at all to pull *Jobs* Oxen, &c. from him, but to pull his grace and ſincerity from him. As this gotten and improved, is the joy of Angels; ſo could it be ſtoln away or deſtroyed, it would be the joy of Devils.

Sinceritas, quaſi ſine cerâ, pure honey, without the wax or droſs of hypocriſie, fraud or duplicity, ſound-hearted perſons are in Gods eſteem perfect perſons. Truth of grace is our perfection here, in heaven we ſhall have perfection as well as truth.

Pſal. 51. 6. *Behold thou deſireſt truth in the inward parts.*
Joh. 1. 47. *Behold an Iſraelite indeed, in whom is no guile.*
Pſal. 32. 2. *Bleſſed is the man in whoſe ſpirit there is no guile.*
Pſal. 25. 21. *Let integrity and uprightneſs preſerve me.*

Hypocriſie.

D. H.

The hypocrite is the worſt kinde of player, by ſo much as he acts the better part; he hath alwaies two faces, oftimes two hearts; he can compoſe his fore-head to ſadneſſe and gravity, while he bids his heart be wanton and careleſs; in whoſe ſilent face are written the characters of Religion, which his tongue and geſtures pronounce, but his hands and heart recant; he turnes into the Church and ſalutes one of the pillars, on one knee worſhipping that God, which at home he cares not for; while his eyes are fixed on ſome paſſenger, his heart knowes not whether his lips go, he riſes, and looking about with admiration, complaines of our frozen charity; he will alwayes ſit where we may be ſeen beſt, and in the midſt of the Sermon pulls out his table-book, as if he feared to loſe that note, then he turns to a quotati-

He is like the picture of *Janus*, having one face before, another behind. Or, *ſons ſalis*, now hot, now cold.

on

on in his Bible with a noise, and doubleth down the leaf as if he had found it, asketh aloud the Preachers name, and repeats it, he can command teares, reckoneth many sinnes with detestation, while he keeps his darling in his bosome, no almes, no prayers fall from him without a witnesse, beside lest God should deny that he hath received them, and lest the world should not know it, his own mouth is the trumpet to proclaim it; with the superfluity of his store he builds an hospital, and harbours them whom his extortion hath spoiled; such an one is more abominable than his neighbours bed; he abhors more not to uncover at the name of Jesus, than to swear by the name of God; he comes to the sick-bed of his step-mother, and weepes, when he secretly feares her recovery; he greets his friend with so clear a countenance, as the other thinks he reads his heart in his face, he is the strangers Saint, the neighbours disease, the blot of goodnesse, a rotten stick in a dark night, a poppie in a corn-field, an ill tempered candle with a great snuffe, an Angel abroad, a Devil at home, and worse when an Angel than when a Devil.

'Οφθαλμοδουλεία.

There are many men, who are servants of the eyes, as the Apostles phrase is, *Eph.* 6. 6. who when they are looked on, act vertue with much pompousnesse, and Theatrical bravery: But these men when the Theatre is empty, put off their upper garment, and retire into their primitive baseness. *Diogenes* endured the extremity of winters cold, that the people might wonder at his austerity, and Philosophical patience: But *Plato*, seeing the people admiring the man, and pitying the sufferance, told them, that the way to make him warm himself, was for them to be gone and take no notice of him. Even so they that walk as in the sight of men, serve their designe well enough, when they fill the publick voice with noises and opinions, and are not by their purposes engaged to act in private.

Ambitio, & luxuria, & impotentia scenam desiderant; sanabit ista si abscesserit. Sen. Epist. 95.

Serapion in *Cassian* noted to a young person, who perpetually accused himself with the greatest semblances of humility, but was impatient when *Serapion* reproved him. Did you hope that I would have praised your humility, and have reputed you for a Saint? It is a strange perverseness to desire others to esteem highly of you for that, in which to your self you seem most unworthy.

Nil lascivius est Carisiano, in Saturnalibus ambulat togatus. Mart.

Carisianus walked in his Gown in the feast of *Saturn*, and when all *Rome* was let loose in wantonnesse, he put on the long robe of a Senator, and a severe person, and nothing was more lascivious than he. And such was the Cynick whom *Lucian* derided, because that one searching his scrip in expectation to have found in it mouldy bread or old rags, he discovered a bale of dice, a box of perfumes, and the picture of his fair Mistresse. But alas! to take delight either in the supplectories of our own good opinion, or to think the flatteries and praises of others should heal the wounds of our honour, will prove but an imaginary and Phantastick restitution.

Hypocrita curiosi ad cognoscendum vitam alienam, desidiosi ad cognoscendam suam. Aug.

Hypocrites are curious searchers of the lives of others, careless correctors of their own. And surely the mind that sharply looks to the faults of others, doth but slowly consider her own defects. Basil.

Mens peracutè perspiciens alienos errores, tarda est ad proprios cognoscendos defectus.

It is said the French are wiser than they seem, and the Spaniards seem wiser than they are: The godly are as the French, and hypocrites as the Spaniards, who carry the basest spirits under the proudest looks. Like the Philosophers, *Sapientes potius cupimus videri & non esse, quàm esse & non videri.* He is an image in a cross way, that may point at the way but cannot go it. Or like the Play which is called the motions, wherein is no life though motion.

Friendship in Court is like Musick at a feast, a man hath nothing but a sweet sound for his money: Or rather it is like those Apothecary drugs, that are hot in the mouth, but cold in operation: It is quick to promise, but slow to perform, receiving substance, but returning smoke, so is hypocrisie.

The fish *Sepia* is betrayed by a black colour, she casteth out to cover her: So counterfeits by a cloud of pretended holynesse, which shall onely serve for a cloud of witnesse against them.

The more eminent men are in quality, the more foul is the quality of their offence, therefore as dishonourable actions, are greatest blemishes in those that are

honourable by blood or profession; because vertues are greater embellishments in them than in others: So wicked actions are most odious to those who are not onely professours, but professed patrons of Religion and vertue; in these it is an advance of evil. Dissembled hypocrisie doubleth iniquity.

Simulata sanctitas duplex iniquitas.

If it were possible the Divel were then worse than himself, it was when he came up in *Samuels* mantle. *Jesabels* paint made her more ugly. If ever you take a Fox in a Lambes skin, hang him up, for he is the worst in the generation; A Gibeonite in old shoes, fly like the plague; these are so much the worse Devils, as they are holy Devils. The Heathen could say, ἐχει δίκη ὀφθαλμὸν, God hath a revenging eye. Vice is made vertues *Ape*, in an hypocrites practice; if he see *Chushi* run, this *Ahimaaz* will outrun him; he mends his pace; but not his path, the good man goes slow, but he will be at heaven before him. In a word, an hypocrite is the most hardly saved; Publicanes and sinners enter into heaven before them; And most hellishly damned, such and such (saith the Scripture) shall have their portion with hypocrites.

Luke 12. 1.

Beware of the leaven of the Scribes and Pharisees, which is hypocrisie.

Deceit.

Jesabel is fair without, but 'tis under painting; hony in the mouth, but gall in the heart; whose mind conceales Aloes, when the mouth distilleth nectar; some respect to Aloes (sure I am tis true of flattery) that the juyce thereof causeth the faster for to sleep, and sleeping for to dye: so he that tasteth hony in the cup of flattery, shall assuredly find the gall of death in the bottom of security.

Zelig. Id est, timeo Deum & deas ferentes.

A great many do verify the old Proverb, *They perswade the Hare to stir, and the Hounds to follow.*

The Temple that *Rome* did erect to *Castor* and *Pollux*, in time came to be called onely *Castors* Temple. So of the two Consuls, *Bibulus* and *Julius Cæsar*; though the expences went deeper on *Bibulus* side, yet *Cæsar* carried away the thankes, insomuch that whereas they were used to subscribe Charters with both the Consuls names, it was contrariwise, *viz. Julius* and *Cæsar* being Consuls

Godw. Annal.

He who is untrue in his word, and unjust in his actions, is apt to perpetrate all other nefarious villanies, and to suborn others to do the like

Ille mihi tam exosus est, quàm infernus portus. Qui aliud animo occultat, aliud ore profert. Turk. Hist. fol. 466.

It is said of Pope *Alexander*, that he was a man beyond example for falshood, seldome true in any of his Promises, or just in any of his dealings.

Selymus Emperour of the Turks, practising with *Haman* a Jew, his Father *Bajazets* Physician to poison him, he accomplished it, pretending it was a potion: But afterwards coming to *Constantinople*, and expecting some great reward for his foul treason, by the commandment of *Selymus*, he had his head presently struck off; with this exprobation of his trechery, that opportunity serving, he would not stick for reward, to do the like against *Selymus* himselfe.

Psal. 55. 23.

Bloody and deceitful men shall not live out half their dayes.

Flattery.

Words many times are like waters to Physicians, full of flattery and uncertainty.

Tuta frequentes qui via. sub amici fallere nomen; Tuta frequentes qui fit via, crimen habet.

Court Parasites (or Parrots) know no other dialect, but what may delight the eares of their Masters. *Omnia loquuntur ad gratiam, nihil ad veritatem.*

Mel in ore, verba lactis; fel in corde, fraus in factis.

In vit. Alphon.

Sigismund the Emperour (when a fellow flattered him above measure) gave him a good box on the eare; and when he asked, why smite you me? he answered, why clawest thou me?

When

When *Ariſtobulus* the Hiſtorian, preſented *Alexander* the great, with a flattering piece, concerning his own worthy acts; he caſt the book into the river *Hydaſpes*, and told the Author, he could find in his heart to caſt him after it.

The Lord ſhall cut off all flattering lips, and the tongue that ſpeaketh proud things. Pſal. 12. 3.

Sobriety.

It is a power or gift, enabling men to uſe moderately all lawfull pleaſures of this life, and to refrain from all unlawfull. *Nomen ſobrietatis ſumitur à menſura.*

There are two branches of ſobriety; First, the limiting and abounding of our deſires and affections, that they exceed not meaſure, in purſuit of earthly things; 1 *Tim.* 6. 8. Any thing in meaſure ſufficeth nature. Unto this *Solomon* gives a good motive, *Eccl.* 1. 4. Conſider, 1. The vanity of them all; eſpecially in reſpect of any ſpiritual profit; And we fancy in them more good, than they can poſſibly afford us. 2. Though nothing in themſelves, yet of ſufficient activity to inflict vexation upon the ſpirit of a man. They do but fill the ſoul with wind, and winde got into the veins is a ſore vexation. *Solomon* ſpeaks by experience, they draw with them in their looſe a great deal of trouble, ſo far are they from making a man truly happy. 1. *Naturæ minimum petit.* Senec.

A ſecond branch of this reſpects the uſe of them, pointed at by the Apoſtle, 1 *Cor.* 7. 30, 31. *viz.* with as little of our deſires and delights therein as may be. 2.

The truth is, there is a drunkenneſſe wherein even Nazarites may be overtaken. Very cares of the world and voluptuous living have a kind of inebriating power, as much diſturbing reaſon, and oppreſſing the ſenſes, as wine and ſtrong drink: Our Saviour elſe had never coupled them together, *Luk.* 21. 34. Nothing more infatuating and beſotting the mind than theſe, in ſpiritual things. Dr. Slater.

Ebrietas non ſolum in potione vini, ſed in omnibus rebus oſtenditur; quibus & in contractibus & in negotijs ſæculi & damnis, & lucris, amore, & odio mens inebriatur & ſtultuat, & ſtatum ſuum tenere non poteſt. O thou that art drunken, but not with wine. Hieron. in Ezek. 44.

In property of ſpeech, ſobriety is a branch of Temperance (of which, more afterwards) moderating the appetite in uſe of drinks. Moraliſts ſay it reſpects,

1. The quality of drink, not permitting to any frequent or ordinary uſe of wine or ſtrong drink, *Pro.* 31. 8. 1 *Tim.* 5. 23. *Medici, hoc eſt medice.* To cure infirmities, not to cauſe them. *Pro remedio parcius, non pro delicio redundantius,* ſaith *Ambroſe.* Epiſt. 82.

The effects and fruits of it, are luxurie and outrage, *Pro.* 21. 1. St. *Paul* very fitly yoketh together drunkards and raylers, 1 *Cor.* 6. 9. And no wonder, *for when the wine is in, the wit is out.*

2. The quantity of drinking, ſome ſet theſe bounds, 1. Neceſſity, to ſatisfie nature, to quench thirſt. 2. Cheerfulneſſe and alacrity, which is called *poculum hilaritatis.* 3. But to the third, which they call the cup of wantonneſſe, no man proceeds without the violation of ſobriety.

The truth is, the meaſure is beſt taken from the fitneſs it brings to do the duties of general or particular calling. And what ever meaſure exceeds that limit, tranſgreſſeth againſt ſobriety. *Impletus venter non vult ſudere libenter.*

This ſobriety is ſuch a vertue, as that the name it hath uſually amongſt Greeks, is amiable, *viz.* σωφροσύνη, as it were the keeper and guard of wiſdom. It is a moderation *Ex judicio rationis*, and a keeping of a man in his right wits; And ſo long as a man hath his wits about him, he is maſter of his luſts.

The grace of God that bringeth ſalvation, hath appeared to all men, teaching us —— *we ſhould live ſoberly.* Tit. 2. 11, 12.

Let us who are of the day be ſober. 1 Theſ. 5. 8.

Luxurie.

Sen. *Luxuria & negligentia mores sunt hominum non temporis vitia.*

Epictetus may say, *semper aliquid discens, senesco*; But *Polixenus*, *semper aliquid bibens, nihil ex timesco.*

Seneca speaks of some, that *singulis auribus bina aut terna dependunt patrimonia*; hanged two or three Lordships at their eares. And such are those amongst us (as one saith) that turn their lands into laces, and rents into ruffs, &c.

Usually such persons spend all, till they leave themselves nothing at all; *Præter cælum & canum*, but ayr to breath in, and earth to tread upon; as a certain Roman prodigal boasted.

M. Livius. ——— That's for the back, now for the belly; It is reported, that the expences of *Apicius* his kitchin amounted to more than two Millions of gold. He having eaten up his estate, and finding by his account, that he had no more then 250000. Crowns remaining, thought himself poor, and that this sufficed not to maintain his luxurie; whereupon he drank down a glasse of poyson. Some say, he hanged himselfe.

——Quid enim majore Cha-chimo Excipitur vulgi, quàm pauper Apicius? Juv. Sat. 11.

Valer. The glutton *Philoxenus*, is said to inveigh against nature, for making his neck so short, and to wish himself a Cranes neck, that the pleasure and tast of meat might be longer in relishing. To such a one, neither water, land nor air is sufficient.

Turk. Hist. fol. 244. *Sultan Solyman* was so given to it, that when his brother *Musa* drew neer unto the place where he lay (as his manner was) banqueting with great pleasure in his camp, and full of wine; he was not sensible of the danger: Nay, when newes was brought unto him, that his brother was at hand with a great power, he in his drunkennesse caused the messenger that brought the newes to be beaten; and when he had with greater earnestnes than was to his liking, affirmed that his report to be true, he commanded him to be slain, for troubling his mirth.

Grimst. p. 58. But *Strabo* writes of the *Gaules*, the ancient inhabitants of *France*, that they were so temperate, as that they did avoid by all meanes to be fat and big-bellied; and if any young man were biggar than a certain measure, he was blamed.

Summum bonum in ventre, aut sub ventre positi. It was said of *Ninias* second King of the Assyrians, that he was old excellent at eating and drinking; And of *Sardanapalus* one of the same line, *Tully* tells us, that his gut was his God. And *Plutarch* that he hired men to devise new pleasures for him.

What mines are able to maintain the expences of Prodigality? It was usually said of *Henry* Duke of *Guise*, that he was the greatest usurer in *France*; because he had turned all his estate into obligations.

These three (saith one) B. B. B. Back, Belly, and Building, fine clothes, sumptuous feasts, and over-stately structures, like the daughters of the horse-leech, suck out the blood of mens substance.

The Prodigal makes his own hands his Executors, and his own eyes his overseers, drawing much of his Patrimony through his throat, and spending the rest upon harlots; who usually leave him as bare, as crowes do a dead Carcass. Ruine follows riot at the heeles. Luxurie is attended by beggery. A famous and ample instance we have in that Parable, *Luk.* 15 —— And daily experience shews it to be a plain truth.

Chrysologus. But behold, a worse mischief; As the clouds darken heaven, so intemperate banqueting the mind. As the violence of winds and waves sinkes a ship, so luxurie our soules and bodies in the depth of Hell.

Prov. 21. 17. *He that loveth pleasure, shall be a poor man: he that loveth wine and oil, shall not be rich.*

Amos 6. 1. 4. 6. *Woe to them that are at ease in Zion, —— That eat the lambs out of the flock, and the calves out of the midst of the stall: —— That drink wine in bowles, and anoint themselves with the chief ointment*; &c.

Zeal

Zeal.

It is the Extream heat of all the affections, when they are seething or hissing hot; when we love God and his people, out of a pure heart fervently. He loveth not at all in Gods account, whose love is not ardent, desires eager, hopes longing, hatred deadly, anger fierce, grief deep, fear terrible, voyce, eyes, hands, gestures, actions, all lively. ζωττης. *Non amat qui non Zelat. Aust.*

Unto true Christian *Zeal*, there be these six things required. 1. A desire after something which is truly good, or against something which is evil indeed. 2. That in this desire there be earnestness and vehemency. 3. That there be a grief for this good thing we desire, or for some abuse done to it. 4. That this desire and grief be tempered with charity and discretion. 5. That we seek not our own, but Gods glory. 6. Lastly, that all this do proceed and come from sincere and distinct knowledge of the word. *Gal.* 4. 18. *Rom.* 10. 3. 1 *Cor.* 10. 31. *Will. Diss.*

Zeal without knowledge, is dangerous, as appeared in the Jews, and doth in many others, It makes men proud, and having drunk in an opinion, they cannot be removed with reason. As a man cannot write in a paper already written, nor plow in a ground over-runne with bushes; so it is hard to fasten any reason upon a mind prepossest with fancy.

Zeal is such a thing, which if it be well ordered, is most beautiful in a Christian, but if not, a thing of exceeding danger: as fire in moderation is most comfortable, in extremity most fearful.

Seperate *Zeal* and knowledge, and they become both unprofitable: But wisely join them, and they perfect a Christian, being like a precious Diamond in a Ring of Gold. For *Zeal* without knowledge, is like a little ship, without ballast and fraught, but with a great many sailes, which is soon either dasht against the rocks, or topped over. And knowledge without *Zeal*, is like a goodly great ship, well ballasted, and richly franghted, but without any sailes, which quickly falleth into the hands of Pirates, because it can make no speed.

It is good to be zealously affected alwayes in a good matter; but *Zeal* misplaced, how dangerous is it! It is better to creep in a good way, than to run in a wrong way. Even idleness is better than such diligence. Yet they who misplace their *Zeal*, are commonly more in diligence, than they who place it aright, and they who are in a false way, make more halt, than they who are in a true. The nature of man will carry him two miles at his own bidding, rather than one at Gods.

Zeal without knowledge is as wild-fire in a fooles hand: it is like the Devil in the Demoniack, that casts him sometimes into the fire, and sometimes into the water.

Examples of holy Zealots, were *Bucholcer Luther, Laurentius, Athanasius, Ignatius, Paul, Baruch*, of whom it is said, *Nehem.* 3. 20. *Seipsum accendit*, he burst out into an holy heat, he wrought with a kind of anger against himself and others, because the work went on no faster. i. e. *animum accendit.*

Chrysostome saith of *Peter*, that he was like a man made all of fire: And *Basil* was said to be a Pillar of fire, such was their *Zeal*. When *Polycarpus* had heard of any false doctrine broached by any, he was wont to stop his eares, saying, *Ah my Lord, why hast thou reserved me to these times!* And would presently go his way. Old father *Latimer* said, we had good things in *England*, onely *deest ignis, viz. Zelus.* *Hic in bonam sumitur est studii ardentis, non iræ. Bucc.*

Give God thine affections, else thine actions are still-born, and have no life in them.

The best way to keep fire alive, is under ashes; So *Zeal* which is the fire of the spirit, is best preserved in an humble soul, remembring it self to be dust and ashes. *Gen.* 18. 27. *Job* 42. 6.

Jesus Christ gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works. Tit. 2. 14. *Luke.*

Luke-Warmneſs.

A luke-warm Chriſtian, is one that ſtandeth indifferently affected, neither eager for the truth, nor an open adverſary thereunto. Neither a Zealous profeſſour, nor a profeſſed enemy to Religion, but a neuter.

Quidam Judæos ſolliciter degere videntes, cognatas ſuarum ſe appellant, ut poſſe à Joſeph oriundi: Quando verò eos rebus adverſis conflictari, intelligunt, affirmare nihil eos ad ſe pertinere.

Such (ſaith a Divine) are our civil Juſticiaries, Politick profeſſors, neuter-paſſive Chriſtians; a fair day mends them not, and a foul day pairs them not; peremptory, never to be more preciſe, reſolved to keepe on the warm ſide of the hedge, to ſleep in a whole skin, ſuffer nothing, do nothing that may interfere with their hopes, or prejudice their preferments. Thinking they can at once keep correſpondency both with God and the world: And therefore Camelion-like turn themſelves into any colour, and accommodate themſelves to any company.

Such of old were thoſe Aſſyrian Colonies, 2 *King.* 17. 41. that feared the Lord, and withal, ſerved their graven images. And ſuch like were their ſucceſſors the Samaritanes, of whom *Joſephus* recordeth, the Jewes while they flouriſhed, ſhould be their dear Couſins; but, if at any time under-hatches, they would not once own them. Such were the ancient Ebionites, of whom *Euſebius* tells us, that they would Keep the Sabbath with the Jewes, and the Lords day with the Chriſtians. And ſtill we have now a days more than a good many, *in utrunq; parati*, unreſolved, and ready to be any thing with the time.

Such Profligate Profeſſours, and temporizing Goſpellers, the Lord holds in ſuch ſpecial deteſtation, that they are held worthy to be ſet in the front, and to lead the ring-dance of ſuch reprobates, as ſhall be hurl'd into hell. Yet, the Lord will ſpew ſuch paraſites out of his mouth, as too loathſome morſels for his ſtomack to brook or beat with.

Rev. 3 15. Verſ. 16.

I know thy works, that thou art neither cold nor hot, I would thou wert cold or hot. So then, becauſe thou art luke-warm, and neither cold nor hot, I will ſpue thee out of my mouth.

Vigilancy.

True Chriſtian watchfulneſſe, is an earneſt care and bending of the mind, to live every day, as one would live upon his dying, or upon his judgment day, which may fall out to be every day, for ought that we know.

1. There is a watchfulneſs in reference to God,

We ſhould watch, { 1. What God doth. 2. What God ſaith.

2. And we ſhould watch in reference to our ſelves.

We ſhould watch, { 1. What we do. 2. What we ſpeak. 3. What we think.

Every thought, word and work muſt be accounted for, and brought to judgment: And therefore it is as much our wiſdom, as it is our duty to watch over them.

While *Iſhboſheth* ſlept upon his bed at none, *Baanah* and *Rechab* took away his head. Whilſt the Crocodile ſleepeth with open mouth, the Indian Rat gets into him, and eateth his entrails: Our enemy is alwayes ready to annoy us, ſhould we not therefore be vigilant?

Scilicèt ut paratum & inſtitutum omnibus quæ vellet ſubitò conficeret. Sueton.

It was a piece of *Julius Cæſars* policy, never to fore-acquaint his ſouldiers of any ſet time of removal or on-ſet, that he might ever have them in readineſſe to draw forth

forth whithersoever he would. Christ, who is called the Captain of our salvation, deales in like manner.

Merito semper sonare auribus nostris debet hæc vox, vigilate. This word [*watch*] should be ever sounding in our eares, running in our minds.

It fareth with the best, as with a drowsie person, who though awakened and set to work, is ready to fall asleep at it: So *Peter*, *James* and *John* (those pillars as they are called, *Gal.* 2.) fell asleep at their very prayers, *Mat.* 26. 40. Such dull mettal are the best men made of, and so weak is the flesh, be the spirit never so willing, so ill disposed is our most noble and immortal part, the soul, to supernal and supernatural employements. *Bucer* in Mark cap. 13. 37.

Meditation and Prayer are the creatures of the Holy Ghost, *Jude* 20. and that we may not run out into extravagancies, or put up yawning petitions, we must watch and pray, yea, watch while we are praying, meditating, &c. against corruption within, (the sin that doth so easily beset us, *Heb.* 12. 1.) and temptations without, whether from the world (the things whereof are so neer us, and natural unto us) Or, from the Devil, who is ever busiest with the best (as flies with sweet-meates) and with the best part of their best performances, as in the end of their prayers, when the heart should close up it self with most comfort.

Keep thy heart with all diligence, *Pro.* 4. 23. otherwise it will presently be a dunghill of all filthy and abominable lusts, and the life a long chain of sinfull actions, a very continued web of wickednesse. Take heed where you set gun-powder, sith fire is in your heart. *Austin* thankes God that the heart and temptation did not meet together.

Beside, Satan will be interrupting, as the *Pythonist* did *Paul* praying, *Act.* 16. 16. as the fowles did *Abraham* sacrificing, *Gen.* 15. 11. as the enemies did *Nehemiah* with his Jews building. Who therefore praid and watcht, and watcht and praid.

What I say unto you, I say unto all, Watch. Mark 13. 37.

Security.

There is a twofold *Security*,
1. Spiritual and good.
2. Carnal and sinfull.

The one ariseth from the actings of a vigorous faith, grounded upon the promise and Word of God. Hope in God is the security and settlement of the soul. God is the Saints Anchor-hold, they cannot be removed by any storm, when once they have fastened upon him. He is the hope of all the ends of the earth, and hope in him shall never end, but in a full enjoyment of him in heaven. *Spes illa fidem firmitatem habet, qua Deo nititur.*

But the latter is accompanied with the neglect of good meanes, and with a presumption of a good end.

Security is a life led, *sine curâ*, it abandoneth the fear of God, chaseth away faith, ripeneth sin, and hasteneth judgements. For it willingly sleepeth in sin, as unwilling to be awakened, blesseth it self in iniquity, and therefore the curse must needs be neer.

For a man to become so secure, as not to have any feeling of the danger wherewith he is incloſed; such a one seemeth to be strangely metamorphoſed into a man of iron.

When *Callipolis* was taken by the Turks, and the newes thereof brought to *Constantinople*; such was the madnesse of the Greeks, that they made small account thereof, and to extenuate the matter, when they had any talk thereof, in jesting-wise commonly they said, That the Turks had but taken from them a pottle of wine: But for that, it proved a right great losse, and much concerned the State, as the issue made to appear. *Turk. Hist. fol.* 186.

For the manner of the taking of *Babylon*, *Herodotus* reports, that upon one of

Chron. 35. their great Holy-dayes, when all the City were in their dancing and disports, *Ex insperato eis Persæ affuerunt*, on a sudden the Persians came upon them; they came into the City, and took a part of it, when the other part sung out their song, and danced on, and knew not that the enemy had surprized them.

To shake us out of *security*. consider, 1. Our whole life is a Temptation. 2. A godly man is never without a treasure, and a thief to steale it. 3. No place admitteth *security*. 4. The further sin goeth, the more deadly it is. 5. No wise man contenteth himself with present ease, nor liveth by things present, but providently foreseeth for after times.

Bern. si vis securus esse, time securitatem; fortuna, quem nimium fovet, stultum facit.

A man is never lesse safe, than when he seemes furthest from danger; fear of security being the guard of safety, great fortunes being the rocks of ruine. If thou wouldest be secure, then fear security; for whomsoever fortune too much cherisheth, she maketh a fool: Which the wisest King expresseth thus, *Pro.* 10. 2. Treasures of wickednesse profit nothing. Herein not much unlike to Merchants, who having had good successe at Sea, adventure for more, and so lose all. So that it is too true, that as much light hurts the eyes; so too much felicity clouds the understanding, making the conceit of a safety, the cause of sorrow. Hence is that golden rule of *Salomon*, *Pro.* 28. 14. *Beatus est homo, qui semper est pavidus.*

Mat. 24. 38. 39. *In the dayes of Noe, that were before the flood, they were eating and drinking, marrying, and giving in marriage, until the day that Noe entred into the Ark, and knew not until the flood came, and took them all away.*

1 Thes. 5. 3. *When they shall say peace and safety; then sudden destruction commeth upon them, as travell upon a woman with child, and they shall not escape.*

Fortitude.

He that will not strive against the wind, will not reach the Port, it becomes men as well to oppose misfortunes, as children to cry over them.

A valiant man undertakes without rashnesse, and performs without fear; he seeks not for dangers, but when they find him, he beares them with courage and successe: he hath oftimes looked death in the face, and passed by with a smile, and when he sees he must yield, he both welcomes and contemns it; he forecasts the worst of all events, and encounters them before they come, in a secret and mental warre: he is the master of himself, and subdues his passions to reason, and by this inward victory works his own peace: he is afraid of nothing, but the displeasure of the highest, and runs away from nothing but sin: he looks not how strong he is, but how innocent, his sword is to him the last of his trust, and he draws it as defendant, not as challenger: where no man better manageth it, with more safety, with more favour; he had rather have his blood from than his back, and disdains life upon base conditions; he had rather smother an injury, than revenge himself of the impotent, and in a question whether he more detests cowardlinesse or cruelty: he talks little, and brags lesse; he lyes ever armed with wise resolution; he is neither prodigal of blood to misspend it idely, nor niggardly to grudge it, when either God calls for it or his country: his power is limited by his will, and he holds it the noblest revenge, that he might hurt, and doth not: he is so ballasted with wisdome, that he floats safely in the midst of all tempests.

Posse et nolle nobile.

When *Modestus* the Praefect would have woone *Basil* to that heresy, first he gave him fair speeches: *Alas Sir* (saith he) *this language is fit to catch little children.* Know you not (saith the Praefect) who we are that command it? No body (saith *Basil*) whilest you command such things. Your goods shall be confiscated. *Answ.* He needs not fear confiscation, that hath nothing to lose; nor banishment, to whom heaven is his onely country; nor torments, when his body will be dissolved with one blow; nor death, the onely way to set him at liberty. You are mad (said the Praefect.) *Quo modo in aeternum sic delirare?* (said *Basil*) I have torne garments and a few books; and so I live in the world, as one that is always ready to leave it. As for my body, it is so weak, one blow will make it insensible of grief and torments.

Ignis,

Ignis crux beſtiarum conflictationes, ——(ſaid *Ignatius*) yea, let all the torment men and Devils can invent fall upon me, ſo I may enjoy my Lord Jeſus Chriſt. And again, *Frumentum dei ſum,* Lyons teeth are but like a Milne, which bruiſeth, but waſteth not the good wheat, onely makes it fit to be good bread.

Polycarp being bidden by the Proconſul, to defie Chriſt and he ſhould be ſafe, anſwered, *Octoginta ſex annos illi jam inſervivi,* &c. Rather dy a thouſand deaths, than deny my Lord Jeſus.

Contemptus à me eſt Romanus & favor & furor, (ſaid *Luther.*) Again, *Mallem vivere cum Chriſto, quam regnare cum Cæſare.* And again, in the cauſe of God he was content. *Totius mundi odium & impetum ſuſtinere.* He ſaid to God concerning outward things, *Valde proteſtatus ſum, me nolle ſic ſatiari ab eo.*

Sr. *Anthony Kingſton* coming to *Hooper* and telling him life was ſweet, and death bitter: His anſwer was, *The death to come is more bitter, and the life to come more ſweet.* The Earl of *Murray,* ſaid by *John Knox* (a Scottiſh divine) when interred, here lyes the body of him, who in his life time never feared the face of any man. Act. and Mon.

Thou therefore endure hardneſs, as a good ſouldier of Jeſus Chriſt. 2 Tim. 2 3.

Fear.

There are many kinds of fear, 1. Natural, which is the gift of God, the ornament of nature, by which we are warned, and in ſome ſort armed for the avoiding of evil, that may befall us. 2. Servile, whereby goodneſs is not loved, but puniſhment is onely feared. 3. Initial, to which he may apply thoſe words in *Prov.* 1: 7. *The fear of the Lord is the beginning of knowledge.* 4. Filial, a fear of God as he is our Father, whereby we are ſolicitous not to loſe his favour. 5. Worldly and carnal, when a man rather than to forſake his own contentment and eaſe, cares not to forſake God, by forſaking his Commandments.

Auguſtus coming ill to his Crown, is ſaid to have broken ſleeps, and uſed to ſend for ſome in talk to paſs the night away. *Caligula* the Emperour hid himſelf, when ever he heard the thunder.

Our fear of God muſt not be ſervile, but filial, to this end the fear and love of God are to be mixed. *Timete cum amore, & amate cum timore.* This by ſome called *reverentialis timor,* by others a chaſt fear, becauſe it is like the fear of a chaſt wife, who feareth to loſe her husbands love. *Si Dominus, ubi timor.* Malach. 1.6.

But the laſt ſwayes exceedingly, we are too much afraid of man. When *Gehazi* ſaw the hoſt of the Aramites, he cryed, Alas, what ſhall we do? When *Herod* frowned on them of *Tyre* and *Sidon,* they quaked and ſought his favour, &c. At this day, if a great man ſet himſelf againſt us, and threaten to break our backs; If a rich man be our enemy, and threaten to ſit on our skirts; we are in a woful caſe, we know not what to do, there is no heart in us.

Againſt this fleſhy and ungodly fear, oppoſe this buckler, *The Lord is my helper, I will not fear what man can do unto me,* Such a man threatens me, God ſends a curſt Cow ſhort horns, he hath a thouſand wayes to curb him; God can take the breath out of his noſtrils in the twinkling of an eye: Overcome him by flies, as *Pharaoh*: With one flie, as *Adrian*: He can ſend Wormes to eat him up, as he did *Herod,* &c. What compariſon betweene God and man? God is a Spirit, man is fleſh: God is ſtrong, man is weak: God is the Creator, man is the creature. *If God be on our ſide, who can be againſt us?*

Fear not them which kill the body, but are not able to kill the ſoul: but rather fear him which is able to deſtroy both ſoul and body in hell. Mat. 10 28.

Magnanimity.

A Painter in a rage casting his Pensel from him, made such a some for a Mad-dog, as he could not otherwise have light upon by Art and industrie. Yet reason, not rage, is (as I conceive) a fit ingredient towards the making up of this vertue.

The old age of an Eagle, is better than the youth of a lark.

It is reported of the Cannibals, that in a whole age a man shall not finde one that doth not rather embrace death, than either by word or countenance remissly to yield one jot of an invincible courage. There is none seen, that would not rather be slain and devoured, than sue for life, or shew any fear.

It was *Alexanders* great encouragement at his last fatal battel, that he was to fight with all the power of *Persia* at once.

Mahomet the *Persian* Sultan, enraged with the overthrow of his Army, in his fury caused all the ten Captains which had the leading thereof, to have their eys pluckt out; threatning also to attire all the souldiers, that fled out of the battle, in womens apparel, and so disgraced, to carry them about as cowards.

Euseb. l. 2. c. 5. Famous was the faith and fortitude of *Philo* the Jew, one of the Legates sent from them to the City of *Rome*: who after he was excluded, threatned and commanded to depart; being likewise in danger to receive a mischief from *Cajus* the Emperour, who was much moved and incensed against him: yet he being reviled, went forth, and unto the Jewes which were with him in company, he said: *We ought to be of good cheer: for by right God should take our part, Sith Cajus is angry with us.*

The *Lacedemonians* were wont to say, *It is a shame for any man to flie in time of danger: But for a Lacedemonian, it is a shame for him to deliberate.*

Necesse est ut eam non at vivam, ut Pompey *said.* *Socrates* would not hearken to his friend *Criton*, perswading him to shift for himself by a dishonourable flight. Much lesse should a Christian, when called by God to suffer. *Go?* (said *Luther*) *I will surely go* (*sith I am sent for*) *in the name of our Lord Jesus Christ, yea, though I knew there were so many Devils to resist me, as there are tiles to cover the houses in Worms.* When *Spalatinus* had sent to him, to enquire whether or no he would go to *Worms*, and appear in the Gospels cause, if *Cæsar* summoned him: *Omnia de me præsumas* (said he) *præter fugam & palinodiam. Fugere nolo, multò minus recantare, ita me confortet Dominus.*

Luth. Epist. When the Earl of *Salisbury*, being inclosed round with the Army of *Sultan Melexala*, was advised to fly: The noble Earl answered no more, but *God forbid that my fathers Son, should run away from the face of a Saracin.*

Turk. Hist. *fol.* 104. *Should such a man as I flee?* Said *Nehemiah*. *I am ready* (said *Paul*) *not to be bound only, but also to die at Jerusalem, for the Name of the Lord Jesus.*

Prov. 28. 1. ——*The righteous is bold as a Lyon.*

Pusillanimity.

Honourable exploits try what mettal we are of; as hard weather tryes what health. Withered leaves fall off in a wind: rotten boughs break when weight is laid on them: and earthen vessels when set empty on the fire.

This cowardly passion of faintheartedness dispirits a man, expectorates his manlinesse, and exposeth him to the cruel mercy of an enemy.

Some do account one pair of heeles worth two pair of hands; But better of the two to be boldly temerarious, than basely timorous.

Decad. 5 *l.* 1. As was *Hannibal*, of whom *Livy* reports, that *Princeps prælium inibat, ultimus concerto prælio excedebat.* He was first in the battel, and last out.

Want of courage shewes that men (like stags) have stout and stately heads, but want hearts. Besides, there is this evil in cowerdice, that it is catching.

If thou faint in the day of adversity, thy strength is small. Prov. 24. 10.
What man is there that is fearful and faint-hearted? Let him go and return unto his house, lest his brethrens heart faint as well as his heart. Deut. 20. 8.
Say to them that are of a fearful heart, Be strong, fear not. Isa. 35. 4.

Patience.

The Patient man is made of a Metal, not so hard as flexible; his shoulders are large, fit for a load of injuries; which he bears not out of baseness and cowardliness, because he dare not revenge, but out of Christian fortitude, because he may not; he hath so conquered himself, that wrongs cannot conquer him; and here he finds that victory consists in yielding: he is above nature, whiles he frames below himself; not to resist, being urged, is more than heroical; he is Gods best witnesse, and when he stands before the barre for truth, he heares his unjust sentence, and rejoyceth; the Jaylers that attend him, are to him his Pages of honour, his Dungeon the Vault of Heaven, his Rack or Wheel the stairs of his ascent to glory; good Laws serve for his protection, not for his revenge; he trieth the Sea after many shipracks, and beats still at the dore he never saw opened; when crosses afflict him, he sees a Divine hand invisibly striking with these sensible scourges, against which he dares not rebel nor murmure; This man only can turn necessity into vertue, and put evil to good use; he is the surest friend, the easiest enemy, the greatest conqueror; in a word, he is so much more happy than others, by how much he could abide to be more miserable.

Patientia est honestatis ac utilitatis causâ, voluntaria ac diuturna perpessio rerum arduarum. Cicer.

1. In Christian Patience there must be, not a stoical Apathy or senselesness; that it should be as pleasant a thing to us to be in *Equuleo*, as in *lecto*, (Christians (as Christ did) feel pain, but they patiently endure it,) there can be no patience when there is no sense of evil. Neither is it (as your Moralists) a meer yielding to necessity: But it supposeth a sence of evil, and then in the formality of it, is a submission of the whole soul to the will of God. *Non sentire mala non est hominis, non ferre non est vitæ.*

2. If we suffer any misery, it must be in a good cause. Thieves by land, and Pyrats by sea suffer much hardship. *Catiline* did patiently abide cold and other extremities: *Baal* Priests endured cutting and slashing: And covetous misers and earthworms will endure much to get money; yet that is no patience. *Miranda est dvitia, sed non ganda patientia*

3. There must be a good affection, and a good end: *Saul* was patient when men despised him, he gave them not a word, but it was in Policy. Some have patience perforce, because they cannot be avenged, they have no power to do it; that is dissimulation. Others suffer much for vain-glory, as hereticks have done: But we must suffer for Gods glory, &c.

4. Our Patience must be continual, as our crosses are perpetual, while we are in this world: so our Patience must be perpetual.

Philosophers have discoursed of Patience, and commended it; but Christians themselves have staggered, when they have been exercised with a sharp sense of evils: Which shews us, that its easier in a calme and sedate condition to discourse of patience, than to exercise in time of trial.

Patience is a noble vertue. *Nobile vincendi genus est Patientia.*

1. *Sapientem demonstrat. David* shewed himselfe a wise man, when he bare patiently the railing of *Shemei*. So did *Hezekiah* when he answered not *Rabshakeh*. The world counts them fools, that put up reviling speeches, yet they be the true wise men.

2. *Fortitudinem superet. He that is slow to anger* (saith *Solomon*) *is better than the mighty; and he that ruleth his spirit, than he that taketh a City.* It is counted cowardlinesse not to resist, yet it is the best valour in the world μακροθυμότερος Septuag.

3. *Sine*

Non fricando, ſed fricando.

3. *Sine ictu de hoſte triumphat.* We give our enemy never a blow, and yet we overcome him; it is a victory gotten not onely without blood-ſhed, but without the ſtriking of a ſtroak.

4. *In morte vitam conſervat.* As the Salamander is ſaid to live in the fire: So Patience makes us to live in the fire of afflictions.

5. *De regno ſecuritatem præſtat. Bleſſed are they that ſuffer perſecution for righteouſneſſe ſake, for theirs is the Kingdom of heaven.* Therefore let this excellent vertue be imbraced by us all.

As faith inlayed with charity is *Regina virtutum*. So Patience is one of the chief Maidens of honour, that wait upon her. By faith we live, and patience we poſſeſſe our ſouls, after we begin to live in Chriſt. By faith we have an intereſt in the Kingdome of Heaven, and by patience we ſail through the tempeſtuous ſea of this world till we come to the haven of reſt. By faith we apprehend the promiſes: And Patience is an iron pillar, for the juſt to lean upon, to uphold them againſt all croſſes and afflictions.

Heb. 10. 36. *Ye have need of Patience, that after ye have done the will of God, ye might receive the promiſe.*

Luk. 21. 19. *In your patience poſſeſſe your ſouls.*

Jam 1. 4. *But let patience have her perfect work, that ye may be perfect, and entire, wanting nothing.*

Murmuring.

Pucta ſ. The Hebrewes in their Talmud, ſay, that the Moon complained in the day of her creation, that ſhe was not appointed for ſo good a uſe as the Sun, to ſhine in the day time, but in the night: becauſe of her grudging (they ſay) that God appointed ſhe ſhould not ſhine from the day of her creation, till the fifth day.

It is a dangerous thing to ſit ſick of the ſullens, or be diſcontented at any of Gods diſpenſations.

To complain more than we have cauſe, is ſinful; and therefore much more to complain when we have no cauſe at all. Yet ſome are ready to complain when *Mr. Cayl.* they are encompaſſed about with many mercies, and are not ſatisfied when they are filled; they complain becauſe they have not what they would, or becauſe others have more than they, though themſelves have enough, if they knew what is enough.

Fortuna multis dat nimis, nulli ſatis. Some complain when they have meat enough, becauſe they have not ſauce; yea, ſome complain when they have enough of both; the affluence of all things, not onely for neceſſity, but delight. Theſe are never well, neither full nor faſting; being ſo far from having learned the Apoſtle's leſſon, to be content in all eſtates, that they are content in none.

The people of *Iſrael* murmured not only when they wanted bread, but when they had it, when they had *Manna* they murmured for *Quailes*, and at laſt they murmured at their very *Manna*, their ſouls loathed that light bread: Conſider how great their ſin is, who complain upon ſuch termes as theſe, who complain before they are hurt; yea, when they have cauſe to be very thankful.

We live in complaining times, nothing pleaſeth many among us, becauſe every thing is not as they pleaſe. The Lord hath healed all our ſtroakes in great degree, but our complainings are not healed. If we be found complaining when we have no cauſe, we may quickly provoke God to give us cauſe enough of complaining. When children cry for nothing, they are uſually made to feel ſomething. This humour is childiſh enough in children, worſe in men, and worſt of all in Chriſtians, who are alſo the children of God.

There are two things which God will not bear in his, *viz.*
1. When they grow wanton with a mercy.
2. When they complain without a croſs.

To

To complain under a crosse, is to act below grace; to complain of a crosse, is to act against grace, to complain beyond a crosse, is a defect of grace; but to complain without a crosse, is a defect in nature. Irrational creatures will not complain, when they have the conveniences of nature.

Great storms arise out of little gusts. It is our wisest way to crush the very first insurrections of unruly passions, to smother the smoke thereof, which else will fume up into the head, and gather into so thick a cloud, as we shall soon lose the sight of our selves, and what is best to be done.

Passions proceed from bad to worse, like heavy bodies down steep hills, once in a motion, move themselves, and know no ground but the bottome.

Turk. Hist. fol. 223. *Inquisitum est, ut unus quem volunt. Sueto.*

Adrianus, the first Emperour of the Turks, being wonderfully grieved with the dishonour and losse he had received at the last assault of *Scodra*, in his choler and frantick rage most horribly blasphemed against God, saying, *There is were enough for him to have care of heavenly things, and not to trouble himself in the worldly affairs.*

Prov. 19. 3. *The foolishness of man perverteth his way, and his heart fretteth against the Lord.*
Jon. 3. 4. *Doest thou well to be angry?*
Jude 16. *These are murmurers, complainers.*
1 Cor. 10. 10. *Neither murmur ye, as some of them also murmured, and were destroyed of the destroyer.*

Temperance

Is the moderation of lust and appetite, in the use of the gifts and creatures of God.

The Jewes are said to be generally very temperate. For their diet (whether in obedience to the precepts of reason, or the injunctions of Parsimony, I dare not say) they are very temperate, seldom offending in chiery or excesse of drink, nor acting in gulosity or superfluity of meates.

In vit. Juliani. *Tanta fuit Juliani temperentia, ut ex virginibus quæ speciosæ sunt captæ, ut in Perside, ubi faminarum pulchritudo excellit, nec contrectare aliquam voluit. Alexandrum imitatus, Ejecit & tonsores & cocos, tanquam deliciarum & intemperantiæ ministros, Theatra & ludos non curat, similior detestanti eos ludos, quàm spectanti.*

Camd. Eliz. Queen *Elizabeth* was so famous for this vertue, that K. *Edward* 6. called her by no other name, than his *owne Sister Temperance*. She did seldome eat but one sort of meat, and rose ever with an appetite, and lived about seventy yeares.

For the better practising of which vertue, remember these four rules.

I. We must use moderation in meats and drinks. This moderation is to eat and drink with perpetual abstinence. And abstinence is to take lesse than that which nature desires, and not more. And that measure of meat and drink, which serves to refresh nature, and to make us fit for the service of God and man, is allowed us of God, and no more.

We must use moderation in our apparel. And that is to apparel our selves according to our sex, according to the received fashion of our Country, according to our place and degree, and according to our ability. Here the common fault is, to be out of all order: for none almost know any measure.

We must use moderation in getting of goods. And that is, to rest content if we have food and raiment for our selves, and them that belong unto us, 1 Tim. 6. 8. Here is our line. We may not desire to be rich, *vers.* 9. The King himself must not multiply his gold and silver, *Deut.* 17. 17. And yet hath he more need of gold and silver, than any private man.

There must be a moderation in the spending of our goods. Contrary to the fashion of many, that spend their substance in feasting, and company, and keep their wives and children bare at home.

Paul reasoned of Temperance.
One of the fruits of the Spirit is Temperance.
Adde to Knowledge, Temperance.

Gluttony.

This sin is committed five wayes.

Præpropere, Lautè, Nimis, Ardenter, Studiosè.

Plures crapula quàm gladius.

Gluttony.

It is the bane of the body: For many more perish by intemperance, than by violence; by surfeiting, than by suffering. Epicures are as desperate as Soldiers; Meat kills as many as the Musket; the Board as the Sword.

Life is a lamp; and as a lamp is choaked with overmuch oil, or a little fire extinguished with too much wood; so natural heat is strangled in the body, with immoderate eating.

Homini libet nimium simillimus simus.

Contrariwise, *Tenuis mensa sanitatis mater*, (saith *Chrysostom*.) But much meat, much malady.

Confecit tumulum ventribus.

And it is the sepulchre of the soul. Many a mans table is a snare to him, whiles fulness breeds forgetfulness; And that both of God and his works, *Isa.* 5. 12. And of men and their miseries, *Amos* 6. 6.

It's storied of *Epicurus*, That while he looked too much to his Palate, he looked not at all to the Heavenly Palace: Howbeit *Ælian* (if he may be credited) reports better of him. And *Tully* saith, Whatever his opinions were, his life was temperate.

But what a Cormorant was *Heliogabalus*, who was served at one supper with seven thousand fishes, and five thousand fowls? His thirst was unquenchable; his appetite like the hill *Ætna*, ever on fire after more.

Horat. — *Epicuri de grege porci.* Idem.

Many live as if they were *fruges consumere nati*; whose Corps are so many Casks to hold (or rather mar) meat. Like that famous Roman Parasite *Offellius Bibulus*, of whom it is said, *Dum vixit, aut bibit aut minxit.*

Phil. 3. 18, 19.

Many walk, of whom I have told you often, and now tell you even weeping, that they are the enemies of the cross of Christ: whose end is destruction, whose God is their belly.

Drunkennesse.

Venale fermentum

Some could wish themselves Whales, so as the Sea were strong liquor.

No glue like that of good fellowship. *Et gratiam conciliant potando.*

Drunkenness is called good fellowship, even as the Impious Pope was called *Pius*; the Cruel, *Innocent*; and the fierce, *Clement*.

Mergit homines extrema potatio. Senec. It is *voluntaria insania. Aug.*

And for the body, *Ebrietas nequitia est, quæ te non sinet esse senem.* An intemperate man is one that (like some candles) sweats away his life.

Mantuan. *Eclog.* 9.

Funde iterum: potare semel, gustare; secundus
Collit os potus; calefacta refrigerat unda
Tertius; arma siti bellumque indicere quartus
Aggreditur; quintus pugnat; victoria sexti est;
Septimus (————————) triumphat.

Proverbium est in Sanhedrin, intrat vinum, exit arcanum. Drus. *In vino veritas.*

Bacchus is usually painted by the Poets, naked, to shew, that when a man is drunk, he reveals all the secrets of his heart. *Quicquid est in corde sobrii, est in lingua ebrii.*

A Drunkard (saith *Aug.*) *abominatur à Deo, despicitur ab Angelis, deridetur ab hominibus, destituitur virtutibus, confunditur à dæmonibus, conculcatur ab empitus.*

The foulness of Drunkenness will appear, if we consider our selves as—
1. Men.
2. Civil men.
3. Christian men.

He

He that hath this ſin, hath loſt himſelf.

That 'tis good to be drunk once a moneth, is a common flattery of ſenſuality, ſupporting it ſelf upon Phyſick, and the healthful effects of Inebriation. —— Dr. *Brown.*
——But at leaſt, for dementation, ſopition of reaſon, &c. though American religion approve, and Pagan piety of old hath practiſed, even at their ſacrifices; Chriſtian morality and the doctrine of Chriſt will not allow.

The *Turks* do ſo deteſt this ſin, that in *October Anno* 1613. they obſerving their feaſts of *Bairan*, (which is our *Eaſter*) the which they obſerve twice a year; a *Turk*, having drunk wine too freely, (the drinking whereof is forbidden amongſt them, although they love it well, and drink in private) was apprehended, and carried before the Grand-Viſier; who ſeeing the fact verified, inflicted this puniſhment upon him, to have boiled Lead poured into his mouth and ears; the which was ſpeedily executed. *Turk. Hiſt. fol.* 1334.

It were well if Drunkards would conſider what *Anacharſis* hath told them, That the Vine beareth three grapes; The firſt of pleaſure, the ſecond of drunkenneſs, and the third of miſery and miſchief. Or what *Mahomet* did his followers, That in every grape there dwelt a Devil. Or rather what *David*, *Pſal.* 11. 6. —— *fire and brimſtone, and an horrible tempeſt, this ſhall be the portion of their cup.*

Not in rioting and drunkenneſs. Rom. 13. 13.

Prudence.

A wiſe man ſtandeth like a Center unmoved, while the circumference of his eſtate is drawn above, beneath, about him: He is his own Lawyer, the treaſury of knowledge, the oracle of counſel, blind in no mans cauſe, beſt-ſighted in his own; his Paſſions are ſo many good ſervants which ſtand in a diligent attendance, ready to be commanded by Reaſon, by Religion; and if at any time his Paſſions do rebel, he can firſt conceal their mutiny, and then ſuppreſs it: Both his eyes are never at once from home, but one keeps houſe, while the other roves abroad for intelligence: He deſires to know much, but moſt of all himſelf, not ſo much his own ſtrength as his weakneſs; neither is this his knowledge reduced to the Theory, but practiſe of affairs.

Prudentia tres partes ſecundum Tullium.
1. *Memoria de præterito.*
2. *Intelligentia de præſenti.*
3. *Cautela de futuro.*

Prudens, q. Pirvi videns.

A prudent man, his wiſdom begins in the right knowledge of God, and ends in the right knowledge of himſelf.

Every prudent man dealeth with knowledge.
His wiſdom is to underſtand his way.
He looketh well to his going.

Prov. 13. 16. Cap. 14. 8. Verſ. 15.

Raſhneſs.

Dogs in a chaſe bark at their own maſters; and ſo do men in their paſſions let flie at their beſt friends.

Philip of *Macedon* would have revenged the death of his ſon *Demetrius*, by putting to death his ſon *Perſeus*.

We muſt not too far engage our ſelves upon every inſtigation; then we do but lean on broken reeds, and build our hopes on ſandy foundations.

Avoid Temerity: By making more haſte than good ſpeed, men do but brew their own ſorrow. Conſider,

And *Alexander* becauſe his favourite *Ephæſtion* dies, hangs up his Phyſicians.

1. That raſhneſs doth nothing well; And, *The haſty man (we ſay) never wants woe.* A man going in haſte, eaſily ſtideth.

2. A note of a man fearing God, is to carry his matters with discretion.
3. The Law rejected a blind sacrifice, the Gospel requireth a reasonable; and all sacrifices must be seasoned with the salt of Discretion.
4. Rashness and temerity lays us bare and naked to the lashes of God, of men, and of our own consciences.

Watch carefully against thine own rashness in
1. Judgment.
2. Affections.
3. Speeches.
4. Actions.
5. Passions.

A man may else cut off his own right hand with his left.

Deliberandum est diu, quod fieri semel est.

Balaam, though the Angel met him with a drawn sword, yet he would needs on: And what was the issue? He died by the sword of *Israel*, though he seemed a friend to *Israel*. Not to be warned, is both a just presage, and desert of ruine.

Plutarch makes report of one, who unadvisedly casting a stone at a dog, hit and hurt his own mother: So many there are, who ignorantly and inconsiderately contending against *Babel*, do grievously wound the Church of God, and do more wrong to their cause, than to their adversaries.

Prov. 14. 16. *The fool rageth, and is confident.*

Eccl. 5. 2. *Be not rash with thy mouth, and let not thine heart be hasty to utter any thing before God.*

Act. 19. 36. *We ought to do nothing rashly.*

Modesty.

The heaviest ears of corn stoop most toward the ground, Boughs, the more fruit they are, the more low they hang, and the more direct the Sun is over us, the less is our shadow: Even so, the more true worth is in any man, the less self-conceitedness is in him.

John Baptist thought not himself worthy to lay his hand under Christs feet, when Christ thought him worthy to lay it on his holy head in baptism. *Who am I?* (said *Moses*) when he was to be sent for *Egypt*: Whereas none in all the world was comparably fit for that embassage.

Epist. 119. & 121. *Non solùm in aliis innumerabilibus rebus multa me latent*, (said *Austin*:) Not only in innumerable other things am I utterly unskilful, but even in the holy Scriptures themselves (my proper profession) the greatest part of my knowlege is the least part of my ignorance.

Epist. ad Aug. *Ego in parvo tuguriolo* (saith *Hierom*) *cum Monachis, i.e. cum compeccatoribus meis, de magnis statuere non audeo*: I, in my little Cell, with the rest of the Monks my fellow-sinners, dare not determine of great matters.

Quod quæris in us habes. Nè te quæsiveris extra. Pers. This is all I know, that I know nothing, (said *Socrates*.) And if I would at any time delight my self in a Fool, I need not seek far, I have my self to turn to, (said *Seneca*.)

And certainly, the lower a man is in his own eyes, the higher he is in Gods. God values us according to our abasements. The Church was black in her own eyes, fair in Christs.

Matt. 23. 12. *He that shall humble himself, shall be exalted.*

Vain-glory.

If the Vain-glorious glory in his devotion, he gives not alms but upon record, and if he have once done well, God hears of it often; for upon every unkindness he

he is ready to upbraid him with his merits: He can fulfill the Law with eaſe, and earn God with ſuperfluity. If he have parted with a little ſum to pious uſes, you ſhall find it in the Church-windows. A bare head in the ſtreet doth him more good, than a meals-meat. He picks his teeth, when his ſtomack is empty, and calls for Pheaſants at a common Inne. You ſhall find him prizing rich Jewels, when his purſe yields not money to pay for earneſt. He is ever on the ſtage, and acts ſtill a glorious part abroad. He is a Spaniſh Soldier on an Italian Theatre, a Bladder full of wind, a Skin full of words, a Fools wonder, and a Wiſe mans fool.

Hieron was wont to call the Philoſophers *Animalia gloria & popularis aurae mancipia.*

I know none more vain-glorious than the *Pope*; for he (*Simon Magus*-like) gives himſelf out to be ſome great thing, even the Church-virtual: And that in his breaſt (as in *Noah's* Ark) is comprehended all wiſdom and worth. The like do his Janizaries the *Jeſuites*, who will needs be taken for the onely Scholars, Politicians and Orators of the world. The Church (ſay they) is the ſoul of the world; the Clergy, of the Church; and we, of the Clergy.

Laus proprio ſordeſcit in ore.

Many are apt to over-value and over-rate their own abilities, as if they had engroſſed all Knowledge, and had the Monopoly of Wiſdom in their own breaſts; as if all muſt borrow or buy of their ſtore, and light their candle at their torch. But no man is a greater ſtranger to true Knowledge, than he who boaſts he hath more than his neighbours. It is the emptineſs of Knowledge, not a fulneſs of it, which makes ſo great a ſound.

Coplas y ſentencias non diſtinguebat.

Socrates made no diſtinction between Wiſdom and Sobriety. We ſhall be ſober, if we take not that upon us that we have not, nor brag of that which we have.

Let us not be deſirous of Vain-glory. Gal. 5. 26.

Chaſtity.

Caſtitas à nullo ornatu, quis præcipuum eſt hominis ornamentum. Rivet.

It is an abſtinence and forbearing, not from Marriage, but from all ſtrange and roving luſts, about the deſire of that Sexe.

Chriſtians muſt have chaſte deſires, not indulging to themſelves a liberty of looſer thoughts; keeping the threſhold of their Temples pure, that the Holy Ghoſt may obſerve nothing unclean in the entry of his habitation.

Inceſta etiam eſt ſine ſtupro quæ ſtuprum quærit. Seneca.

For he that luſts after a woman, wants nothing to the conſummation of the act, but ſome convenient circumſtances; which becauſe they are not in our power, the act is impeded, but nothing of the malice abated.

The chaſte Tragedian *Sophocles*, being demanded whether he ever applied his mind to ſenſual affections? replied, *Dii meliora!* Heaven forefend a Strumpet ſhould put on a Tragick buſkin. This may reduce a mans ſtragling motion, to a more retired harbour.

Origen miſtaking thoſe words, [*There be Eunuchs, which have made themſelves Eunuchs for the kingdom of heavens ſake,*] gelded himſelf.

But that perſon is truly chaſte, that hath liberty and opportunity to ſin, and will not. Jerom.

So ſevere in this was our bleſſed Saviour, that he commanded us rather to put out eyes out, than to ſuffer them to become an offence to us; that is, an inlet to ſin, or an invitation or tranſmiſſion of impurity: Meaning the extinction of all incentives of luſt, the rejection of all opportunities and occaſions, the quitting of all conditions of advantage, which miniſter fuel to this Hell-fire.

Now the beginnings, temptations, likeneſſes, and inſinuations of luſt and impurity to be forbidden to Chriſtians; Such are all moroſe delectations in vanity, wanton words, geſtures, revellings, luxurious diet, gariſh and laſcivious dreſſings and trimmings of the body. In a word, all making proviſion for the fleſh to fulfill the luſts of it, all luſt of concupiſcence, and all luſt of the eye, and all luſt of the hand, unclean contacts are to be reſcinded, all luſt of the tongue and palate, all ſurfeiting and drunkenneſs.

For it is impoſſible to keep the ſpirit pure, if it be expoſed to all the entertain-

ment of enemies. And if Christ forbad the wanton eye, and placed it under the prohibition of adultery; it is certain, whatsoever ministers to that vice, and invites to it, is within the same restraint; it is the eye, or the hand, or the foot, that is to be cut off. *Nihil refert quibus membris adulteraveris.*

Archelaus Philos. apud Plutarch.

For this is the will of God, even your sanctification, that ye should abstain from fornication: that every one of you should know how to possess his vessel in sanctification and honour; not in the lust of concupiscence, even as the Gentiles, which know not God.

1 Thess. 4. 3. 4. 5.

Uncleanness.

He that soweth to the flesh, shall of the flesh reap corruption. This metaphor of *sowing*, sheweth well what it is to live after the flesh.

For, Sowing hath these four things required, viz.
1. *Praparatio terra.*
2. *Praparatio seminis.*
3. *Manuum injectio.*
4. *Seminis multitudo.*

And to those four do answer,
1. Suggestion, which prepares our hearts to receive the bad seed.
2. Consent, which seeks for and provides the seed.
3. The act of sinning, which is like the hand casting the seed into the ground.
4. The continuance in sinning, which answereth the multitude of grains.

Fornication is a complex word, comprehending all manner of bodily uncleanness with women: And when *Adultery* is forbidden, there is not only a prohibition of the violation of the rights of Marriage, but it is also extended to signifie all mixtures not matrimonial. As,

1. Whoredom.

It is *salti cum soluta.*

Which is (in a strict sense) that uncleanness which is committed with a Maid or Widow.

Hophni and *Phinees*, by their wicked life, made men abhor the offering of the Lord. They were guilty of the four Cardinal vices, or rather (as *Peter Martyr* wittily) of the four vices of the *Cardinals*: 1. Of *Imprudence*, for they were ignorant of their function. 2. Of *Injustice*, for they lived of rapine. 3. Of *Effeminateness*, for they would not stay for their dinner. 4. Of *Intemperance*, for they stained themselves with whoredom.

This is a grievous sin, Because, 1. It stains the body with a peculiar kind of filth. 2. Such a one is guilty of Sacralidge, for that our bodies are consecrated to God, as his Temples. 3. Because we are not our own, to give our bodies to any other, much lesse to Satan and the flesh, seeing that God himself hath bought us, and that with a great price, to the end that both in body and soul we should serve him.

Whoremongers, God will judge.

Heb. 13. 4.

2. Adultery.

Adulterium, quasi ad alterius torum.

Which is (properly) folly committed with a strangers wife.

It was to be punished with death, even by the law of Nature; because the society and purity of posterity could not otherwise continue amongst men.

I

It is a capital crime, there is great theft in it, (as the word imports, *John* 8.4.) whiles the child of a ſtranger carries away the goods or lands of the family. Beſides, this ſin ſtrikes at the very ſinew, heart and life of the marriage-knot, and diſſolves it. ἐν' αὐτοφώρῳ *In the very theft.*

Clytemneſtra Agamemnons wife, was a notable Adultereſſe.

Adulteri ſunt ulcera reipublicæ. The wide womb of the earth can never find a grave to hide their ſhame. But nothing like *Meſſalina*, who ſaid, *Et inter diem & noctem viginti quinque paſſim concubitus.*

Nebuchadnezzar roſted in the fire *Zedekiah* and *Ahab*, two falſe Prophets of *Judah*, becauſe they committed Adultery with their neighbours wives, *Jer.* 29.22, 23. The Egyptians uſed to cut off the noſe of the Adultereſſe, the Prophet alludes to this, *Ezek.* 23. 25. The Athenians, Lacedemonians and Romans were very ſevere againſt this ſin, as *Plutarch* reporteth. The old French and Saxons alſo, as *Tacitus* tells us.

The Law of God was ſtrict this way, and where men have failed to puniſh, God hath done it remarkably. In *Anno* 1583. in *London*, two Citizens committing Adultery on the Lords day, were ſtruck dead with fire from heaven, in the very act of uncleanneſſe: their bodies being left dead in the place, half burnt up, ſending out a moſt loathſome ſavour, for a ſpectacle of Gods controverſie againſt Adultery and Sabbath-breaking.

God did it effectually on *Charles* 2. King of *Navar*, who was much addicted to this ſin, which ſo waſted his ſpirits, that in his old age he fell into a Lethargy. To comfort his benumbed joynts, he was bound and ſewed up in a ſheet ſteeped in boiling *Aquavita*. The Surgeon having made an end of ſewing him, and wanting a knife to cut off his thread, took a wax candle that ſtood lighted by him. But the flame running down by the thread, caught hold on the ſheet, which according to the nature of the *Aquavita*, burned with that vehemencie, that the miſerable King ended his dayes in the fire.

Maſter *Cleaver* reports of one that he knew, who had committed the act of uncleanneſſe: and in the horror of conſcience he hang'd himſelf: But before, he wrote in a paper, and left in a place to this effect; *Indeed, I acknowledge it* (ſaid he) *to be utterly unlawful for a man to kill himſelf: But I am bound to act the Magiſtrates part, becauſe the puniſhment of this ſin is death.* This act was not to be juſtified, but it ſhews what a controverſie God hath with Adulterers, and what a deep gaſh that ſin makes in the conſcience.

Adultery is { 1. Mental. 2. Actual.

What need therefore (with *Job*) *to make a Covenant with our eyes?* Luſting is oft the fruit of looking; as in *Joſeph's* Miſtreſſe, who ſet her eye upon *Joſeph*, and *David*, who ſaw *Bathſheba* bathing. Luſt is quick-ſighted. *Sampſons* eyes were the firſt offenders that betrayed him to luſt, therefore are they firſt pulled out.

For this is an heinous crime; yea, it is an iniquity to be puniſhed by the Judges. Job 31.11.
Adulterers God will judge. Heb.13.4.

3. *Inceſt.*

In a ſtrict acceptation, it ſignifieth that kind of naughtineſſe, which is committed between two near of kin.

Take heed of intemperance; *Lot* in a drunken pang forgets he is father, and does that, that heaven and earth are afterwards aſhamed of.

Eſt Venus in venis, ignis in igne furit.

The text ſaith, *he neither perceived when either of them lay down, nor when they aroſe*; Indeed drunkenneſſe drowns both the underſtanding, ſenſe and conſcience; Gen.19.33.

science, for surely he would never have done that abominable act, if he had not been overcome with wine, which might make him forget what was become of his wife, and so cause him not to doubt, but that she was in his bed. Yet it is observed, there is a tittle extraordinary in the Hebrew, to note that it is a thing incredible, *Coire, quempiam scientem.* *Cajetan* and *Pererius* conclude it possible, and give reasons for it. *Calvin* saith best, that it was not so much his wine, as a spirit of slumber sent upon him from God, for a scourge of his intemperance. *Luther* adds, that we may watch against security.

Ne nos abeamus in fœtidiorem.

Gen. 19.8. It is well observed by our Divines, that *Lot* offended against the chastity of both his daughters, in offering them up unto the Sodomites; and they now conspire against his chastity; so is he punished in the same kind wherein he offended; which was just as from God, though evil in them. God permits him to fall most horribly in the solitary mountain, whom the wickedness of *Sodom* could not overcome.

It is ordinary with the Pope to dispence with incestuous marriage. Instance in *Philip* 3. of *Spain*, of whom it is said, that he might call the Arch-Duke *Albert*, both Brother, Cousin, Nephew and Son: for all this was he unto him, either by blood, or affinity; Being Uncle to himself, Cousin-German to his Father, Husband to his Sister, and Father to his Wife; And all by Papal dispensation. God suffers such commixtions to take effect, whiles he makes more lawful conjunctions fruitless, for the greater shame of the fact.

Sands in his *Survey.*

1 Cor. 5. 1. *Abhorr'd filthiness! not so much as to be named without detestation.*

4. *Sodomy.*

This foul sin is so called from the men of *Sodom*. It is an abuse of either sex against nature. Such may be men in shape, but are worse than beasts in their lusts.

Two ways a thing may be said to be against the nature of man;

1. In regard of the constitutive difference of man, which is Reason; and so all sin is against nature.

2. In regard of the Genus of man, which is *Animal*, a living creature.

Now the sin here spoken of is also against mans nature in this last respect: For such filthiness is not found amongst the beasts, for God hath ordained that the male and female should couple together, and not the female and female, nor male and male; But in this horrible manner did the *Sodomites*, *Romans*, and other of the Gentiles.

It is a sin (saith *Aristotle*) that is repugnant, not only to nature in her greatest depravation, but which fighteth with the nature of beasts. But it is clear, that when God forsakes men, they are ready to do things, which the very beasts abhor.

Blunts Voyage. At this day in the *Levant*, Sodomy is held no sin: The Turkish Bashas have many wives, but (which is far more abominable) more Catamites.

This is a sin so against nature, that Children (natures end) and Posterity are utterly lost by it.

Rom. 1. 26, 27. —— *God gave them up to vile affections: For even their women did change the natural use into that which is against nature; And likewise also the men leaving the natural use of the woman, burned in their lust one towards another, men with men working that which is unseemly.* ——

Adde unto these, that of *Moses*; *Whosoever lieth with a beast, shall surely be put to death.* Exod. 22. 19.

Father *Latimer*, B. of *Worcester*, gave *Henry* the 8. a New-years gift, which was a New Testament, and an Hand-kercher, with this posie about it; *Fornicatores & adulteros judicabit Dominus.*

God judgeth them sundry kind of wayes. 1. His judgment is on their souls which are translated from God to the Devil, *Hos.* 4. 11. 2. On their bodies,

Forni-

Fornicatio quaſi formæ necatio, 3. On their goods, *Prov.* 29. 3. 4. On their good names: One principal thing that the Orator caſt in *Catelin's* diſh, was, his beaſtly and inceſtuous life. 5. On their children. *Caſt pejus & angue.*

Corpus, opes, animum, famam, vim, lumina, ſcortum,
Debilitat, perdit, necat, aufert, eripit, orbat.

Long laſteth not the ſummer-fruit of wanton love, or rather luſt; blaſted moſt time in the bloſſom, and rotten before it be well gathered.

Demoſthenes went to *Lais* the Strumpet for a nights lodging, ſhe asked 10000 Drachmes; Nay ſoft (ſaith he) *Nolo tanti emere pœnitere.* *Læta venire Venus, triſtis abire ſolet.*

Concupiſcence is like an hot fire, and our bodies like a ſeething pot. Now this pot is cooled four ways eſpecially:

By taking away ſome of the fuel under it. Even ſo, the leſs we eat and drink, the leſs is the heat of luſt. It is Faſting-ſpittle that kills this Serpent. If we ſtuffe our Corps like Cloak-bags, making our Mouths as Funnels, our Throats Wine-pipes, and our Bellies barrels, there muſt follow ſome vent. 1. *Incrementum gaſtromargiæ initium luxuriæ.*

The pot is cooled, by ſtirring of it. So the furious heat of luſt is abated, by ſtirring of our bodies, and exercise of our minds. Unchaſte folly for the moſt part is begot of an idle brain, and hatched in a lazy body. So ſang the Poet, 2.

Quæritur Ægiſtus quâ re ſit factus adulter? Ovid.
In promptu cauſa eſt, deſidioſus erat.

The Crab-fiſh, when as the Oyſter doth open, ſlips in a little ſtone, that ſhe cannot ſhut herſelf again, and ſo devours her. If the Devil find us idle and gaping, he takes his opportunity to confound us. Let every generous ſpirit then reſolve with *Maximinus*; *Quò major ſum, eò magis laboro; & quò magis laboro, eò major ſum.*

We may cool the pot, by caſting ſome cold water into it. In like manner, abundance of tears are a good means to quench the outragious flames of this unruly fire. The *Amalekites*, we find in Sacred hiſtory, burnt *Ziglag*, and took the women captive; which when *David* and the people found, they lift up their voices and wept, until they could weep no more, and after that *they ſmote them* (as the Text ſaith) *from the twilight, until the evening of the next morn.* Luſt is an *Amalekite*, it burns our *Ziglag*, ſets on fire this little City, captivating our ſenſes, and making us priſoners unto it; But if we (with *David*) weep ſo that we can weep no more, if we caſt cold water into the pot, if our eyes be fountains of tears, and we weep day and night; aſſuredly we ſhall purſue this curſed *Amalekite*, and overcome our untamed affections, we ſhall ſmite them from the twilight of our youth, to the evening of our old age. 3. 1 Sam. 30.

Alſo as a ſhowre of rain extinguiſheth the force of fire, ſo doth meditation of the Word, the fire of luſt in the ſoul. *Chryſoſt.*

The pot is cooled, by taking it altogether by the fire; ſo we may the ſooner cool this hot luſt which ſo boileth in us, if we ſhun oppotunities and occaſions of ſin. 4.

Ne fodias, ſed eas; Ne pereas per eas.

Whereas other vices are conquered by ſtrugling and ſtriving with them; the beſt way to ſubdue this vice, is to fight with it after the manner of the *Parthians*, who did fight flying.

Tu fugiendo fuga, nam fuga ſola fuga eſt. 1 Cor. 6. 18.

Flee Fornication.

Simplicity.

Simplicity.

1. It is taken in an ill ſenſe, *Pro.* 1. 22. *How long ye ſimple ones, will ye love ſimplicity?* By which underſtand ſuch as are eaſily drawn into a fools Paradiſe. Theſe may be called, the beſt ſort of bad men; Theſe ſimplicians are much better than ſcorners, and farre beyond thoſe fools that hate knowledge. All ſinful men are not alike ſinful.

2. It is taken in a good ſenſe, and ſo it ſignifies one that hath a plain heart, void of wyles and wrinkles, having not the wit and skill to contrive any miſchief or harm to others.

Simplicitas ſine plicis. It comprehends, 1. Faithfulneſſe without deceit. 2. Humility without pride. 3. Gentleneſſe without fierceneſs. 4. And uprightneſſe without reſpect of perſons. Being oppoſed to fraud, vain-glory, morofity, and partiality.

Chriſt was a ſimple man: all the treaſures of wiſdom were hid in him: he was wiſer than *Solomon*, than any Politick *Achitophel*, than any Matchavel whatſoever: yet a ſimple man. He would not imploy his wits and wiſdom about ſuch things as might be hurtful to any. So muſt all Chriſtians be: though God have given them never ſo ſharp a wit, ſo ſearching a head, never ſo great wiſdom, experience and learning; yet they muſt not uſe it to the hurt of any, but to the good of all, ſo neer as they can.

Simplicitas ſanctum Deum ſibi, offenditur aſtu. Manl. Eclog. 7.

Gen. 25. 27. *Jacob was a plain man.*

Rom. 16. 19. *I would have you wiſe unto that which is good, and ſimple concerning evil.*

2 Cor. 1. 12. *In ſimplicity and godly ſincerity.*

Subtilty.

3. It is ſometimes taken in good part; 1. For a ſingular wit, or natural policy, for one that is more provident and wiſe than others, with this were the ſerpents indued at their creation, *Gen.* 3. 1. This was a good quality, (for God made every thing good) but Satan abuſed it to a bad end. 2. For ſacred ſagacity, a ſharp wit, a deep reach, a ſpirit that ſearcheth all things, yea, *the deep things of God*, 1 *Cor.* 2. 10. of this *Pro.* 1. 4.

2. And ſometimes it is taken in ill part, for guile and deceit, craft and wicked willneſſe, whereby men are made fit to deceive others.

Sapiens, ſapiens. A number there be that have the Serpentine wiſdom, and want the Dove-like ſimplicity: They think they cannot be wiſe men, unleſs they be crafty and hurtful men: they are more like the Devil than Chriſt. The Devil hath a plaguy wit, a ſubtil pate of his own; but he never doth any good with it, but all the miſchief he can: So do thoſe that are the Devils brood; they have wit enough: but what good do they with it? Nay, what hurt? How dangerous be they in a town or a Countrey?

Diabolus à te ſemper quærit. And certainly, as a murderer deſiring to wound deeply, that he may ſtrike deadly, will look that his weapon be ſharp; ſo the Devil (as at firſt) chooſeth the ſharpeſt and ſubtileſt wits for his inſtruments of miſchief, that having ſeduced them, he may by them prevail the more for ſeducement of others.

Acts 13. 10. *O full of all ſubtilty and all miſchief, thou child of the Devil, thou enemy of all righteouſneſſe, wilt thou not ceaſe to pervert the right ways of the Lord?*

Meekneſs.

Since the fall, graces are beſt known by their contraries.

Meekneſs

Meekneſs excludeth { 1. Wrathful fierceneſs. 2. Proud ſtubbornneſs. 3. Contentious wrangling.

It includeth { 1. Humility. 2. Tractableneſs of ſpirit. Or an ingenuous (not culpable) facility.

Such a one was *Moſes*, *Numb.* 12. 3. So free from paſſions, (if *Joſephus* may be beleeved) that he knew no ſuch thing in his own ſoul; he onely knew the names of ſuch things, and ſaw them in others, rather than in himſelf.

Diogenes the Emperour taken by the Turks, being brought before the Sultan, and humbling himſelf in ſuch ſort as beſt beſeemed his heavy fortune: The Sultan preſently took him up, and thus cheerfully ſpoke unto him! *Grieve not noble Emperour*, (ſaid he) *at thy miſhap, for ſuch is the chance of war, over whelming ſometimes one, ſometimes another: wither fear thou any harm; for, I will uſe thee not as a Priſoner, but as an Emperour.* Turk. Hiſt. fol. 10.

Fierce ruffianly ſpirits do not become chriſtianity, no more than the wolves would the lambs boſome. *Vt generoſi & nobiles equi mobili facili freno regantur, ſic natura hominum, &c.*

It was not the ſhape of a bird of Prey, in which the Spirit appeared; but a *Dove*: *Felle columba caret, roſtro non cadit, & ungues poſſidet innocuos,* ———

Meekneſſe is the beſt Chriſtian temper, The world counteth it an effeminate ſoftneſſe, God counteth it an ornament.

A Chriſtians words and carriage ſhould be like the waters of *Siloe* at the foot of *Zion*, that ran ſoftly. *Quid pulchrius eſt, quàm vivere optantibus cunctis?* Senec.

The more true wiſdom, the more meek. Men that are but morally wiſe, we ſee are ſo; much more the heavenly wiſe, are leſſe angry, and more humble.

Bleſſed are the meek, for they ſhall inherit the earth. Mat. 5. 5.

Perverſneſs.

There is *Perverſitas* { 1. *Verbii.* 2. *Facti.*

Againſt both which, that is an excellent prayer of *Zuinglius*, *viz. Deum Opt. Max. Precor, ut vias noſtras dirigat: ac ſicubi ſimus Biltami in morem, veritati pertinaciter obluctaturi; angelum ſuum opponat, qui machara ſua minis hunc aſinum (inſcitiam & audaciam dico noſtram) ſic ad maceriem affligat, ut fractum pedem, hoc eſt, impurum illicitumque carnis ſenſum, auferamus, ne ultra blaſphememus nomen Domini Dei noſtri.* Epiſt. lib. tertio.

A man ſhall be commended according to his wiſdom: but he that is of a perverſe heart ſhall be deſpiſed. Prov. 12. 8.

Goodneſs.

Referred to man, it is that unperfect agreement of all our faculties and powers with Gods will, or integrity of heart and manners. As alſo that quality, whereby men become beneficial and helpful to others, after Gods example. This is created goodneſſe.

Thoſe who have hearts full of goodneſs, and lives full of good works, ſhall not miſſe of a full reward.

Ubi benè eſt, veſtigia premito; ubi malè, cautus averſare. Abbat. de mendacio.

Rom. 15. 14. *I my ſelf am perſwaded of you, my brethren, that ye alſo are full of goodneſs.*
1 Theſ. 5. 15. *Ever follow that which is good, both among your ſelves, and to all men.*

Wickedneſs.

There are ſome who are called civil honeſt men, and many conceit that theſe are good men; and not a few, that theſe are in a middle ſtate between good and evil; but the truth is, there is nothing between a godly and wicked man, no *medium* of participation between theſe extreames.

Good and evil (in a remiſs degree) may mingle in the ſame ſubject; but no mans perſon is in a middle ſtate between good and evil. Scripture ſets all men in two orders, to ſhew this diviſion runs through the whole world. *Eccl.* 2. 9.

He is to be numbred among the wicked. 1. In whom ſin reigneth. He yielding ready and free obedience to it, as to his natural Lord. 2. He that is a cuſtomary ſinner, or driveth a trade in ſin. Inſtead of pleading againſt ſin, (which a godly man doth) pleading for it. And inſtead of making prepuration to reſiſt the luſts of the fleſh, *making proviſion for the fleſh, to fulfil the luſts thereof.* 3. A wicked man preſerves in himſelf a purpoſe to ſin, whiles he ſeems to pray and proteſt againſt it; (as *Aug.* before his converſion.) He may put up prayers againſt ſin, but he puts up no deſires againſt it. As ſinful cuſtome is the rode of his life, ſo ſinful purpoſes are the rode of his heart. *Iſa.* 56. 12. *Ezek.* 11. 21. 4. Wickedneſſe carries fulneſſe of conſent in ſin. A wicked man may have many checks at ſin, and ſome motions to good, from his conſcience; but he hath none from his will; ſo that as he is taken captive at Satans will, 2 *Tim.* 2. 26. So alſo at his own will: The Devil takes him captive when he pleaſeth, and he is pleaſed to be taken captive by the Devil. 5. Where there is wickedneſſe in ſinning, there is delight in ſin. Pure delight in ſin, is impureſt wickedneſſe. To delight in ſin, as ſin, is inconſiſtent with any degree of grace.

Olim hæc meminiſſe juvabit.

There is both induſtry, and alſo Art in wickedneſſe; ſome are curious and exact in ſhaping, poliſhing and ſetting off their ſin: So the Holy Ghoſt intimates, *Rev.* 21. 27. To work an abomination or a lye; is more than to do an abomination, or to tell a lye. It notes a perſon not onely induſtrious, but alſo crafty; Or (as the Prophet ſpeakes) *wiſe to do evil, Jer.* 4. 22. So that wickedneſſe denotes not ordinary, but great ſin; for though every wicked man be a ſinner, yet every ſinner is not properly a wicked man.

πῶς βέλτιον ἢ κακῶς.

It's a fearful ſigne of a man given over by God, to be forward, eager, craftily and coveteouſly ſinful; ſo was *Judas*, who having left the Lord, the Lord left him: And if the Lord once leave us, fire ſhall ſooner ceaſe to ſtie upward, than we ſhall ceaſe to purſue ſin, with greedineſſe; and in this purſuit ſhall be as little able to ſtay our ſelves, as a man running down a ſteep hill, that cannot recover himſelf, till he come at the bottome.

It was given in anſwer to a godly man, who deſired to know of God, why *Phocas* was ſet up for the Emperour? becauſe there could not be a worſe man found, and that the ſins of Chriſtians required it. *Lipſius* maketh mention of one *Tubulus* (about *Tullies* time) who was ſo deſperately wicked, *Ut ejus nomen non hominis ſed vitii eſſe videretur*, That his name ſeemed to be not the name of a man, but of wickedneſſe it ſelfe. Such a one was *Haman*, a very breathing Devil; *Bipedum nequiſſimus*, as wicked a man as went on two legges, a *Merus ſcelus*, a man made up of miſchief.

Heſt. 7. 6. *Peſſimus ille.*

רשע גמור

Young ſerpents may be more dangerous than old ones, becauſe not ſo much feared: So many little evils be. If onely one be ſick in a family, there is not ſo much notice taken; but if whole families be infected with the plague, then all poſſible care is uſed. Why knows thou not, that that flame may begin to appear in one houſe, that will ſerve to burn down the whole City?

Senec.

A wicked man is a very miſerable man. His triumphing is ſhort, but his declining is for ever: All his good things will ſoon be at an end, but his evils ſhall never end: His light is quickly put out, but when once it is dark with him, he ſhall ſee the light no more.

As ſaith the Proverb of the ancients, Wickednesse proceedeth from the wicked. 1 Sam. 24. 13.
The Lord ſhall reward the doer of evil according to his wickednesse. 2 Sam. 3. 39.
They that plow iniquity, and ſow wickednesse, reap the ſame. Job 4. 8.

Diligence.

It is the ſpirit of action.

Eraſmus ſaith of *Jerom, Minima pars vitæ dabatur ſomno, minor cibo, nulla otio.*

Bernard in his ſtudious call, whither he had retired himſelf, would oft ſay to himſelf, *Bernard, Bernard, remember for what end thou cameſt hither.*

The Author of that uſeful Hiſtory, The travels of the old Patriarchs, Kings and Prophets, when he comes to write the motions of *Antiochus Epiphanes*, who was a great King, but of a moſt malitious ſpirit, againſt the people of God; he obſerves that this *Antiochus* in purſuance of his bloody deſignes, had run more hazzards, and taken more tedious journeys to ſatisfy his malice, and reach his ambitious ends, than any of the Saints had done, upon any command or ſervice of God; upon which conſideration, he makes this excellent concluſion, *That wicked men take more paines to go to Hell and eternal deſtruction, than godly men do in the way to eternal life and ſalvation.*

It's ſtoried of the *French* Peſant, he is very laborious, ſo as he will toil three days in a rock, that he may plant one ſtock of a vine, and this labour is the cauſe of his wealth, and no leſſe alſo of his health.

Grimſt. *Exercitium* of *ex & arceo*, becauſe it drives out diſeaſes. Ruſt eats up the ſteel that's not uſed, Prov. 20. 4.

——*The hand of the diligent maketh rich.*

Idleneſs.

The ſloathful man weares the time out in contemplation, he takes no leſſe care how to ſpend time, than the wiſe how to gain by expence. Summer is out of his favour, for nothing but long dayes, that make no haſte to their even, he loves to have the Sun witneſſe of his riſing, he lyes longer far more for loathneſſe to dreſſe him, than will to ſleep, and after ſome yawning calls for dinner undreſt, and having digeſted it, will a little ſleep; he goes to the market-place to meet ſome of his companions, and ſtayes with him ſome idle queſtion, as how are the dayes lengthened? how kindly the weather is, how forward the ſpring, and ends with what ſhall we do? When all the people are gone from Church, he is beſt ſleeping in his ſeat alone; he enters bonds, and forfeits them by forgetting the day; neceſſity drives him to every action, and what he cannot avoid, he will yet defer; when he is warned of Jury, he had rather pay the mulct than appear; he had rather freeze than fetch wood, and chuſeth rather to ſteal than work; he eats and prayes himſelf aſleep, and dreames of no other torment but work. This man is a ſtanding pool, and cannot chooſe but gather corruption, he is a man in nothing but ſpeech and ſhape.

B. H. Idleneſſe is *vivi hominis ſepultura.*

A man is ſaid to be idle,
1. When he doth nothing, is unimployed.
2. When he doth not what he ſhould do.
3. When he puts not forth himſelfe to do what he ought to do in conſcience, and according to right reaſon. That is to do as much as he is able to do.

Mr. Greenhill. *Orinſus eſt, qui opus Dei gerit, & operatur. Opus Dei, id eſt opus Diei.* Man is to labor both *ad laborem*, and *ad ſudorem. Res perfectè occupata, alterius rei non eſt capax.* Seneca. But, *variam ſemper dant otia mentem.*

The evil of idleneſſe is great, for, 1. It's againſt the end of mans creation. 2. Its a ſin againſt the light of nature, which puts every thing upon motion. 3. It puts the world (which is Gods family) out of order. 4. It ſets a man among the dead; an idle man is both unſavoury and unactive. 5. It layes a man open to Satan and variety of temptations. 6. Idleneſſe is the mother and nurſe of all luſts. *Nihil agendo homines diſcunt male agere.* 7. It's againſt common equity: Idle perſons in the Commonwealth, are like Drones in the hive, that eat up the honey from the laborious

laborious Bees. 6. Poverty and beggery are the iſſues of it. 9. It's a waſting of precious time, and hiding of our Talent.

Among the *Athenians*, Idleneſs was actionable at law; it was called *actio ἀργίας* and their enquiry after each man and woman was, *Quâ arte alerent*, what trade they had to live upon.

In *Marcus Aurelius* dayes, he having occaſion to ſend a letter two or three days journey from the Town, he could not find one idle body in *Rome* City to carry it, they followed their callings ſo earneſtly.

Calvin ſaid nothing was more troubleſome to him, than an idle life. And when his colleagues earneſtly intreated him in his ſickneſs, to abſtain from writing or dictating, he anſwered, *what? Would ye have me idle when my Lord comes?*

Aliquid agat ut te diabolus inveniat occupatum.

Thou wicked and ſloathful ſervant (ſaith Scripture.) God puts no difference betwixt an idle and an evil ſervant. Therefore let us not be idle Drones, but buſie Bees in the Lords work.

Nemo caſu fit ſapiens. Senec.

Very ſucklings get not their food, without much tugging and tiring themſelves at the dug. Neither grace nor glory will be had with wiſhing.

Prov. 21. 25. Mat. 20. 6.

The deſire of the ſloathful killeth him.
Why ſtand ye here all the day idle?

Mercy.

Quaſi miſerum cor, eſt agritudo animi ob alienarum miſeriarum ſpeciem.

Luke 10.

When the man that *fell among thieves, lay wounded and half dead; The Prieſt paſſed by, viz. Aaron* with his Ceremonies and ſacrifices could not help us. And the *Levite* onely looked on him and paſſed by, *viz. Moſes* with the law and moral obedience could not help us: But Chriſt the good *Samaritane*, had compaſſion on us, and helped us.

How?
1. Pouring in wine to waſh our wounds, juſtifying us.
2. Pouring in oyl to ſupple and heal, ſanctifying us.

Let this mind be in us, which was alſo in Chriſt Jeſus.

Parcè uterè poteſtate tuâ, ut diu utaris. Senec. de ira.

Craſſus taken priſoner by *Cyrus*, and after ſevere puniſhment and reſtraint, upon the execution-day being ſet upon the top of a fagot to ſuffer death, Cryed forth, *O Solon, Solon, vera ſunt quæ dixiſti, Neminem ante obitum felicem*: Which *Cyrus* underſtanding, delivers him, ſaying, *Et ea quoque mihi evenire poſſunt.*

Camd. Eliz.

This was alſo a vertue for which *Q. Elizabeth* was ſaid to be famous. Next to the holy Scripture ſhe preferred (as the beſt piece) *Seneca's* book of clemency.

In a word, Mercy is an excellent and divine vertue, it draweth near to the nature of God, who is the Father of mercies.

Mat. 5. 7. Luke 6. 36. Col. 3. 12.

Bleſſed are the merciful: for they ſhall obtain mercy.
Be ye therefore merciful, as your father alſo is merciful. Yea,
Put on therefore (as the elect of God, holy and beloved) bowels of mercies.

Cruelty.

Crudelitas eſt atrocitas animi in pœnis exigendis.

Cruelty hath uſually ſomething to cover its deformity.

It is one of the companions of ambition and covetouſneſſe. If *Ahab* have a deſire to *Naboths* vineyard, either *Naboth* muſt part with it, or his life.

There

There is a manifold cruelty,
1. Cruelty of combination, when we make our ſelves ſtrong in a faction, to oppoſe and oppreſſe all that go not our way. Mr. Marburie.
2. Cruelty of the eye, when we can be content to behold our brethrens miſeries, without any compaſſion.
3. Cruelty of heart, when we make our ſelves merry with their afflictions.
4. Cruelty of tongue, when we inſult over them, and brand them with taunts.
5. Cruelty of the hands.

When we
1. Either perſecute their perſons with moleſtation.
2. Or touch their liberty with unjuſt reſtraint.
3. Or rob them of their goods by cruel direptions.
4. Or hinder the courſe of juſtice that ſhould do them right.
5. Or procure their death.

So that they are not all innocent of this great offence, that keep themſelves from ſhedding of blood: They that invade the meanes or maintenance of life, that pinch the labourer in his wages, or make the hireling work for nothing, or let their hire ſleep in their cuſtody, whilſt he pineth for want of things neceſſary, are all guilty of it.

Tacitus ſaith of the Germanes (out of whom our Saxons) that they were ſo given to *Mars*, that they thought it no better than ſloathful, to get that by ſweat, which they might have by blood.

It's ſtoried of *Nero*, he fell into ſuch a ſucking vaine of ſlaughter, that he abſtained not from his moſt dear and familiar friends: Yea, he tormented with divers kinds of death, his own mother, his brethren, his wife. *Euſeb.* l. 2. c. 25.

Strabo ſaith, that the ancient Iriſh were ſo ſavage, that they fed upon mans fleſh. *Solinus* addes more, that when they were victors, they rubbed their faces with the blood of them that were ſlain in the fight, after they had drunk ſome. *Grimſt.* p. 34.

Exemplum de populis habitantibus in minori Aſia, circa pontum habemus, qui crudis & humanis carnibus veſcuntur, & proprios ſuos liberos coquunt, & amicis inter epulas proponunt. Exemplum etiam de quodam Phalaride, qui dicitur filium ſuum comediſſe.

The Turks are a moſt barbarous people; having Chriſtians in their hands, ſome they have put quick into the ground to the waſt, and there for their pleaſure ſhot at them with arrows: others have they ſtripped their skins over their eares; and others miſerably empailed. Turk. Hiſt. *fol.* 756.

And no leſſe famous (rather infamous) for inhumanity, are the Spaniards. Of ſome they have ſqueezed out their brains. Others they have roſted till their eyes dropt out. And think they ſhew the innocent Indians great favour, when they do not for their pleaſure whip them with cords, ſcratch them with thornes, and day by day drop their naked bodies with burning bacon. Sr. *Fr. Drakes* travels.

Another Author addes, In India you may find more curſed prodigies than ever the Sun beheld in any Map of miſery, where the Roman Apoſtles did exceed *Cain*, or (if poſſible) *Judas*, where they raviſhed and then murthered *Queenes*, tore infants in peices, caſt men to maſtives, cut children in collops to feed dogs, men never did the like, Devils could do no more. The Romans deſcended from *Edom*, ſay the Jewes, *Edom* had a name of blood, *Mount-Seir*, was their poſſeſſion, the hill of blood, *Acheldama* their purchaſe, the field of blood. Our Engliſh when they grow Romiſh, againſt the nature of our Nation, become bloody, which is imputed to the ſcituation of the Engliſh Colledge in *Rome*, which is founded in the ruines of bloody *Neroes* houſe. Of all the ſtories of Chriſtians, of Heathens, of all the bloody Tragedies plotted in hell, or acted under heaven, never any ſo horrid as the bloody baptiſme of India by the Jeſuites. They have long intended to have the ſecond part of this Tragedy to be acted here. Uſually Hereticks are exceeding cruel, witneſs the Saducees of old, & Anabaptiſts of later times. *Euſeb.* l. c. 3. 23.

The courteſie that *Polyphemus* promiſed *Ulyſſes*, was, that he ſhould be the laſt that

that he would devour. *The tender mercies of the wicked are cruel, Pro.* 12.10.

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Revenge.

Primi ortus ad vindictam sumus quàm gratiam. Bodin.

Some have been heard to say, O how sweet is revenge! What a pleasent draught is a draught of blood! Spightful spirits hunger and thirst for the downfall and misery of those who stand in their way; nor will any thing satisfie hatred, but the ruine of those who are hated.

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——— *Quippe minuti*
Semper, & infirmi est animi exiguique voluptas,
Ultio.———

Vere magni est animi quasdam injurias negligere, nec ad quemvis conviciis habere vel aures, vel ipsum, Erasm.

Hail, thunder, lightning, hurt not superiour bodies, but inferiour: so childish quarrels hurt not great and high minds. 2. It is a biting passion, like a worm it gnaweth the heart of him that is infected with it. 3. It is full of injustice, it torn enteth the innocent. 4. The execution is not onely painful, but dangerous, he doth that he wisheth to be undone; the fear of justice tormenteth him, and the care to hide him, those that love him. 5. To kill his enemy is not revenge, for he feeleth not the power of his wrath, which is the end of revenge. In true revenge the revenger takes some pleasure, and he upon whom he is revenged, must feel the weight of his displeasure, and repent, which he that is killed cannot do. Besides, to kill is cowardly, for though it makes an end of the quarrel, yet it wounds the reputation. It is a trick of precaution, not of courage, the way to proceed safely, not honourably.

A wise man will neglect injuries.

Momus in *Lucian*, tels *Jupiter*, It is in thy power whether any one shall vex or wrong thee. One having made a long and idle discourse before *Aristotle*, concluded it thus, *I doubt I have been too tedious unto you* (Sr. *Philosopher with my many words*: *In good sooth*, said *Aristotle*, *you have not been tedious to me, for I gave no heed to any thing you said.*

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True it is, that private revenge is utterly unlawful, unlesse it be in a mans own necessary defence, where the case is so sudden, that a man cannot call in the help of the Magistrate, but must either kill or be killed. Otherwise that of *Lactantius* holdeth true, *Non minus mali est injurias referre quam inferre.* And that of *Seneca*, *Immane verbum est ultio*, revenge is a cruel word.

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Dearly beloved, avenge not your selves, but rather give place unto wrath: for it is written, Vengeance is mine, and I will repay, saith the Lord. Rom. 12. 19.

Murder.

It is reported of the Bees, that *agrotante unâ, lamentantur omnes*, when one is sick they all mourn: And of sheep, that if one be faint, the rest will stand betwixt it and the sun, till it be revived: Onely man to man is most pernicious. We know that a bird, yea a bird of prey once fed a man in the wilderness; that a beast, yea a beast of fierce cruelty spared a man in his den; Whereupon saith a learned Father, *Fera parcunt, aves pascunt, homines sæviunt*; hence also we may conclude with *Solomon*, *Pro.* 17. 12. Let a bear robbed of her whelps meet a man, rather than a fool in his folly. *Homicidium est injustâ hominis occisio. Amef.* *Homo solus sibi inimicus.* *Cypr. serm. 6.*

Surely if others sins have a woe hanging at their heeles, according to that of *Job*, *Cap.* 10. 15. bloody men shall have a woe with a witnesse. *Nahum.* 3. 1. as those that walk in the way of *Cain*, *Jude* 11.

The blood of one *Abel*, had so many tongues as drops; and every drop a voice to cry for vengeance. True, neither did the blood, nor the earth speak formally; the blood had no voice, and the ground was silent; blood hath no more voice of its own than water hath, or than a fish that lives in the water hath; but the Lord speakes thus, to shew that he will certainly bring bloody sins, chiefly the sin of blood to light. The justice of God in all ages hath sent out his writ of enquiry after bloody men, and for the blood of the innocent. Yea, God will (as it were) give a tongue to the earth, he will make speechless creatures speak, rather than blood shall be concealed. קול דמי Mr. *Caryl.*

Blood may be concealed a long time, but blood shall not alwayes be concealed. Murder is a crying sin, for which God makes inquisition, and strangely brings it to light. Wonderful are the instances how murderers have met with the hand of revenge, some immeditely from God, others from the civil sword of the Magistrate, some from the hand of murderers like themselves, and many have done violence to their own lives, being haunted and hunted, by the furies of their own consciences.

It was a saying of K. *James*, *that if God did leave him to kill a man, he would think God did not love him.*

The blood of man violently spilt, doth not bring forth lousy boes, to sting hands and face; but the monstrous beast called revenge, which hath destroyed whole kingdomes.

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True it is, that private revenge is utterly unlawful, unlesse it be in a mans own necessary defence, where the case is so sudden, that a man cannot call in the help of the Magistrate, but must either kill or be killed. Otherwise that of *Lactantius* holdeth true, *Non minus mali est injuriam referre quàm inferre.* And that of *Seneca*, *Immane verbum est ultio*, revenge is a cruel word.

I will conclude this in the words of *Ambrose*; *O domine, cur cuiere me jubes gladium, qui ferire me prohibes? Cur haberi præcipis quem vetas promi: nisi forte, ut sit parata defensio, non ultio; ut videar potuisse vindicare sed noluisse.* *Comment.* in Luk. l. 10. *in illa verba Luc.*

Dearly beloved, avenge not your selves, but rather give place unto wrath: for it is written, Vengeance is mine, and I will repay, saith the Lord. Rom. 12. 19.

Murder.

It is reported of the Bees, that *ægrotante unâ, lamentantur omnes*, when one is sick, they all mourn: And of sheep, that if one be faint, the rest will stand betwixt it and the sun, till it be revived: Onely man to man is most pernicious. We know that a bird, yea a bird of prey once fed a man in the wildernesse; that a beast, yea a beast of fierce cruelty spared a man in his den; Whereupon saith a learned Father, *Fera parcunt, aves pascunt, homines sæviunt*; hence also we may conclude with *Solomon*, *Pro.* 17. 12. Let a bear robbed of her whelps meet a man, rather than a fool in his folly. *Homicidium est injustâ hominis occisio. Amef.* *Homo solus sibi inimicus.* *Cypr. serm.* 6.

Surely if others sins have a woe hanging at their heeles, according to that of *Job*, *Cap.* 10. 15. bloody men shall have a woe with a witnesse. *Nahum.* 3. 1. as those that walk in the way of *Cain*, *Jude* 11.

The blood of one *Abel*, had so many tongues as drops, and every drop a voice to cry for vengeance. True, neither did the blood, nor the earth speak formally; the blood had no voice, and the ground was silent; blood hath no more voice of its own than water hath, or than a fish that lives in the water hath; but the Lord speakes thus, to shew that he will certainly bring bloody sins, chiefly the sin of blood to light. The justice of God in all ages hath sent out his writ of enquiry after bloody men, and for the blood of the innocent. Yea, God will (as it were) give a tongue to the earth, he will make speechlesse creatures speak, rather than blood shall be concealed. קול דמי Mr. *Caryl.*

Blood may be concealed a long time, but blood shall not alwayes be concealed. Murder is a crying sin, for which God makes inquisition, and strangely brings it to light. Wonderful are the instances how murderers have met with the hand of revenge; some immediately from God, others from the civil sword of the Magistrate, some from the hand of murderers like themselves, and many have done violence to their own lives, being haunted and hunted, by the furies of their own consciences.

It was a saying of K. *James*, *that if God did leave him to kill a man, he would think God did not love him.*

The blood of man violently spilt, doth not bring forth many boils, to sting hands and face; but the monstrous beast called revenge, which hath destroyed whole kingdomes.

The

Mr. Nedlarts Expos. Not.

The blood of a wicked man, if innocently shed, cryes; If *Abel* had murdered *Cain*, *Cains* blood would have cryed and called upon God, for justice against *Abel*: But *Abels* blood cryes according to the worth of the person, for *Abel* was a Saint, &c. *Psal.* 72. 14. *Psal.* 116. 15.

Clamitat in cælum vox sanguinis & Sodomorum vox oppressorum: merces retenta laborum.

Blood-guiltiness made not onely *Cain* restlesse, but how terrible also was the voice of it in *Judas* conscience? It did need no tongue, no voice, no witnesse: to accuse it, but his own; No man accused *Judas*, but in case of blood, *Judas* must accuse himself: *Mat.* 27. 3 The burden of it lyes so heavy on the conscience; and how strangely doth the Lord bring forth blood by the persons themselves!

The busy brood of *Romes* factors, are called Jesuites; but they may more fitly be called *Jehuites*, Jesus was as meek as a Lamb, but *Jehu* was a man of blood, so be they.

Turk. Hist. fol. 172.

Ambitious the old Emperour of *Greece*, in his speech to his young Nephew, said, *For as much as I (next unto God) have been the Author of thy nativity and increase, give me my life, spare thy fathers head, & with violent weapon spill not that blood, from which thou thy self hast taken the fountain of life.* Man truly beholdeth heaven and earth, and heaven and earth behold mens actions. Wherfore make not the heaven and the earth beholders of so wicked an outrage, as never man ever committed. If brothers blood long ago cryed out unto the Lord against *Cain*, how much lowder shall the fathers blood cry unto the Lord, and declare so great a wickednesse unto the earth, the sun and starres, and make it abhorred of all the Princes of the world? Regard my miserable old age, which of it self promiseth unto me shortly death. Reverence the hands, which have oftentimes most lovingly embraced thee, yet crying in thy swathing clouts; Reverence those lips, which have oftentimes most lovingly kissed thee, and called thee my other soul. &c.

Charles the ninth of *France*, Author of the bloody Massacre of *Paris*, died of exceeding bleeding. *Richard* the third of this Kingdome, and Q. *Mary*, had the shortest raigns of any since the conquest. *Absolom* and *Achitophel* came to tragical and unhappy ends. So did all the Primitive persecutors, according to that, *Psal.* 55. 23. *Bloody and deceitful men shall not live out half their dayes.*

Phidias painted the image of *Minerva*, with his own, that none could deface the one, but both. So hath God imprinted his own image upon man: And though (its true) by the fall it is defaced and abolished, yet are there some reliques thereof still abiding, which God will not have destroyed.

Consider, if hatred be so damnable, what is murder? It is the destruction of Gods image, of a member of Christ, for whom Christ died, and a Temple of the Holy Ghost. The land is polluted by it, and cannot be expiated but by blood. If *Divers* be in Hell for not saving life, how shall they escape Hell that destroy it?

Gen. 9. 6. *Whoso sheddeth mans blood, by man shall his blood be shed: for in the image of God made he man.*

1 Tim. 1. 9. *The Law is made for the lawlesse and disobedient —— for murderers of fathers, and murderers of mothers.*

Psal. 51. 14. *Deliver me from blood-guiltiness, O God.*

Ingratitude.

Omne dixeris maledictum, cum ingratum hominem dixeris.

To render good for evil is divine; to render good for good, is humane; to render evil for evil, is brutish; but to render evil for good, is devillish. While I hold up his chin, to save him from drowning; he with his heel should kick me under water!

Lycurgus the *Lacedemonian* law-giver would make no law against such; *Quod prodigiosa rei esset beneficium non rependere*, because it could not be imagined, that any would be so unworthy, as not to recompence one kindnesse with another. And the old Romanes decreed, that such as were found guilty of this fault, should be

be cast alive to the Cormorant, to be pulled in pieces and devoured.

Ingrato quod donatur, deperditur, saith *Seneca*. And, *Amare non redamantem, est amoris impendia perdere*, saith *Hierom*: All's lost that is laid out upon an unthankful person; He buries benefits, as the barren earth doth the seed. *Ille non dignè est dandis, qui ingratus est de datis. Speet.*

He is (as once was said of the Pope) like a Mouse in a satchel, or a Snake in ones bosom, who do but ill repay their Hostess for their lodging.

An unthankful man is a naughty man, nay, he is an ugly man: Therefore our Saviour fitly yokes them together.

——*To the unthankful, and to the evil.* Luk. 6 35.

Injury.

Qui nescit ferri injurias, vivere nescit. Socrates, when one gave him a box on the ear in the market-place, said, *Quàm molestum est nescire homines, quando prodire debeant cum gratiâ?* What an odd thing it is, to go abroad without an head-piece?

Pestifera vis est valere ad nocendum, saith *Seneca*. And yet again bars revenge: For (saith he) *Quemadmodum præcisa arbores plurimis ramis repullulant, ita crudelitas auget inimicorum numerum tollendo*; For, it engageth all their relations against us in the quarrel. *Hydræ, uno capite resecto, septem alia repullulabant. Vadit Proverbium, Hydram secui.*

In a matter of strife (saith *Basil*) he hath the worse, that carries it. And *Aristotle* himself yieldeth, That of the twain, it is better to suffer the greatest wrong, than to do the least.

But how many have we like the angry Bee, that care not to sting another, though it be to the loss of their own lives? Whiles we are thus busie in breaking those darts, that men shoot from afar against us; we are oppressed by the Devil near hand us. Nay, in thus resisting evil, we give place to the Devil, whom if by patience and forbearance we could resist, he would flie from us.

Not rendring evil for evil. 1 Pet. 3. 9.

Innocency.

After that *Bajazet* and his four sons were made away, at the command of *Solyman* the Magnificent, there remained the youngest, but new-born, and at nurse; who was now, upon the death of his father, commanded by his said Grandfather to be strangled also. The Eunuch sent by *Solyman* to have done the deed, and loth to do it himself, took with him one of the Porters of the Court, a desperate and otherwise an hard-hearted Ruffian, a man thought fit to have performed any villany: He coming into the chamber where the Child lay, and fitting the bow-string to the Childs neck to have strangled him, the innocent Babe smiled upon him, and lifting up it self as well as it could, with open arms offered to have embraced the Villain about the neck and kissed him. Which guiltless simplicity so wounded the stony-hearted man, that he was not able to perform the intended butchery of the poor simple Child, but fell down in a swoun, and there lay for dead. Such is the rare force of Innocency. *Turk. Hist. fol. 982.*

Yet, we must neither be Foxes, nor Asses. He that makes himself too much a Sheep, shall scarce escape worrying with Dogs. Columbine simplicity doth well, when it is mixed with Serpentine subtilty. A Serpents eye (saith one) in a Doves head, is an excellent ornament. *The Rabbins rule was, Nil fugere, nisi fugam.*

Be wise as Serpents, and harmless as Doves. Mat. 10. 16.

Contentation.

Pirrhus being demanded of *Cyneas*, What he intended after he had won his many great intended Victories? answered, *Live merrily*. To whom he replied, *So he might do already, would he but be content with his own.*

It is not the great Cage, that maketh the Bird sing; Nor the great Estate, that brings inward joy, and cordial contentment. As a Bird with a little eye, and the advantage of a wing to soar with, may see far wider than an Oxe with a greater, so the Righteous with a little estate, joyned with faith and devotion, may feel more comfort, and see more of Gods bounty, than one of vast possessions, whose heart cannot lift it self above the earth.

Vast Pillars invent non sufficit orbis, Æstuat infelix angusto limine mundi. Juvenal.

But few are content with their estate: If a man have an hundred pounds, he would have two; if two, then five; if five, then a thousand, if a thousand, then ten thousand, *&c.* and so *in infinitum*. If a man have one house, then he would have another; If two or three, then a whole Town; if one Town, then many, nay a whole Country. If he be a Gentleman, he would be a Knight, a Lord, *&c.* Nay, if he have one Kingdom, he must have many: If he have the whole World, he will dig for more, as *Alexander* did.

πλουτεῖν εἰς ἐλαχίστου τὸν ἄριστον βίον ἐστὶν ἀπὸ τῆς φύσεως μιμεῖσθαι. Isoc.

The greatest thing in the least compass, is a contented Mind in a mans body. And this only hath the child of God, who sees, that true piety hath true plenty, and therefore he is never without a well-contenting sufficiency. As a Traveller when he cometh to his Inne, if he can get a better room or lodging, he will; if not, he is content, for he considereth it's but for a night: So the Christian Pilgrim, if God send him in a plentiful estate, he gladly makes use of it; if otherwise, he can live with a little: and if his meanes be not to his minde, he can bring his mind to his means, and live upon reversions. A little of the creature will serve turn to carry him through his pilgrimage; in his Fathers house he knows is bread enough; and on the hope of that he goes on as merrily, and feeds as sweetly, as *Sampson* did of his hony-comb.

1 Tim. 6, 6. *Godliness with contentment is great gain. Therefore having food and raiment, let us be therewith content.* Yea,

Hebr. 13. 5. *Be content with such things as ye have.*

Ambition.

Pliny. The poysonful *Aconite* so much desired of the *Panther*, is purposely hung up by hunters, in vessels above their reach; whereof they are so greedy, as they never leave leaping and straining thereat, till they burst and kill themselves. Even so, Pride and Ambition admit neither the beams of grace to mollifie the hardness, nor the bounds of nature or reason to restrain the swelling exorbitancy thereof.

Latini ambitiosam vocant, utpote modum non tenentem in ambiendis honoribus. Steph. Thes. Græc. *Tertullian calls ambitious men Animalia gloriæ & famæ negotiatores.*

Ambition is an immoderate thirst after Honour, or an excessive desire of greatness. Having *Lucifer's* Motto, *Ero similis Altissimo.*

An ambitious man will be ever first, he never looks backward, but will be forward; And not therewith satisfied, but still cries, *Aut Cæsar, aut nullus.*

There are some people that sleep with their eyes always open. Such are ambitious men, whose senses although bound up so, as they will not hear truth told them, nor the manifest danger; yet is the eye of their imagination ever watchful, to seize upon every advantage, that may serve to further their end; So as they never take houres rest in the sweet sleep of Content. They sow the seeds of discontent, and blow the coals of sedition in the hearts of rebellious subjects.

This was the sin that lost the first Sheep: For he not being content in the green pasture wherein God had placed him, must needs be bruising of the fruit of the Apple-tree, which the same Lord had forbidden him to eat of; And so striving to be as God, made him fall from what he was.

It

It is a sin of such force, that even Christs Disciples strive, in a most grievous manner, in the chamber prepared for the Passover, in Christs presence, and presently after they had received the Sacrament, about a sinful matter, earthly supremacy, *which of them should be greatest.* Luk. 22. 24.

It is the last vice that leaveth us: Hence it is called by some, the heart of the old man; because it is *Primum vivens, & ultimum moriens,* The first that lives, and last dies. By others, the shirt of the soul, because it is the last vice it putteth off. *Aug. in Psal. 7.*

Art thou ambitious? Do'st thou spread thy sails, for the wind of Popular applause to breathe upon? Hast thou both wing and will to soar aloft with *Icharus?* Beware his fall: thy waxen wings will be dissolved. Thus whilst thou art floating, and (Camelion-like) feedest upon the air of thine own fancy; whilst thou art building a second Pyramides in the air, death shall prevent thee. *Dum petit infirmis nimium sublimia pennis Icarus: heariit numina fecit aquæ.* Ovid.

Ambition hath a short reign, seconded with perpetual infame: Insomuch as the wide womb of the Earth can never afford a grave sufficient to bury its shame.

The best remedy when we find it tickle us, is to quench it in the fountain of all goodness. Thus *Paul: I laboured more abundantly than they all, yet not I, but the grace of God which was in me.* 1 Cor. 15. 10.

Curiosity.

Cambyses, to decide a frivolous controversie, let the lot be by hitting his sisters son directly thorow the heart with an arrow.

Antonius Pius was excellently learned, and had so subtile a wit, that in common speech he was called *Cymini sector,* a divider of Cummin-seed, which is one of the least seeds. *συμπεριστ.*

There are a great many that trouble their heads about matters, rather to be admired, than curiously pried into: And generally they end in this, that lusts are the measure of their living, and vain speculations the issue of their learning.

It is good therefore for every one *manere intra metas.* They be not the highest instances, that give the surest informations. Well expressed in *Thales,* that whilst he gazed upwards to the stars, fell into the water: For if he had looked down, he might have seen the stars in the water, but looking aloft, he could not see the water in the stars. *Bernard saith, that it is better opta than alta sapere.*

——*Quæ te dementia cepit,*
Quærere sollicite, quod reperire times?

I fear me, our eyes be greater than our bellies, and that we have more curiosity than capacity: We embrace all, but we fasten on nothing but wind.

Lord, my heart is not haughty, nor mine eyes lofty, neither do I exercise my self in great matters, or in things too high for me. Psal. 131.
Surely I have behaved and quieted my self, as a child that is weaned of his mother, my soul is even as a weaned child.

Blessing.

Benedictio { 1. *Divina, cujus author Deus.*
2. *Humana, cujus author homo.*

Deus benedicit { 1. *Animantibus, ut crescant & multiplicentur.*
2. *Sabbatho ut sanctificetur.*

Deus benedicit { 1. *Deo, nomen ipsius celebrando.*
2. *Rebus, cultui illius divino celebrando.*
3. *Fratribus.*

Ex authoritate { 1. *Sacerdotali, ut præcipitur Aaroni, Num. 6 23.*
2. *Prophetica seu Patriarchali, ut fecit Noah.*
3. *Ex charitate, ut unusquisque proximo suo fausta omnia precetur.*

Pro. 10. 22. *The blessing of the Lord it maketh rich, and he addeth no sorrow with it.*
Rom. 12. 14. *Blesse them which persecute you; blesse, and curse not.*

Cursing.

Gerson. If the Prophets cursed their enemies at any time, it was not *livore vindictæ, sed zelo justitiæ*; Not out of a vindictive spirit, but by the instinct of Gods holy Spirit, and out of a zeal for Gods glory. *Austin* saith, that *David's* Cursings are rather Prophecies, shewing what shall come unto them, than any wishes of his own, as desiring that such things should come to pass.

Cursing men are cursed men. Witness the *Jews*, who to this day are still great Cursers of Christians: they shut up their daily prayers with *Maledic Domine Nazarenis!* And how it cometh home to them, who knoweth not? even wrath to the utmost.

Epiphanius and *Chrysostome* falling out about *Origen's* writings, wished a curse to one another; and it fell out accordingly; The one died ere he came home, and the other was unbishoped.

Pol. in cap. 53. *Polanus* tells of one *Thomas Linacre*, an English-man, who reading *Mat. 5. 44. Bless them that curse you*, cryed out, O my friends, either this is very absurd, or we are no Christians.

Com. in cap. 5. Ep. ad Titum. We may not curse any (saith *Hierom*) no not the Devil; though he deserves to be cursed, yet it must not go out of the Arch-angels mouth. It may be some uncircumcised *Goliah* accustoms himself to such grievous things; but the tongues of the children of God drop no such gall and poyson, but honey and oil, and much graciousness.

If thou layest, Thou art provoked; this excuseth thee not, but manifests thy cankered nature. A Flint hath fire in it; but unless it be provoked by the Steel, it is not seen.

Psal. 139. As the bird taking her flight from her nest, fetcheth a compass, and by and by returns thither again: So Curses come in where they go out; returning upon a mans self, as do stones cast against a wall.

A man that takes up an Adder in his hand, or Fire to throw against his enemy, hurteth himself most; so it is with them that curse their adversaries.

Job 31. 30. *I have not suffered my mouth to sin, by wishing a curse to my enemies soul.*

Imprecation.

Holy men of God have sometimes made use of Imprecations, *Diris se devovent*, thereby to clear themselves from false imputations. The like may be done by us, but sparingly, and not without great necessity; lest if we do it rashly or rashly, God say *Amen*, and set his *Fiat* to it, as he hath done in sundry instances in several

Mention

Mention is made in our Chronicles, of two that rotted above ground, according to their wish: And of another hanged; which he confessed was just upon him, for that in Carding and Dicing he had often wished himself hanged, if it were not so and so. *Act. & Mon.*

In *Germany*, *Anno* 1551. The Devil in a visible shape lifted up a Cursing woman into the air, and there-hence threw her down, in the view of many people, and brake her neck. *Joh. Man. loc. com. p. 192.*

Another brought her daughter to *Luther*, intreating his prayers for her, for that she was possessed by the Devil, upon her cursing of her: For when she said in a rage against her daughter, *Involet in te Diabolus*, The Devil take thee; he took possession of her accordingly.

The same Author relateth a like sad story, of a stubborn son, cursed by his father, who wished he might never stir alive from the place he stood in, And he stirred not for three years.

The *Jews* saying of Christ, *His blood be on us and on our children!* God said *Amen* to this woful curse, which cleaves close to them and their posterity.

As he loved cursing, so let it come unto him; As he delighted not in blessing, so let it be far from him.

As he clothed himself with cursing, like as with his garment, so let it come into his bowels like water, and like oil into his bones. Psal. 109. 17, 18, 19.

Let it be unto him as the garment which covereth him; and for a girdle wherewith he is girded continually.

Violence.

Robbing is a violent taking away from any. Hence violence and robbery are joined together, *Levit.* 19. 13. *Amos* 3. 10.

Wicked men are said to drink the wine of violence, *Pro.* 4. 17. that is, They spoil others, and what they get that way, they live upon, make merry with.

There are secret Robbers, doing it by deceit and fraud, robbing while they pretend to seek for right: And so the Law may be made a shadow to many lawless actions. He is a Robber, that takes his neighbours right from him by pretence of Law, as well as he that takes away his purse by the high-way. Again, others rob secretly, while they seem to sell. A man may rob with a pair of Ballances or Mete-wand in his hand, as well as with a Sword or Pistol in his hand.

And there are also open and violent Robbers, who waste, spoil and destroy all that comes neer them, and care not who sees: Such are Warlike robbers, who bring power to do what they cannot do by justice: Those boysterous sons of *Mars*, men of blood and violence, who make their will their law, and think they may do whatsoever they have power to do. These have a will to destroy as much as they can; but they cannot destroy as much as they will: If they could, the whole World must fall before them, if it will not fall down unto them. And truly, the usual effect of War is waste and spoil. It is said of the Turkish wars, that where the *Grand Seignour's* horse sets his foot, no more grass will grow, he makes havock of all.

Alexander the Great was told to his teeth, by a Pyrate taken at Sea, and condemned by him, That he was the greatest Thief in the world; I am condemned (said he) for robbing at Sea in a little Ship; but thou robbest at Land all the world over, and art applauded. And what was *Julius Cæsar*, who said, *That for a Kingdoms sake, Right might be violated?* And who robbed his Country of Liberty, for the satisfying of his unlawful desire of Greatness?

And certainly, He that hath power, hopes he may oppress, and go unpunished. Some durst not oppress, but for the shelter of an high place. More there are who steal by reason of their abundance, than by reason of their want. What they have, gives them ability to rob for more. These are *Nimrods*, *mighty hunters before the Lord.* Gen 10. 9.

Lord, not of beasts, but of men, whose estates and lives they sacrifice to their own lusts.

Called Cajetans. Yet there want not some to commend these, as there were that applauded *Cain* for killing his brother; and that extolled the *Sodomites*, *Core* and his Complices, and *Judas* the Traitor. Yea, there was one *Bruno* found, that wrote an Oration in commendation of the Devil, who hath given him his reward (no doubt) by this, unless he recanted that monstrous madness.

These unjust men of violence may prosper for a while, And God suffers it to be so, 1. That men may have opportunity to discover themselves what they are. 2. To make them more unexcusable for being what they are. Hence such as will not let God rest, yet God lets them rest: Though they would throw God out of Heaven, if they could; yet he will not throw them out of the Earth, though he can. But yet mark the issue, when we come to see the opening of Gods hand. It's a sad thing for men to feed upon those murthering morsels of sin, which they must ever be digesting in hell.

We may not wrong or rob any man, either by force or fraud, directly or indirectly.

Mr. *Perkins* makes mention of a good man, who being ready to starve, stole a Lamb: And being about to eat of it, with his poor children, and (as his manner was afore-meat) to crave a blessing, durst not do it; but fell into a great perplexity of conscience, acknowledged his fault to the owner, and promised restitution, if ever able to make it.

Samuel could say, 1 *Sam.* 12. 3. *Whose oxe have I taken? or whose asse have I taken? or whom have I defrauded? whom have I oppressed?* It were well such innocency could be found in men now adayes: We have been full of plundering and spoiling one another; yea, many have been spoiled of all they had.

How the Bloodsucker sucks the substance. Prov. 22. 23. A poor mans livelihood is his life, *Mar.* 12. 44. *Luk.* 8. 43. He is in his house, as a snail in his shell; crush that, and you kill him quite. God therefore who loves *Par pari referre*, to pay oppressors home in their own coin, will have life for life, if they may escape so, and not be cast to hell among those cruel ones.

Oh that these Cannibals would think of this, before the cold Grave hold their bodies, and hot Hell hold their souls!

I shall conclude, with telling you what *David* saith, *Psal.* 140. 11. *Evil shall hunt the violent man to overthrow him.* That is, Certain ruine abides the violent man; One judgment of God or other will hunt him like a wild beast, till he be overthrown. Yea, his own violent dealings shall come upon him, and overwhelm him.

Exod. 20. 15. *Thou shalt not steal.*

Isa. 33. 1. *Woe to thee that spoilest, and thou wast not spoiled; —— When thou shalt cease to spoil, thou shalt be spoiled, ——*

Psal. 62. 10. *Trust not in oppression, become not vain in robbery.*

Usury.

Usura dicitur, quasi usu ara, i.e. usus aris, & est commodum certum quod propter usum rei mutuatæ recipitur.

Erubescit Usura nomen, sed lucrum non erubescit.

In Usury three things are considerable, { 1. Lending. 2. Gaining. 3. Covenanting.

Usura est lucrum quod accipitur solius mutuationis causâ. Hostien.

To lend money for gain, *interposita pactione*, that is Usury. It is gain taken meerly for the lending of a thing: Herein it's conceived lies the formality of it, *viz.* the covenanting, agreeing, and contracting to have so much for what is lent.

Gregory Nyssen gives this character of an Usurer, comparing him to one giving water to another in a Fever, which doth him no good, but a great deal of mischief: So he seems for the present to relieve his brother, but afterwards greatly torments him.

An-

Another thus: An Usurer is an exacting Creditor, *Qui nullum diem gratis occidere creditori permittit.* His money is to Necessity, like cold water to an hot Ague, that for a time refresheth, but prolongeth the disease.

The Usurer follows his Debtors, as Eagles or Vultures do an Army, to prey upon the dead corpses. Men come to him as birds to an heap of corn; they desire to feed, but are destroyed in the nets. He loves no labour, but lives a sedentary life; his Pen is his plough, Parchment his field, Ink his seed, and Time his rain to ripen his greedy desires. This man hath no excuse for hard-heartedness; for where can he cast his eyes, that he beholds not objects of charity?

Usually he is as unwilling to part with what he hath unjustly gotten, as what he hath good title unto: As is the proverb (or rather fable) of the young Kite, that thought she had vomited up her own guts, when it was only the garbage of some other fowl, that she had hastily swallowed, and was not able to digest.

The Usurer (saith one) breeding money of money to the third and fourth generation; proves like the Butlers box, which at length draws all the Counters to it.

Agis the Athenian General, set fire upon all the Usurers books and bonds in the Market-place; than which fire, *Agesilaus* was wont to say, he never saw a fairer. *Plut.*

Aristotle in one page condemneth the Usurer and the Dicer; and yet some Christians blush at neither. *Ethic. l. 4. c. 1.*

Many are the evasions which men have framed; amongst the rest, distinguishing *biting Usury* from *toothless Usury*. But both these are condemned, *Ezek.* 18. 8. 13. And no man of note in all Antiquity (*Jews* and *Manichees* excepted) for one thousand five hundred years after Christ, hath ever undertaken the defence thereof; neither is there any ground in Scripture for that distinction. נשך תר בית

Indeed, whereas mention is made of biting Usury, it telleth us, that Usurers are Men-eaters, *Psal.* 14. 4. Like Pickrels in a pond, or Sharks in the sea, that devour the lesser fishes. These Ostriches can digest any metal, especially Money. אכלי עם

I conclude, There is no footing for Usury in the Word of God: It rather makes void three great rules which our Lord and Saviour hath given us in the Gospel, Read them, and ponder them, *Mat.* 7. 12. *Luk.* 6. 35. *Heb.* 13. 5. *Ab hoc usuram exige quem non sit crimen occidere.* Ambrose. *Vel minimus fœnus exposcendi præcipitandi potest sine Dei offensione, & proximi injuriâ.* Calv. *Fœnus est anima fœnus.*

Let men therefore take heed how they meddle with Usury, seeing there is such a cloud of witnesses against it; and not trust to a distinction of mans brain, making biting Usury unlawful, and other Usury lawful; lest by this distinction they get money in their coffers, and lose their souls at last. For as *Alphonsus* saith, Such gain is the sepulchre of the soul; and he must not sojourn in the Tabernacle of the Lord, that puts his money to usury: And surely it's an ill Trade, that excludes a man from Heaven.

Lord, who shall abide in thy tabernacle? who shall dwell in thy holy hill?
——— He that putteth not out his money to Usury. Psal. 15. 1. Vers. 5.

If thou lend money to any of my people that is poor by thee, thou shalt not be to him as an Usurer, neither shall thou lay upon him Usury. Exod. 22. 25.

You exact Usury every one of his brother. I pray you, let us leave off this Usury. Nehem. 5. 7, 10.

Restitution.

It is necessary to the remission of sin. Things stollen must be restored; and fraud is no better than theft.

Restituere est aliquem iterato in possessionem & dominium rei subsistentis. Restitution is a constitution of a man in the right possession of the thing again. *Aqu.*

The wrongs whereof restitution is to be made, are *bona*
1. *Animi.*
2. *Corporis.*
3. *Famæ.*
4. *Fortunæ.*

The

Non remittitur peccatum, niſi reſtituatur ablatum. Ep. 54.

The goods of the Mind, if we have been the means of the diſtraction of any: The goods of the Body, if we have wounded any: The goods of Fame, if we have defamed any: And the goods of Fortune, (as we call them;) If we have wronged any this way, let us be careful to make reſtitution. Sin is not remitted (ſaith *Aug.*) unleſs the thing taken away be reſtored.

De quanto, how much is to be reſtored, we will not curiouſly diſpute. At the leaſt *ſimplum*, the ſame thing, if it be poſſible; If not, yet ſomething equivalent thereunto, and according to the quantity of the wrong: If the party have ſuſteined much wrong, by a long detention of it, then *duplum* or *triplum*, as the Schoolmen ſpeak. *Zachæus* offers a fourfold reſtitution.

Et ubi non eſt hæres, eccleſia hæres. De vit. Conſt. lib.

The perſon to whom reſtitution is to be made, is the party himſelf, if he be alive; or elſe his heirs; And where there is none, (ſaith *Euſebius*) the Church is heir.

God hates *Holocauſtum ex rapinâ.* Iſa. 61.8. Mal. 1. 13.

Sultan Selymus told his Counſellor *Pyrrhus*, who perſwaded him to beſtow the great wealth he had taken from the Perſian Merchants, upon ſome notable Hoſpital, for relief of the poor; That it ought rather to be reſtored to the right owners: which at his command was done accordingly.

Mr. *Burroughs* in his Commentary on *Heſea*, ſaith; *I my ſelf know one man that had wronged another but of five ſhillings, and fifty years after could not be quiet, till he had reſtored it.*

Father *Latimer* ſaith, He that makes no reſtitution of goods deteined, ſhall cough in hell, and the Devils ſhall laugh at him. And he further ſaith, that preaching upon this ſubject, divers were ſo wrought upon, that they preſently came in and made reſtitution of goods unjuſtly gotten, conſiderable ſumms: Amongſt whom, Mr. *Bradford* was ſtruck in the heart, for one daſh of a pen, which he had made without the knowledge of his Maſter; and could never be quiet, till by *Latimer's* advice, reſtitution was made; for which he did willingly forgo all the private and certain patrimony which he had on earth.

If our Conſcience tells us, we have wronged any, let us make ſatisfaction for the wrong. 1. It is Gods precept, *Ezek.* 33.15. 2. They are worſe than *Judas*, that reſtore not, *Mat.* 27.3. 3. The thing remaining, will ruinate thee and thy houſe too; as *Naboth's* Vineyard did *Ahab*.

1 Sam. 12. 3. *Whoſe oxe have I taken? —— and I will reſtore it.*

Luk. 19.8. *If I have taken any thing from any man by falſe accuſation, I reſtore him fourfold.*

Philem. 18. *If he hath wronged thee, or oweth thee ought, put that on mine account; I will repay it.*

Piety.

It is a kind of heavenly impreſſion or propenſion in the heart and ſoul of a man, which inclines, and is apt to carry it in all the motions and tendencies of it upon God, or towards God; that is, to cauſe it to remember God and his glory, in all the actings and workings thereof, and to raiſe, frame and order theſe in a regular and due proportion thereunto.

1. God commands it in this ſenſe, 1 *Cor.* 10.31. To do a thing to Gods glory, requires, 1. That the deed be ſuch for the nature and kind, as is apt to yield matter or opportunity to men to glorifie God. 2. That ſuch actions be qualified with dueneſs of circumſtance in time and place. 3. That a man conſult with the glory of God, and ſtedily inform himſelf, what that would have done for its exaltation. 4. That the heart or ſoul, in or before the doing of it, make a ſecret deed of conſecration, or dedication of it to this end.

2. It is preſt by great and precious promiſes, 1 *Tim.* 4.8. With what an high hand is it lifted up by the moſt high, when as he layes down both heaven and earth at the feet of it?

3. By

3. By threatnings, *Pſal.*145,6. 1 *Pet.* 4. 18. 2 *Pet.*1.6. 3.7. All theſe arrows are levell'd at the face of ungodlineſs.

4. It's very powerful: Many have a form, but few the true power of godlineſs. Heathens themſelves, ſhewed a veneration of their Gods, by imitating them. To profeſs Chriſt in words, and decline him in practice, is no leſs than to diſclaim him, and pronounce him a Cheat. 1 *Joh.*2.6.

The goodneſs of Gold is not only tried by ringing, but alſo by the touchſtone: So the trial of Godlineſs and Faith is to be made not of words only, but by action and performance of deeds. *Ea eſt enim vera pietas, quæ proponit divina humanis, & perpetua temporalibus.*

Exeat Aulâ qui vult eſſe pius, is too often verified.

Follow after Godlineſs. 1 Tim. 6. 11.
For, Godlineſs with contentment is great gain. Verſe 6.
Yea, Godlineſs is profitable unto all things, having promiſe of the life that now is, and of that which is to come. 1 Tim. 4 8.

Impiety.

Turn a Child looſe into an Apothecaries ſhop, or an Idiot; and that Gally-pot which looks faireſt, ſhall have his firſt hand, though full of poyſonous drugs; whereas the judicious would chooſe the wholſomeſt; being led not by ſenſe, but by skill: So the Impious is taken with the ſpecious ſhew of ſinful pleaſures, at leaſt he ſuppoſeth that *Gain is godlineſs*; but the truly wiſe know the danger, being fully aſſured, that *Godlineſs with contentment is great gain.*

Antiochus intemperantiâ vitiorum ita faſcinatus, ut Judæos cogere cæpit, ut abrogato more patrio, nec infantes ſuos circumciderent, porcóſque ſuper aram immolarent, quibus omnes quidem adverſabantur, optimus verò quiſquis propiereà trucidabatur. Ioſeph. de bello Iud.

The wrath of God is revealed from heaven, againſt all ungodlineſs and unrighteouſneſs of men. Rom.1.18.

Sanctity.

It is an honorable impreſſion, property or quality, in the rational nature or being, which diſpoſeth the ſubject to an abſolute and utter ſeparation and abhorrency in affection, from whatſoever is ſinful, or ſuch: And ſuch wayes and actions which proceed from ſuch a principle as this, may be called holy.

Some do difference it from Godlineſs thus: Holineſs is as before deſcribed; but Godlineſs is a diſpoſition which inclines the perſon in whoſe ſoul it taketh place, to act for God, and to make the advancement of his glory, the ſupreme end of their wayes and actions. Holineſs may be compared to the luſtre or brightneſs in gold; Godlineſs, to the weightineſs, or that propenſion in it, which in the motion of it carries it toward the center. Holineſs reſpects the nature and quality of the action, and engageth to a ſerious and zealous rectitude in theſe: Godlineſs reſpects the end of the action, and carries the agent in his intentions herein upon God.

Beſides, they are different in their nature, in that Holineſs is aſcribed to God, but never Godlineſs: He is often ſaid to be holy, never godly. And the holy Apoſtle exhorts to theſe, as to two ſeveral graces, 2 *Pet.*3.11. Yet they are never divided in their ſubject: For the holy man is ſtirred up of God, to make God and his glory the ſoveraign end of all his ways, which is Godlineſs. ἐν ἁγίαις ἀναστροφαῖς & εὐσεβείαις.

To promote Holineſs in the world, God uſeth various engines, *viz.* Precepts or commands, *Lev.*11.44,45.

2. Motives and arguments, 1. God himself is holy, and he would have men communicate with him in his darling attribute. 2. Men and women are brought into a capacity of being holy, by the death of Jesus Christ, 1 *Pet.* 1. 17. 3. God hath made many great and precious promises unto it, wherein he stands engaged to the sons and daughters of men, 2 *Cor.* 7. 1. 4. God is unable to bear the world in an averseness from holiness, *Heb.* 1. 14. 5. The beauty and glory of it; hence often called by that name, 2 *Cor.* 3. 18. *Eph.* 5. 27. 6. The peace it brings. 7. And joy it begets.

3. Examples. The Scripture, in the memory of those that were holy, seems to embalm them with honour to posterity, on purpose that being preserv'd, the world by them might learn and follow holiness in all succeeding generations. It hath the superscription, express and image of the glorious God upon it.

2 Pet. 3. 11. ——*What manner of persons ought we to be, in all holy conversation and godliness?*

Civility.

As there are some things that glister, but are not true Gold; so some things shining, which are not true Grace: Civility and Morality are far from true Sanctity. Yet herein it is not only possible, but easie to mistake: Learn therefore to difference them.

1. Civility and Morality, hath respect only to the outward carriage and comportment; but true Sanctity hath respect chiefly to the heart, searching into the secret corners, the very spirit of the mind. So did good *David*, when he prayed, *Cleanse thou me from secret faults.*

2. That teacheth a man to avoid gross vices, notorious offences, scandalous enormities: But it is only Holiness which causeth a man to make conscience of the least sins, as well as the greatest. To which *Bernard* saith excellently, *Hanc sollicitudinem non facit nisi Spiritus Sanctus, qui ne minimam paleam intra cordis quod possidet habitaculum patiatur residere.* Serm. 1. de Sp. S.

3. Holiness inlightens a man to look on the same sins, which Morality and Civility discovereth, with another and a cleerer aspect: since whilst the Civil person only abhors them as enemies to his good name, and the Moralist as repugnant to reason, the Holy man loaths them, as breaches of Gods law, and offences to his Majesty. Thus repenting *David*, and the returning Prodigal, looked upon their sins, as against and before God. *Psal.* 51. 4. *Luk.* 15. 21.

4. Civility restraineth sin, but Holiness conquereth it: Civility lesseneth the actings, yet taketh not away the power; whereas Holiness, though not all at once, yet by degrees subdueth the power of corruption.

5. Lastly, This is the peculiar efficacy of true Holiness; that it doth not only irradiate the understanding, but inflame the will and affections with a love to God, and zeal for his glory: In which respect it is, that they whom Christ purifieth to himself a peculiar people, are said to be zealous of good works, *Tit.* 2. 14.

The soul hath her senses, as well as the body; and these must be exercised, *Heb.* 5. 14. A *Bristol*-Stone looks like a Diamond. We had need to try the things that differ, that we be not cheated, and so undone; as many a man is by purchasing a counterfeit commodity at an unreasonable rate.

Phil. 1. 9, 10. *This I pray, that your love may abound yet more and more in knowledge, and in all judgment.*
That ye may approve things that are excellent,——

Honesty.

Honesty.

By it generally all kind of duties are signified, which men are mutually to practise one towards another, without doing any uncomely or wicked thing.

An honest man had rather complain, than offend; and hates sin more for the indignity of it, than the danger: He hath but one heart, and that lies always open: All his dealings are square and above board; he bewrays the fault of what he sells, and restores the owner gain of a false reckoning: He esteems a Bribe venemous, and only to be gilded over with the colour of a Gratuity. When his name is called in question, his Innocency bears him out with courage: His Conscience overruleth his Providence. Finally, he hates falshood worse than death; He is a faithful client of Truth; No mans enemy, and it is a question whether more anothers friend or his own.

But contrariwise, too many are like the Dragons of *Armenia*, that have cold bodies, and yet cast fire out of their mouths: Like the Sea-fish which gapes as if she would swallow up the Ocean, but being ript up, and her entrails opened, there is no water found in her belly. Christians in shew, Devils indeed.

——*In all godliness and honesty.* 1 Tim. 2. 2.

Liberty.

Deus operatur omnia in omnibus necessitate infallibilitatis & non coactionis: Deus Amar. Metaph. efficaciter in homine libero operatur, sed tantùm abest quòd hac efficacia tollat libertatem, quòd magis eam ponit; voluntas non potest cogi, servata sua natura; Quia etsi Deus potest cogere voluntatem meam ut lucrem pœnas meorum delictorum, tamen hoc non esset ex vi meæ voluntatis, nec ex coactione intrinsica liberæ, sed ex violentia intrinsici impellentis: Deus autem agere solet per concursum & influxum naturam agentem modificantem, & ideo ei non infert violentiam.

Liberè operari dicitur dupliciter:

1. *Quoad electionem; & sic est libera, quia potest eligere & non eligere.*
2. *Quoad executionem; & sic potest impedire ab extrinseco per multa impedimenta; Quod probatur locis multis Scriptura, Cor hominis disponat viam suam, sed Domini est dirigere gressus ejus.*

In homine reperitur triplex libertas,

1. *Prima dicitur libertas à culpa, quia in libertate, natura est non peccare.*
2. *A pœna, quia possumus evadere angustias & mala quibus premimur.*
3. *A coactione in electione, quia possumus liberè eligere.*

Duas priores libertates per peccatum primi parentis amisimus, si stemus in puris naturalibus, solùm tertia libertas remanet. Bern. de grat. & lib. arbitr.

Liberty (though but bodily) is such an inestimable good thing, that the Rabbins say, If the Heavens were parchment, and the Sea ink, it would not serve to write down the praises of it.

Entychides drew his Gally neer where the *Persians* had entrenched themselves, and spake to the *Ionians* (a people camped amongst them more for fear than favor) and bid them remember liberty: The like did *Themistocles* to the *Eubœans*, which much prevailed to make them either desert or mutiny. Sir W. R.

Christian liberty consists in——

Deliverance from evil, in respect of the Law's

1. Breach; for, *There is no condemnation to them that are in Christ Jesus.* He was made a curse, to deliver us from the curse.

2. Bond, which obligeth us in our own persons to very perfect righteousnes; to attain everlasting salvation, according to the tenor of the Law, *Do this and live.* But now we may (with the Publican and Prodigal) condemn our selves, and appeal from the bar of Gods justice, to the Court of his mercy.

Non est sub lege, sed sub gratia.

2. Freedom in good, in respect either of the

1. Creator, having free access to God, in the blood of Jesus: Christ hath an easie yoke, the service of God is not a bondage, but a freedom.

2. Creatures, in that all things are pure to the pure: For the dominion of the creatures lost by *Adam*, was restored again by Christ. *All are yours, you Christ's, and Christ God's.*

In maxima libertate, minima licentia. Therefore let us not be worse, because we should be better.

Gal. 5. 1, 13. *Stand fast in the liberty wherewith Christ hath made us free, and be not intangled again in the yoke of bondage.*

For, brethren, ye have been called unto liberty; only use not liberty for an occasion to the flesh, but by love serve one another.

Scandal.

Tertul. Aquin. *Scandalum est rei non bonæ sed malæ exemplum, ædificans ad delictum.*

Est dictum aut factum, minùs rectum, præbens occasionem ruinæ.

Scandalum est quo quis impellitur in ruinam & evertitur. Cameron.

A Scandal or Offence properly, is a stone or block, or rub in the way, whereat a man stumbles, and either hinders or hurts himself. In borrowed sense, it is any offence, cause or occasion, given or taken, whereby a man hurteth or hindereth himself or others, in matter of Religion and Salvation, whether by word or deed.

There is *Scandalum* { *Datum.* / *Acceptum.*

1. Offence is given, By wicked and false Doctrine, corrupt and false Opinions, &c. Thus were the Sorcerers a stumbling-block to *Pharaoh*; and the false Prophets to *Ahab*. Yea, and good men are apt by untryed counsels to give offence, as *Peter* to Christ, *Mat.* 16. 23.

2. By wicked and bad example of life. So were *Eli's* sons scandalous. And thus good men by improvidence may give great offence; as *David* by his foul sins made the enemies to blaspheme, 2 *Sam.* 12. 14.

3. By discouraging with threats, reproaches or oppositions, the good way of God. Thus *Saul* vexed the Church.

1. Offence is taken, sometimes from evil things; as when men provoke themselves to liberty in sin, by examples of good men in the Scripture; as *Noah, David, Peter, &c.* Whereas these should rather put us upon watchfulnes and fear.

Bona. Vel neminem scandalizet nisi malam mentem. Tertul.

2. Sometimes from good things; Even the best things, a man may turn to his harm. And thus was the word out of Christs own mouth, to the Jews and Pharisees, *Mat.* 15. 12. *Joh.* 6. 60. Nay, unto some Christ himself is a rock of offence, and a stone to stumble at, 1 *Pet.* 2. 8.

3. Sometimes men take offence ungiven, from the inevitable occurrences of Gods providence, all which he turns to the good of his Church: And thus many

cast

caſt themſelves back by the Hereſies in the Church, by the diſſentions in opinions, by perſecution and oppreſſion of the ungodly, by the paucity and contempt of ſuch as cleave unto Chriſt, by the proſperity of wicked men, by the uſe or not uſing Chriſtian liberty.

Sicut ubicunque fuerit triticum, neceſſe eſt ut inveniatur illic & zizania: ſic ubicunque fuerit bonum Dei, illic & erit ſcandalum inimici. Chryſ. in Mat. 6 *Hom.* 33.

Sicut neceſſe eſt ignem calere, & nivem frigere; ita eſt neceſſe ut iniquitas mundi erroribus plena, ſcandala pariat, &c. Hieron. in Mat. 18. 7. What is there ſpoken is *Neceſſitate conſequentiæ*; becauſe of the wickedneſs of men, it will certainly be ſo: And God juſtly permitteth the ſame for cauſes to him beſt known. But yet by what follows, it appears, that Gods permiſſion neither forceth mans will, nor excuſeth any evil act.

Peccata non tantum in ſe perditionis habet, quantum quod reliqui ad peccandum inducuntur. (ſaith *Chryſoſtom*:) To ſin, hath not ſo much perdition in it, as to induce others to ſin. *Hom.* 25. *in Epiſt. ad Rom.*

To ſhew in the glaſs of the Word, the hatefulneſs of this evil. To give offence, or take it,

1. It's againſt the rule of Chriſtian charity in a moſt high kind. The former wounds thy brother, the latter thy ſelf; not in body, but in ſoul and conſcience.
2. Thou ſinneſt againſt Chriſt, 1 *Cor.* 8. 12. It is not only to deſtroy a member, but to reach at the head; ſo ſtrait is the union betwixt Chriſt and his members, *Mat.* 25. 45. Nay, it's an high ſin againſt the blood of Chriſt, and vertue of his death, *Rom.* 14. 15.
3. A ſin it is, that pulls moſt ſevere woes upon the ſinner. The *Serpent* was more puniſhed than *Eve*; *Eve* than *Adam*; *Jeſabel* than *Ahab*; and *Jeroboam* than *Iſrael*.

Adde, what a dreadful curſe alſo it is, to be given up to admit ſtrong deluſions, and to be carried away againſt the care of a mans own ſalvation, by any occaſion whatſoever. A plague inflicted on the limbs of Antichriſt, 2 *Theſſ.* 2. 10, 11, 12. —— But eſpecially if they gather offence from that which ſhould be the occaſion of their holineſs and happineſs, as Chriſt and his Word.

Give none offence, neither to the Jews, nor to the Gentiles, nor to the Church of God. 1 Cor. 10. 32.

Conſtancy.

Τὸ μὴ ἀλλ' ὁλον γεγονέναι, ὁ γέγονεν. That which is but almoſt done, is not done; ſaith *Baſil. Et non quæruntur in Chriſtianis initia, ſed finis*, ſaith *Hierom.*

Temporary flaſhings, are but like Conduits running with wine at a Coronation; Or like a Land-flood, that ſeems to be a great Sea, but comes to nothing.

Tutius recurrere quàm male currere, was an Emperors ſymbol; Better run back, than run amiſs. But to run well till a man ſweats, and then to ſit down and take cold, may cauſe a conſumption.

It was excellently reſolved by a Martyr, *The Heavens ſhall ſooner fall, than I will deny my dear Lord.* And another, *Though ye may pluck my heart out of my bowels, yet ſhall you never pluck the truth out of my heart.*

Hierom of *Prague* ſaid, *Make the fire in my ſight; for had I feared it, I had never come hither. Caſtalia Rupta* ſaid, *You may throw my body from this ſteep hill, yet will my ſoul mount upward again: Your blaſphemies more offend my ſoul, than your torments do my body. Fabrianus* ſaid, *That every drop of his blood ſhould preach Chriſt, and ſet forth his praiſe.*

Doctor

Ab. & Mon. Doctor *Cranmer* Archbiſhop of *Canterbury* ſaid, "Foraſmuch as my hand "offended, in writing contrary to the heart, my hand ſhall be puniſhed therefore; "for may I come to the fire, it ſhall firſt be burned. Which accordingly he did, and held his right hand ſo ſtedfaſt and unmoveable (ſaving that once with it he wiped his face) that all men might ſee his hand burned, before it touched his body.

It is the Evening that crowns the Day; and the laſt Act that commends the Scene.

Apoc. 2. 10. *Be thou faithful unto death, and I will give thee a crown of life.*

Inconſtancy.

The unconſtant man treadeth upon a moving earth, and keeps no place; He hath not patience to conſult with reaſon, but determines meerly upon fancy. No man ſo hot in the purſuit of what he liketh; no man ſooner weary. He is fiery in his paſſions; his Heart is the Inne of all good Motions, wherein if they lodge for a night, it is well; by morning they are gone; and if they come again, he entertains them as gueſts, not as friends. He is good to make an Enemy of; ill to make a Friend.

Senec. lib. de Tranquil. In an unconſtant man, there is firſt *Nuſquam reſidentis animi voluntatio*, uncertain rollings of ſpirit; and then *vita pendens*, a doubtful and ſuſpenſive life; For our actions do oft bear the image and reſemblance of our thoughts.

Jam. 1. 8. *A double-minded man is unſtable in all his wayes.*

Perſeverance.

God's elect child cannot fall finally:

1. Becauſe he is held up by God's immutable will. God's conſtant love and will is ever to be look'd upon as the onely cauſe of our ſafety, which keeps our wills by grace againſt theſe over-mighty enemies. And wretched were we, if our wills were put to keep themſelves by grace, (ſaith one:) For if *Adam* without ſin reſiſted not the Principalities, &c. that oppoſed him; how much leſs we, that are burdened with a body of ſin?

2. Becauſe he hath an eſtabliſhed faith, his ſalvation is certain; becauſe faith is the evidence of things not ſeen.

3. Becauſe there is no condemnation to them that are in Chriſt Jeſus. He is free from the law of ſin and death: If a ſon, then no more a ſervant: How dares fleſh and blood ſay, if a ſon, yet again a ſervant? Once a ſon, and no more a ſervant, once a ſon, and a ſon for ever: If a ſon, then an heir; *A ſon* (ſaith Chriſt) *abideth in the houſe for ever.* He that makes men good, makes men to perſevere in goodneſs. Gods grace in his children, is winning infallibly, holding inſeparably, and leading indeclinably. Perſeverance in good, beginneth not in the will, but in Gods protecting grace, that upholds the will from deſiſting: Hence to every new work, the will needs a new grace; as Organs give ſound no longer, than while the bellows are blowing them. *Aug.* Dr. *Field.*

4. Predeſtination gives a ſure perſeverance; for none ſhall pluck Chriſts ſheep out of his hand. And though they may fall, their ſlips are not final; Sin reigns not in them wholly. Or ſay they are puniſhed, it is a temporal Hell, not eternal; They are ſcourged, that they may not be damned: There are drops of diſpleaſure for ſmall ſins, and there is hot wrath for great ſins; but no whole diſpleaſure, without a whole reign of ſin, which cannot be.

5. We perſevere in grace, becauſe built on the Rock Chriſt; the Rock keeps us, we keep not the rock; yea, the Rock keeps us, that we keep the Rock: For if it did not ſo, the Rock did not keep us; for if our keeping of the Rock, were not kept by the Rock, we ſhould never keep it, nor

nor be kept. But the Scripture ſaith, we are kept from falling, becauſe we are grounded on the Rock, and therefore the Rock doth keep us, even from falling from the Rock: ſaith a certain Author, in his *Ground of Arminianiſm, Natural and Politick.*

We ſhould be like the Sun till Noon, ever riſing: But there be many like *Hezekiah's* Sun, that go back many degrees; whoſe beginnings are like *Nero's* five firſt years, full of hope and peace; Or like the firſt moneth of a new ſervant; Or like to the four Ages, firſt golden, then ſilver, braſen, iron; Or to *Nebuchadnezzars* image, begin gloriouſly, but end baſely. Look to your ſelves, this is a fearful ſight, a fearful condition. Can he be ever rich, that grows every day poorer? Can he ever reach the goal, that goes every day a ſtep backward from it? Alas! how then ſhall he ever reach the goal of Glory, that goes every day a ſtep backward in Grace?

Succeſſivorum non ſimul eſt eſſe & perfectio, ſaith *Aquinas*; which accords to that of *Tertullian*, *Perfectio ordine poſthumat.* But, *Multorum eſt incipere, finire paucorum*: The *Galatians* began well, ſo do many; but *Paul* finiſhed his courſe, ſo do few. Like the Diurnal-river in *Peru*, ſo called, becauſe it falleth with a mighty current in the day, but in the night is dry, becauſe it is not fed with a Spring, but cauſed meerly by the melting of the Snow, which lieth on the mountains thereabouts.

De Origine ſcribit Eraſmus, in vita ejus, p. 1. Animum ejus pluſquam adamantinum fuiſſe (inde Adamantius dictus) quem nec vitæ auſteritas, nec perpetui labores, nec dura paupertas, nec æmulorum improbitas, nec ſupplicium terror, nec ulla mortis facies, a ſancto inſtituto vel tantillum dimovere potuit.

Antiochus muſtering all his Army, in the preſence of *Hannibal*, much of their furniture being of glittering gold; asked him, If all this were not enough for the *Romans?* meaning to overcome them: *Hannibal* anſwered, Enough, were they the moſt covetous men in the world; meaning to animate good ſouldiers. Certainly, *Per ſingulam perſeverantiam pertingitur ad præmium; qui perſeveraverit uſque ad finem, hic ſalvus erit.* Innocent. 3. l. 2. de ſacr. Altar. Myſt. c. 41.

No man having put his hand to the plough, and looking back, is fit for the kingdom of God. Luk. 9. 62.

He that endureth to the end, ſhall be ſaved. Mat. 10. 22.

Therefore let us not be wear) in well-doing: for in due ſeaſon we ſhall reap, if we faint not. Gal. 6. 9.

Apoſtacy.

The juſt man falls ſeven times a day, but he riſeth again. If a man fall on the bridge, he may riſe again; if he fall beſides it, he is drowned.

All falling after knowledge, is not the unpardonable ſin: *Noah* fell, *Lot*, *David*, *Solomon*, &c. It is not *virtus*, but *vitium*: The Elect cannot ſin againſt the Holy Ghoſt. They that ſo ſin, muſt fall,

1. *Toti*: The Elect fall but in particular, either in their underſtanding or in their will: They that commit this ſin, fall wholly, in their underſtanding and will too: They obſcure the light which they have received, choke the good motions that were in them, and with their whole will, might and main, run againſt the truth they profeſſed.

2. *A toto*, from all the former gifts; not from ſome one part of the Celeſtial doctrine and calling, but from the whole doctrine concerning ſalvation, maliciouſly reſiſting it. A man may fall on his knees, yet not on the whole body: So a man may fall from ſome one fundamental point, though not from the whole body of the heavenly calling.

3. *In totum*, wholly and finally, without recovery. Theſe fall and never riſe again, becauſe God denieth them his hand.

But Gods hand is ſtill under his, and his goodneſs lower than they can fall. His ſupporting grace preſerveth them from utter recidivation; his Almighty power from utter deſtruction.

Ille proprie eſt apoſtata qui fidem veram antea profeſſus, ab ea in totum recedit. Apoſtata idem ſonat quod deſertor & tranſfuga.

Capit arreſtare, ſed non exuit; mota fuit, ſed non amota; concuſſa, ſed non exuſſa aut extincta. Ternal.

There

Quam ruit non corruit. Vatab. in Pſal. 37. 24. *Conteritur annulus ejus.* Cowper *Per paucos inventes qui redeant ad gradum priſtinum.* Bern. Greg. Epiſt. Heb. 3. 12.

There is an inviſible hand of Omnipotency that ſtrikes in for his own; they can never fall below the ſupporting hand of God, which will help them up again.

A Scottiſh Divine ſaid, *he found the Zeal of his People, ſo by little and little fall away, that his laſt conflict was not with the Profane, but juſticiaries, and ſuch as were unreprooveable in their lives.*

To eſcape the pollutions of the world, and be again intangled therein and overcome; is but a taking of Satans chain from the legge, and tying it to the neck.

Admoris exitſus eſt veritatem non cognoſcere, quam in eadem non cognitâ manere. Aliudq; eſt quod ab errante committitur, aliud quod per ſcientiam perpetratur.

Take heed brethren, leſt there be in any of you an evil heart of unbelief, in departing from the living God.

Good Works.

De bonis operibus.

Fides ſola eſt quæ juſtificat, fides tamen quæ juſtificat, non eſt ſola. Calv. Bern.

Faith only juſtifieth, but not faith alone. It is the eye onely that ſeeth, and no other member beſides, and yet the eye alone without the head, or ſeperated from the head, ſeeth not at all: So faith onely juſtifieth us in the ſight of God: but that faith which doth thus juſtify us, is not alone. *Fruſtra ſibi de ſola fide blanditur qui bonis operibus non ornatur.*

We muſt have oyl in our lamps alwayes, As under the law, they were to bring pure oyl-olive beaten for the light, to cauſe the lamp to burn alwayes; So ſhould we ſhine before men, that they ſeeing our good works, may glorify God. So ſaid Epiſt. ad Theod. *Gregory, Juſtitiam quam mente geritis oportet coram hominibus luce operum demonſtretis.*

Cyprian. *Nihil prodeſt verbis proferre virtutem, & factis deſtruere veritatem.* Turks and Pagans who plainly deny Chriſt, do not derogate ſo much from the glory of Chriſt, as do profane profeſſours of his name. Where the tongue profeſſeth Chriſt, and the heart is given to impiety, this is not *profeſſio ſed abnegatio Chriſti.* Bern. *Ille verò eſt beatus qui rectè credit, & rectè credendo benè vivit, & benè vivendo fidem rectam cuſtodit.*

Sicut corporis vitam ex motu dignoſcimus, ita fidei vitam ex bonis operibus. True it is, all fields are not alike fruitful; But a naked profeſſion without the power of godlineſſe, will help thee no more, than change of garment helped wicked *Ahab* in the company of good *Jehoſaphat*; for through it the arrow of Gods vengeance pierced him, among the thouſands of *Iſrael.*

Habent & ſpe'a ſuam linguam. *Efficatius eſt vita quàm lingua teſtimonium.* Good works are witneſſes of the ſaving and renewing power of Chriſt; they are teſtimonies of our being in Chriſt; though not meritorious, neceſſary they are; not for which eternal life ſhould be conferred; yet by which eternal life muſt be obtained.

Tit. 3. 8. *This is a faithful ſaying, and theſe things I will that thou affirm conſtantly, that they which have believed in God, might be careful to maintain good works: theſe things are good and profitable unto men.*

Obedience.

Quod non lego non credo.

Ludolphus Helvetius. Triplex Præceptum { 1. Cautelæ, 2. Probationis, 3. Inſtructionis, } Others { 1. Obligationis, 2. Tentationis, 3. Inſtructionis.

Let

Let Ministers have a care of negligence; Gods gifts groan under our disuse or misuse; and God hearing gives them the wings of an Eagle; so that such may fly as once *Zedekiah* did, *when went the Spirit of the Lord from me to thee?* God dries up the arme, and darkens the eye of idle and idol-shepherds. And let every Christian be careful, for the careless neglect of the Gospel shall pull damnation on us. Say we rather with *Samuel, speak Lord, for thy servant heareth.* Or with the Dutch Divine, *Veniat, veniat verbum Domini, & submittemus illi, Sexcenta si nobis essent colla.* Let the Lord utter his minde, and he shall have ready obedience, whatever come of it.

What God hath joined together, let not us put a sunder: the most of us with *Malchus* have but one eare to hear the promise, but not the precept of the Gospel; we like well to gather the Rose, and suck the honey of a promise, but the condition we hate as the pricles and sting; we would gladly have the Priviledge assured, and yet we abhorre the duty required; but be not deceived, if we will have the one, we must do the other; God will not fulfil his part, unless we perform ours; and therefore it is in vain to expect an accomplishment of his promise, but on his own termes: In fine, mercy is the spring from whence the promise floweth, but duty is the channel in which it runneth down to us. Mr. Hardy.

Mine eare hast thou pierced, saith the *Psalmist*; but the Apostle hath it thus, *A body hast thou fitted me*: Christs obedience began at his eare, but his whole body was obedient, when he offered himself upon the crosse. Psal. 40. 6. with Hebr. 10. 5.

Hearing is good, but to obey that which we hear is better. *Not every one that saith, Lord, Lord, shall enter into the Kingdome of Heaven, but he that doth the will of my Father, which is in heaven.* Christ shall come from heaven, to render vengeance to them that obey not the Gospel. *I was not disobedient* (saith *Paul*) *to the heavenly vision.* The ancient Israelites were banished out of Gods rest, because they obeyed not his voice. Let us by their example learn to obey God, that we be not excluded out of his everlasting rest.

Our Saviour is the Author of salvation, not to all that talk of him, &c. But as a Physician is the cause of health, to those patients that will follow his directions; so Christ is the Author of salvation unto all those that obey him.

Let us then examine our obedience. Christ wills us to avoid sins, that cause his Gospel to be ill spoken of: *By good works to adorn it, to stop the mouths of adversaries*, &c. Do we so? doth not drunkennesse, covetousnesse, pride, malice, and uncleannesse abound? As they said and promised to *Josua*, so let us to Christ, *Whatsoever thou commandest us, we will do, and whithersoever thou sendest us, we will go.* Doth Christ command us to abandon *covetousnesse? which is idolatry and the root of all evil?* then let us not be glewed to the world. Doth he forbid us drunkennesse, malice, pride, &c. Let us *have no fellowship with those unfruitful works of darkness, but rather reprove them*; let us forsake father and mother, &c. and follow him, for without obedience there is no salvation. *Voluntatem et promptitudinem nihil aliud exigit deus. Chrys. Hom. xlii. in Mat.*

1. And let us obey, Fully, the young man in the Gospel, most proudly vaunted, that he had kept all the commandments from his youth; let us endeavour that we may say so in truth, and sincere heart: And as *Zachary* and *Elizabeth*, let us walk in all the commandments and ordinances of the Lord blameless.

2. Cheerfully, *God loves a cheerful giver. I was glad* (saith the Psalmist) *when they said, let us go up into the house of the Lord.*

3. Constantly, A runner hath not the prize, till he come to the Goal. A traveller hath not his money, till he come to his journey's end. Here we are as children, growing higher and higher, in knowledge, faith, love, obedience, &c. Let us hold out to the end, running constantly in the way of obedience, that we may have eternal salvation. *Triplex obedientia 1 Voti, & Conformitatis, 3 Resignationis.*

Obedience is the Touch-stone of Faith. As the tree is known by the fruits, so Faith by obedience.

We should do by Christ and his Word, as some flowers by the sun, open and shut with it.

1 Sam. 15. 22. *Behold, to obey is better than sacrifice.*

Action.

As the life of things stands in goodnesse: So the life of goodnes in action. The chiefest goods are most active, the best good a meer act.

Religion as it is communicative like light, so it is active like fire. Those who rest either in hearing, or contemplation alone; put Paralogisms, that is, tricks and fallacies (Sophister-like) upon themselves, and upon their own soules, and will prove egregious fooles in the end.

Therefore it is most safe to follow *Davids* example, Not onely to prick up our ears, but also to put our hands unto Gods commandments.

Psal. 119. 48. *My hands will I lift up unto thy Commandments, which I have loved.*

Civil Justice.

Pet. Mant. in vit. Julian. *Delphidio Oratori vehementer quendam accusanti, & pro argumentorum inopia tandem exclamanti; Ecquis (Florentissime Cæsar) volens esse patris ejusmodi, ſi negare sufficerit? Respondit Julianus, Ecquis innocens esse patris, ſi accusasse sufficiet?*

Justitia { 1. *Commutativa.* 2. *Distributiva.*

Greg. Epist. l. 2. *Sicut justum est, ut in delinquentes digna debeat vindicta procedere; ita iniquum est, quibusdam afflictionibus quempiam irrationabiliter subjacere.*

Euseb. l. 3. c. 9. Excellent was the Epistle of *Adrian* the Emperour, to *Minutius Fundanus*, the Proconsul of *Asia*, in the behalf of the Christians. If your Provincial can prove ought against the Christians, whereof they charge them, and justifie it before the barre; let them proceed on, and not appeach them only for the name, with making outcries against them. For it is very expedient, that if any be disposed to accuse, the accusation be throughly known of you, and sifted. Therefore if any accuse the Christians, that they transgresse the laws, see that you judge and punish according to the quality of the offence. But in plain words, if any upon spite, or malice, in way of cavillation complain against them; see you chastise him for his malice, and punish him with revengement.

Par tibi culpa fuit, Par tibi pœna subit.
Nec culpa est levior, nec tibi pœna minor.

Prov. 14. 34. *Righteousnesse exalteth a Nation, but sin is a reproach to any people.*

Alms.

The sun, that fountain of light and heat, who continually sends his light and beams upon the earth, the earth not being able to return them to heaven again in Oblique line, reflects them to us, and the other creatures: In like manner we, whosoever we are, being heated by the sun-shine of the Sun of righteousnesse (being we are not able to reflect them upon him) must communicate them to our brethren about us.

Our Alms should come up before God, as the smoke of the incense from the censer of

of the Angel, or the golden Altar before the Throne.

Man that came naked out of the womb of the earth, was even ſo rich, that all things were his; Heaven was his roof or Canopie, beſpangled with goodly ſtarres of all magnitudes; Earth his floore; The ſea his fiſh-pond; The Sun and Moon his torches, and all creatures his vaſſalls: And if he loſt the fulneſs of his Lordſhip by being a ſlave to ſin, yet we have *Dominium gratificium*, Every ſon of *Abraham* is heir of the world. Freely we having received, freely we ought to give. *Genes.*

Beneficium qui dedit taceat, narret qui accipit; hæc ſcilicet inter duos beneficii lex eſt; alter ſtatim oblivi ſci debet dati, alter accepti nunquam. He that doth a good turn, muſt inſtantly forget it, but he that receives it, muſt alway remember.

Charity beſt appeares, when we can ſay, *Quantum ex quantillo.* Yet ſtill this rule is to be obſerved, *Omni petenti*, not *omnia petenti.* I will ſo light another mans candle, as I will not put out my own. *Lumen de ſuo lumine, &c.* Ennius.

Nè dormiat in theſauris tuis quod paupari prodeſſe poteſt. *Cypr.*

Munus bonum eſt Eleemoſyna, omnibus qui faciunt eam cœram ſummo deo. Idem.

Qui pauperi Eleemoſynam dat, deo ſuavitatis odorem ſacrificat.

Mr. *Fox* being asked, if he remembred a poor man he uſed to relieve? anſwered, I forget Lords and Ladies to remember ſuch. The Chriſtian Primitives were no Poſſeſſives, they ſold their poſſeſſions and goods, and parted to every man that ſtood in need. *Non enim ita divites*, ſaith *Chryſoſt.* none were ſo rich, &c.

Liberality implyeth liberty; yet many there are, like ſpunges, ſuck up water a pace, but they let not fall a drop though they be full, till they be ſqueezed. They part with their Penny as with blood out of their hearts, *Citius aquam ex pumice, clavam ex manu Herculis extorqueas.* *Bis dat qui citò dat.*

But when a man gives an alms, being drawn to it with many and violent intreaties, he loſeth the grace of his gift both with God and man. *Senec. Renitentem & trahentem ſt ab aris.*

Nemo libentur debet quod non accepit, ſed expreſſit. Among men he accounts not himſelf a debter, who hath not freely received, but wrung out a penny from a rich man. That which is extorted from a man, he properly giveth not: Neceſſity in this kind and liberty cannot well ſtand together.

Pliny writeth, that it was obſerved among the Romans, that never any good came to a man by offering a beaſt in ſacrifice, that violently drew back from the Altar, and could not be brought to it, but with much force: And moſt certain it is, that God eſteemeth of no offering of ours, which is not as free as liberal.

Give Alms of ſuch things as you have. Luke 11. 41.

To do good, and to communicate forget not, for with ſuch ſacrifices God is well pleaſed. Heb. 13. 16.

He that ſheweth mercy, with chearfulneſſe. Rom. 12. 8. ὁ ἐλεῶν.

Hoſpitality.

Nihil intereſt habere oſtium apertum, vultum clauſum: It is nothing worth to admit man with an open door, and to receive them with a ſhut and reſerved countenance. Saith the Oratour. *Cicero.*

Hoſpitality is an excellent duty, and we have many ſpurs to prick us to it.
1. God requires it.
2. We have many examples of it.
3. We our ſelves may be ſtrangers, therefore do as we would be done to.

In it theſe things are required, that it be done.

1. *Frequenter*, one ſwallow makes not a ſpring. It was the continual practice of *Lot* and *Abraham*, as may appear by their behaviour.
2. *Celeriter*, we muſt not tarry till ſtrangers offer themſelves; we muſt pull them in, as *Abraham* and *Lot*; we muſt conſtrain them, as *Lydia* did *Paul* and *Silas*.
3. *Hilariter*, without grudging, we muſt not repine at it, ſpeak hardly of them when they be gone.
4. *Humiliter*, after a meek manner, as if we were rather beholden to them, than they to us.

5. *Abundantur*, according to that ability wherewith God hath blessed us.
6. *Perseverantur*, be not weary of well doing.

But alas! most men are too much wedded to the world: Where are our *Abrahams* to entertain Gods messengers? Our *Lots* to compel his Ministers to come in? but many a rich glutton to barr the door, and deny the very fragments of his table. The Prophet *Elias*, lacketh his host of *Sarepta*; the Prophet *Elisha* his hostess the *Shunamite*; *Paul* cannot find the *Purpurisse*, nor *Peter* the Tanner; *Job* we find not; Captain *Cornelius* is a black swan in this generation; No *Philip* to feast the poor, nor *Martha* to give the courteous entertainment; nor *Mary* to pour ointment on their heads; *Lazarus* lyes still at the door, and cannot by long craving and crying obtain some crummes, his pillow is the Pavement stones, the rich mans horses chew and spew upon gold and silver, and his Mules go under rich velvet; Dogges are deer, and feed more daintily; Fooliſh *Nabal*, who like *Sodom* and *Gomorrah*, was full of bread, yet he denies distressed *David* of the superfluity of his house: Yea, they that make a great shew of Christianity, are ready to say with that very churle, *shall I take my bread and my water, and my flesh, and give it unto men, whom I know not whence they be?*

Christ is a beggar in his members.

Habet semper unde det, cui plenum est pectus charitatis.
Aug.

Coronat Deus voluntatem, ubi non invenit facultatem. Idem.

1 Tim. 3. 2. φιλόξενον. *Given to hospitality.*

Coaction.

It is a received Axiom: *Quod ex necessitate bonum est, non est bonum*, that which is good of necessity, is not good: yet it is to be understood *de necessitate coactâ*, of a coacted necessity, not of a voluntary.

God is necessarily good: yet willingly good. Death comes necessarily upon all, yet some dy willingly. *I desire to be dissolved, and to be with Christ*: But the good which is done upon a constrained necessity, loseth the name of good: Patience perforce is no patience.

A willing mind in a good action is all in all. If *Solomon* had not willingly built the Temple, it had not been pleasing to God: If the Centurion had not willingly set up the Synagogue, God would not have respected it: If the woman of *Shunem* had not willingly entertained the Prophet, it had been no good work in the sight of God: If *Dorcas* had not made the coates willingly, they had not been acceptable unto God.

1 Pet. 5. 2. —— *Not by constraint, but willingly.*

Beginning or Original.

Dimidium facti qui bene Capit habet

First actions make deepest impressions either of fear or courage.

Great lakes are made from small rivers. Great matters from small beginnings.

Mr. *Manton.* Small matters (saith a Divine) are not to be neglected, in nature, Art, Religion or Providence. In nature matters of moment grow up from small beginnings. Nature loveth to have her cause and seed of every thing small. *A little leaven leaveneth the whole lump.* Thin exhalations end in great showers. Small breaches in a Sea bank let in great inundations.

We must therefore not consider matters in their beginning only, but progress and ultimate issue. A little sin doth a great deal of mischief, and a little grace is of great efficacy. Contention at first is but as a spark, but afterward it being fomented and blown up by unsober spirits, putteth whole Kingdomes into combustion. Heresy at first is inconsiderable, but it creepeth like a Gangrene, from one place to another, till it have destroyed the whole body. Men begin to quarrel one with another

Penes Reges est inferre bellum, penes autem Deum terminare.

another about trifles, and God inferreth great mutations and changes of States and Kingdoms.

Learn we then not to neglect evils that are ſmall in their riſe and original. Reſiſt ſinnes betimes, *give no place to Sathan*, we know not the iſſue of his tyranny and encroachment. And learn we alſo *not to deſpiſe the day of ſmall things*, the low beginning of grace, Providence and deliverance. God uſeth to go on when he hath begun a good work. *Principiis obſta.*

——— *Behold, how great a matter a little fire kindleth.* Jam. 3. 5.

Progreſſe in Sanctification.

Non progredi eſt regredi. The ceſſation or ſleep of grace, makes ſuch a confuſion in the whole man, as Chriſt ſleeping in the ſhip, did to it.

Chriſtians (like waters of the Sanctuary) ſhould riſe higher and higher. As the morning Sun, they ſhould ſhine more and more unto the perfect day.

The bleſſing on man in the firſt creation, was, *increaſe and multiply*: in the ſecond, *grow in grace.*

A Chriſtian (how perfect ſoever) hath ſtill his *Plus ultra*; Runners in a race look not how much they have run, but how much remaineth.

A Chriſtian hath his degrees of growth, and his ſeveral ages, of childhood, youth &c. A Chriſtian muſt go by degrees to heaven, as they went up by ſteps and ſtaires into *Solomons* Temple.

They go from ſtrength to ſtrength. Pſal. 84. 7.

End or Reſult.

Duplex, Finis { 1. *Conſummans.* 2. *Conſumens.*

The end is { The firſt in intention. The laſt in action.

In good things Sathan would disjoin the end from the meanes; he tells us, we may come to heaven, and not labour for it here in this life: And in things to be avoided, he ſeperates the means from the end; he telleth *Eve*, ſhe may eat of the forbidden fruit, and not dye; he telleth us, that we may live here voluptuouſly, and yet not be puniſhed with hell fire hereafter.

Better is the end of a thing, than the beginning thereof. Eccleſ. 7. 8.

Comforting the Comfortleſs.

To comfort ſuch mourners in *Zion*, as do groan under the ſenſe of ſin, and fear of divine wrath, is as difficult a work (ſaith *Luther*) as to raiſe the dead; and ſcarce one of a thouſand can skill of it. For though every Chriſtian ſhould have feeding lips, and an healing tongue, to *comfort the feeble-minded*, taking them down into Chriſts wine-ſeller, and there drinking to them in a cup of conſolation, propounding unto them the ſweet and precious promiſes, which are *Pabulum fidei*, the food of faith: yet few can do this to purpoſe, becauſe they are either unskilful in the word of truth, or unexperienced; They utter them more from their brains, than either from

Haud ignara mali, miseris succurrere disco. Virg.

from their breasts or bowels, I mean their own experience. This made Christ himself a more compassionate high Priest, *Heb.* 5. And that eminent servant of his, St. *Paul*, had by this means got an excellent faculty in comforting the disconsolate, 2 *Cor.* 1. 4. So had *Luther*, as having himself from his tender yeares been much exercised with spiritual conflicts, as saith *Melanchton*.

κατὰ ἀντίστροφον ἀμείβονται. Isocr.

To move us to this Christian work, Consider, 1. The compassion and sympathy that should be betwixt us, in respect of our neer linking together in the body of Christ, *Eph.* 4. 25. 2 *Corin.* 11. 29. 2. We have received comforts from God to this end, 2 *Cor.* 1. 4. 3. Sorrow is a gulfe, how many hath it swallowed up for want of comfort? 2 *Cor.* 2. 7. 4. We our selves are yet in the body, and may suffer what others now feele. *Heb.* 13. 3. The nayle in the wheele that awhile ago was aloft, is now below in the mire and dirt; so we that now enjoy prosperity, may on the turning of an hand be in adversity. 5. God himself becomes our debter by promise, to recompence it into our bosomes. *Psal.* 41. 1, 2. 6. The soules of the afflicted shall blesse us. 2 *Tim.* 1. 16, 17. The comfort (lastly) we minister to others, is reflected upon our own soules. In spiritual things none is a loser by communication. No man loseth knowledge by instructing the ignorant; nor abates his own Zeal, by inflaming the Zeal of others, nor impairs his own comfort, but increaseth it, by ministring comfort to the distressed.

Yet a great number there are, who are little affected with the miseries of their brethren, saying (at least in their hearts) as the chief Priests and Elders to *Judas*, *what is that to us?* Whereas the beastliest amongst bruit creatures, even swine, seem to be affected with the outcryes of their kind: Men onely more brutish than they, triumph in the miseries each of other, and are not moved with their outcryes, as bitter as that in the Prophet, *Isa.* 38. 14.

But what barbarous and savage inhumanity is it of them, that, as *David* saith, *add affliction to him whom God hath wounded?* A generation there is rise in all places, dallying with the heaviest afflictions of Gods Children: But see how bitterly *David* in a spirit of Prophecy curseth such men, *Psal.* 109. 16. Let them tremble at it, whose practice it is.

The main work of a comforter is. { 1. To strengthen the sorrowful man. 2. To abate the strength of his sorrows.

Those who undertake the office of comforting others, should observe three things especially. { 1. The nature of the affliction. 2. The degree or measure of it. 3. The temper of the person afflicted.

Comforts digged out of the Scripture alone have *virtutem pacativam*, a setled property to compose the soul, when distempered; and to lodge a blessed calme, and Sabbath of rest in it, far above all Philosophical consolations: Whereunto when *Cicero* had ascribed very much, yet he is forced to conclude, That the disease was too hard for the medicine. And this well appeared both in *Socrates*, who died doubtingly; and *Cato*, who desperately slew himself, after he had first read *Plato's* discourse concerning the immortality of the soul. So fooliſh a thing it is, to flie in distresse of mind to creature-comforts, and not to run to the name of the Lord, that strong tower.

Nescio quomodo imbecillior est medicina quàm morbus.

Besides, there is an holy cunning in catching up words, which drop from the lips of men in affliction, and 'tis our wisdom to make improvement of them, as the servants of *Benhadad*, sueing for their Masters life, did of *Ahabs*. 1 *King.* 20. 33.

For instance, Mr. *Caryl* makes mention, there was an ancient professor (as he hath been informed) in much distress of conscience, even to despaire; he complaining bitterly of his miserable condition to a friend, let this word fall, That which troubles me most, is, that God will be dishonoured by my fall: This word was hastily catcht at, and turned upon him to the asswaging of his griefe, Art thou careful of the honour of God, and doest thou think that God hath no care of thee, and of

thy

thy salvation? A soul forsaken of God, regards not what becomes of the honour of God: Therefore be of cheere; if Gods heart were not towards thee, thine could not be towards God, or towards the remembrance of his name.

——— *Comfort the feeble minded,* ——— 1 Thes. 5. 14.

Christian Conversation.

Hippocrates took an oath of his followers, to keep their profession unstained, and their lives unblameable. When our life is contrary to our profession, it is a slander to the Gospel, and a dishonour to Christ.

Vetus bonum & hominum est & dei, sed dei propter authoritatem gratiæ, hominis propter libertatem arbitrii; hinc Apostolus, Non ego, sed gratia dei mecum; & iterum, Coadjutores dei sumus. Tract. 3. l. 3. de fid. oper. cap. 8.

The whole life of a Christian (saith *Austin*) is an holy desire, and this is alwayes seconded with indeavour, without the which, Affection is like *Rachel*, beautiful, but barren. A Christian must not onely have a good heart, but a good life, shewing forth the graces of the Spirit. We must study to honour God, and honour our profession.

Tota vita boni Christiani sanctum desiderium est.

The life of Christianity consists in a regular walking, which includes four things, *viz.*

1. As the walking of the body is a moving from one place to another, so the Christian life is a continual moving of the heart, from sin to sanctification; departing from our selves, and drawing neer to God. *Multi hanc ambulant pedibus, male moribus*; They go not toward *Zion*, but abide in *Babel* and *Ægypt*, where they walk but in *Circuitu* in a circle, the centre whereof is Satan, the circumference several sorts of sins, beyond which they walk not: From one of these they walk about to another, so as they return to the same: They weary themselves in a way of iniquity.
2. Walking includes, that we are not yet where we should be; We should remember what the Angel said to *Elijah*, as most pertinent to us, *Arise and walk, for thou hast yet a great journey to go. Quidam sunt in Patria, quidam in via*: Some are got into the heavenly countrey, and some are but yet in the way. No resting here, but forward, according to that of the Psalmist, *They go from strength to strength, untill every one of them appeareth before God in Zion.* 1 King. 19. 7. Theophilact.
3. It includes, our care of keeping the right way. The Devil walks, but it is to and fro, up and down. Worldlings walk, but it is on the left hand. Hereticks walk, but it is on the right hand; yea, Apostates run, but it is retrograde, so as they fall backward. But this is a walking to God, not a wandring from God. Christ is the way, if we walk in it, we walk with God, as *Enoch*, before God, as *Abraham*, toward God, as *David*. Christ is the end, the way, the guide; Let us walk after Christ, because he is the truth; in Christ, because he is the way; and unto Christ, because he is the life. *Eamus post Christum qua veritas, per Christum quia via, ad Christum quia vita.*
4. It concludes a continual progresse in godliness. In walking one foot interchangeably goes before the other, till we come to our desired place of rest; so in piety.

Thus every good man is a great *Peripatetick*, walks much; and happy he who neither goes back, with *Hezekiah*'s sun, nor stands at a stay, with *Joshua*'s sun, but *rejoyceth as a strong man to run his race*, as *Davids* son. Yea, *shining* [illegible] *more unto the perfect day.* Aust.

The walking Christian is the most wise. All knowledge without practice, being but like a precious stone in a Toads head. *Surgunt indocti & rapiunt Cælum, & nos cum nostris doctrinis nostris, detrudimur in Gehennam.* What greater folly than for learned men to be disputing of heaven, and others lesse knowing to surprize it? This is like him that gazed upon the Moon, but fell into the pit.

Only let your conversation be as becometh the Gospel of Christ. Phil. 1. 27.

Example.

Example.

Facilè est errare cum pluribus, quando veritas cum paucis ametur. Tertull. de Pudic. c. 2.

The Lord that made us knoweth our mold, and how easily we are perswaded to taste of the forbidden fruit, and how prone to be carried head-long to Error; and therefore gives us many Caveats, and sets Bars in our way to stop us, that we run not to evil, because we see others lead the way before us.

Mahometisme hath more under it than Christianity: *Austin* teacheth us to take Religion not by tale, but by weight; numbers make not a thing good, but weight of truth, some are so mannerly that they will not go one step before a great man, no not to heaven; Many will say with *Husbai*, *Whomsoever the people and all the men of Israel chuse, his will I be*; but not with *Iesbua*, chuse you what Gods soever you will serve, but *I and my house will serve the Lord.* The inferiour Orbs have a motion of their own, contrary to the greater; good men are moved by Gods Spirit, not by the Planetary motion of Popular greatness. Let us prize righteousnesse highly, because it is found seldome: The pebbles of this world are common, but the pearls rare; The vulgar stream will bring no vessel to the land of peace.

2 Sam. 16. 18.

In matters of faith, its good to build upon a surer foundation than numbers; whom it was never safe to follow: And in matter of practice, to walk by rule, not by example. *Multitudo errantium non parit erroris patrocinium.* And again; *Quid sit agendum prudens spectat, non quid agatur.*

Hieron.

That oftentimes is verefied, That in *Synodis & conciliis major pars sæpe vincit melioremi.* But it was not so with *Paphnutius*, who perceiving the unjust proceeding of the Counsel at *Cæsarea-Palestina*, took *Maximus* Bishop of *Jerusalem* by the hand, saying, *come, let us rise and be gone, for it becomes not us that have suffered so much for the truth of Christ, to be present, or to communicate with wicked men in their sins.*

Exod. 23. 2. *Thou shalt not follow a multitude to do evil.*

Vivitur exemplo. Especially men of repute are as seeing-glasses, by which most men dresse themselves.

The commpn people are like temper'd wax, whereon the vicious seal of greatness makes easy impression. It was a custome for young Gentlemen in *Athens* to play on Recorders, at last *Alcibiades* seeing his blown cheeks in a glasse, threw away his pipe, and they all followed him: Our Gallants instead of Recorders, embrace scorching lust, staring pride, staggering drunkennesse; till their soules are more blown than those Athenian cheeks: I would some *Alcibiades* would throw away these vanities, that all the rest might follow. Thus spreads example, like a stone thrown into a Pond, that makes circle to beget circle, till it spread to the banks.

There was nothing so forcible with *David*, to cause him to praise God, and to hope in him, as the approbation of the Saints concerning hope and thanksgiving: Which approbation no doubt he saw to be in them, by some external exemplary good deeds: *I will give thanks unto thee for that thou hast done; I will hope in thy name*, (the reason is) *for thy Saints like it well.*

Psal. 52. 9.

Christians must walk { Exactly, and Exemplarily.

According to the counsel of our Saviour, *let your light so shine before men, that they may see your good works.* It is not enough to do good works in secret, but we must shew them openly; and though we must abhorre to do our works for this end, that they may be seen: yet we must so do them, as they may be seen.

Mat. 5. 17.

It was spoken of *Constantine*, that he was *Præteritis melior, venientibus auctor*; better than his Predecessors, and a good president to those that succeeded him. Of

Gregory

Gregory the great (who ſent *Auſtin* into *England*, to propagate the Chriſtian faith) that he was *Preteritis pejor*, yet *venientibus auctor*; bad in compariſon of his Predeceſſors, but good in compariſon of his ſucceſſors. Like *Fabullus* in the Poet, *Optimus, malorum*; ſo he, worſt of the good Popes, beſt of the evil. But *Epiphanius* ſo lived, that *vitam doctrina, doctrinam vita comprobaret.* *Mart.*

As the Ox follows the herd, ſo will I follow good men (ſaith *Cicero*) *etiamſi erraut*, although they do amiſs. But this was more than *Paul* deſires, 1 *Cor.* 11. 1. And moreover, Saints actions admit of this diſtinction.

1. Some are noted as ſinful, wherein they bewrayed humane infirmity: theſe are ſpectacles of natural frailty, not examples for like practice.
2. Some were done by ſpecial diſpenſation; ſo *Abraham* attempts to ſlay his ſon, and Iſraelites rob Egyptians; Now diſpenſations ſtretch not beyond the parriculars to whom they are given.
3. Some they did by ſpecial and extrordinary calling, as *Abraham* leaves his countrey for Pilgrimage, in *Canaan*, and *John Baptiſt* was a kind of an *Ermite*; and yet neither the one a Pattern of Popiſh Pilgrimage, nor the other of their Eremitical life.
4. Some are occaſioned by ſpecial neceſſity of times, or apparence of ſcandal; ſo Primitivy Chriſtians had all things common; and *Paul* makes his hands to miniſter to his neceſſities: And yet here is neither footing for Anabaptiſtical community, nor for Miniſters uſing manual labour, except where caſes and times are alike.
5. Some were according with the general law Moral, as thoſe of Patience, humility, obedience, &c. and herein indeed is our bond of imitation.

A deformed man (ſaith *Peter Martyr*) being married to an uncomely woman, cauſed his wife daily to look on beautiful pictures, by meanes whereof their children were handſome and comely. So a right beholding of their walking, who have been burning and ſhining lampes in the Church, may be very inducing to an imitable practice.

Be ye followers of me, even as I alſo am of Chriſt. 1 Cor. 11. 1.

Time and Opportunity.

Tempus eſt ens realis, non rationis; eſt aliquid in re, non in ſola mentis notione. *Polanus.*

Time is the common meaſure of all things.

Bernard complaining of thoſe, who while they live, are negligent, and whoſe manner is to ſay, come let us talk together to paſſe away the time; with grief of Spirit, ſaith, *O donec praeterat hora, O donec pertranſeat tempus*, &c. O until the hour be gone, O until the time be paſt, which the mercy of thy Maker hath beſtowed upon thee, to perform repentance, to procure pardon, to gain grace, and to obtain glory.

This life is at it were a Faire, and while the Faire laſteth, there is to be bought in it any thing that is neceſſary. But (as *Nazianzen* ſpeaketh) *Quodſi nundinarum tempus fluere ſinus, nullum aliud et habiturus*; If thou ſuffer the time of the Faire to ſlip away, thou wilt not have any other. *In ſeren.*

It is ſtoried of *Alexander* the great, that when he came to beſiege any place, he cauſed a burning light to be ſet up, and by a cryer publiſhed, that ſo long as the light burned, ſo long he gave them time to ſeek for mercy, by ſurrendring themſelves and the place, but if within that time they did it not, he made it known unto them, that the ſword ſhould deſtroy them all. Now what is mans life but a burning light? and ſo long as this light continues, God gives us time of making our peace with him, and of providing for our ſafety: but this light being once extinguiſhed, there is no more any thing that may afford comfort unto us.

Considering that mans end (which he knoweth not) is a time on which indeed his welfare doth principally depend, and for which he ought carefully to be always ready, seeing he doth not know the time when it shall be; therefore *Bernard* cryeth out, *Miser, quare omni horâ te non disponis? Cogita te moriturum, quam sit de necessitate te moriturum*; O miserable man, wherefore dost thou not dispose thy self every hour for thine end? Think thy self to be dead, who knowest that of necessity thou must dye.

Seneca. *Non parùm habemus temporis, sed multùm perdimus*; The common complaint is, we want time: but the truth is, we do not so much want it, as wast it.

Time is to be redeemed for holy uses.

Totum illud tempus perdidisti, in quo non deo cogitâsti Aug. *Pliny* seeing his Nephew walking for his pleasure, called to him, and said, *Poteras hasce horas non perdidisse* you might have better bestowed your time than so. *Nullum mihi per otium dies exit*, saith *Seneca*, for time that's consumed idly, is rather spilt than spent. *Nolite tempus in nugis conterere*, saith another.

It is reported of holy *Ignatius*, that when he heard a clock strike, he would say, *here's one hour now more past, that I have to answer for.*

Act. & Mon. Mr *Hooper* the Martyr, was said to be spare of diet, sparer of words, and spareſt of time.

Latimer rose usually at two of the clock in the morning to his study. *Bradford* slept not commonly above four houres in the night, and in his bed till sleep came, his book went not out of his hand. He counted not that hour well spent, wherein he did not some good, either with his pen, tongue or study. These worthies well weighed, that they that lose time, are the greatest losers, and wastfullest Prodigals.

For the improving of time well, 1. Know the use of time, that it is a seed-time, wherein thou must go forth and sow, though in teares and showers. An husbandman will not lose his seed-time, whatever weather it prove. 2. Know the worth of time, before the want of time. It is a very folly, to be niggards of wealth, and prodigal of time. It is the great sinne of some, that they cast away their short time in doing evil, or doing nought to the purpose: As little children who spend their candle in play, and are glad to go to bed by dark, and never perceive their childish folly till it be too late. But Christian wisdom is, to set such a price on time, as not to let it slip without making our selves gainers of something better than it self.

Upon these words of *Job*, Cap. 9. 25. *My dayes are swifter than a Post*, saith a Divine, We seldome consider, or consider as we ought this common truth; We live for the most part, as if we could not tell how to get rid of our time; or, as if we were weary of our time, and knew not how to spend it out; as if time were rather chained to a standing Post, than were like a running Post.

All time is short, and we have a very short estate in time. Time passeth irrecoverably; Time in motion cannot be stopt, and once past cannot be recalled. Hence the Ancients emblem'd time with wings, as if it were not running, but flying; To shew that time is very swift, 'tis gone suddenly.

Ephes. 5. 16. *Redeeming the time.*

Omnia tempus habent, quia in tempore suo omnia bene fieri habent, & bona sunt; quum bene sunt omnia. There is a time to all things, because in their time all things are well done, and all things that are well done, are good being done.

Sit Paratus homo ad omne tempus, sive bonum sive malum sit, ut per bona & mala probatus, transeat ad bona glorificanda. Let a man be ready for all times, whether good or bad, that being proved by good things and bad things, he may passe to good things, to be glorified in them.

γεωμετρεῖν. *Plato* was wont to say, that God did always work by Geometry; Another Sage said *Pondere, mensurâ, numero, Deus omnia fecit*: God hath done all in number, weight and measure; made and set all things in comely and curious order and equi-

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page: He hath alſo prefined aforehand a convenient and beautiful ſeaſon for every thing, Ordering the diſorders of the world, to his own glory and his Churches good.

Seeds (though fertile) caſt into the ground out of ſeaſon, fructify not.

Accidit in punctō, quod non ſperatur in anno.

He was a wiſe man, that being invited to a feaſt on the next morrow, anſwered, *Ex multis annis craſtinum non habui*, For theſe many yeares I have not had a morrow day to promiſe for any buſineſſe. *Neſcit quid ſerus veſper vehat.*

One *Aratus* anſwered King *Philip* (being asked counſel upon a deſigne) if thou be a Sooth-ſayer, thou mayeſt let ſlip this good opportunity; but if thou be a King, thou muſt not neglect to take the Ox by both his hornes.

He hath made every thing beautiful in his time. Eccl. 3. 11.
The children of Iſſachar, were men that had underſtanding of the times, to know what Iſrael ought to do. 1 Chro. 12. 32.
As we have opportunity, let us do good unto all men. Gal. 6. 10.

Reward.

Achilles conqueritur de rege Agamemnone, quòd pari honore afficiat in exercitu viros fortes & ignavos, ideoque recuſat amplius pro Græcis pugnare. Sic Crates Philoſophus Thebanus conqueritur de hac iniquitate ſui temporis, quòd reges & Principes non ſpectant dignitatem & merita perſonarum. Plus inquit enim datur adulatori quam Philoſopho. Eodem modo legimus in parabolâ quæ eſt apud Matt. 20. Quod Mercenarii qui totum diem in vineâ laboraverunt, indignè tulerunt ſe non plus mercedis accipere, quàm ii qui unam ſolam aut duas horas laborâſſent.

There is *Præmium ante Præmium*. *Pſal.* 19. 11. As every flower hath its ſweet ſmell, ſo every good action hath its ſweet reflection upon the ſoul. Righteouſneſſe is its own reward, though few men think ſo, and act accordingly:

Haud facile invenies multis à millibus unum,
Virtutem pretium qui putet eſſe ſui. R. David.

Howbeit the chief reward is not till the laſt caſt, till we come to heaven. *Sicut opus non eſt uſque ad mortem perfectum, ſic nec merces.* As the work is not done till death; ſo neither is the full wages till then to be had.

Romes factors do falſely father this aſſertion upon us, that we teach it to be unlawful *bene operari intuitu mercedis*: Whereas we hold no ſuch opinion. It is a meer ſlander of theirs. We confeſſe there is a reward laid up for the godly, and we may lawfully look up to it: yet in that two things are to be obſerved.

1. We muſt not reſpect that *Solum*, nor *præcipuè*: It muſt neither be the onely thing, nor the chief thing that ſets us on work. The principal motives to good works, muſt be Gods glory, and the love of Chriſt, and the conſideration of our own duty; all we can do is a debt we owe unto our God. The Philoſopher could ſay, that *Nuda virtus* is to be deſired; ſo God is to be loved and ſerved for himſelf alone, without any other by-conſideration.

2. We muſt not expect a reward for our well-doing upon merit. *Paul* being ready to dy, looked at the reward, *From henceforth there is laid up for me a Crown of righteouſneſſe*, 2 *Tim.* 4. 8. But what crown? not which he had merited; but which God hath promiſed; and for his promiſe ſake would give it to him. Though *Promiſſum* and *Merces* are relatives, yet *Merces* and *Meritum* (as the Papiſts ſurmiſe) are not. We look for a reward, becauſe God hath promiſed it, not becauſe we have merited it: for *when we have done all that we can, we are unprofitable ſervants.*

Otherwiſe let us be bold (as Chriſt himſelf, *Heb.* 12. 2.) to caſt up our eyes to

the reward. Elſe thoſe that have no reſpect to the reward, that regard it not at all, are unthankfull to God. Therefore let that ample reward reſerved for us, be as a bell to tollus unto good works.

Pſal. 58. 11. *Verily there is a reward for the righteous.*
Mat. 5. 12. *Great is your reward in heaven.*
Hebr. 11. 26. *Moſes had reſpect unto the recompence of the reward.*

Honour.

Ariſt. *Honor eſt benefacti & operationis ſignum.* Otherwiſe it is but parchment honour. The ſpider taketh hold with her hands, and is in Kings Palaces. On purpoſe (I think) God ſet her there, to admoniſh idle Ladies of their duties.

Virtus in actione conſiſtit. Let us draw out what we have drunk in, for general uſe.

Virtutis invidia comes. Envy and Jealouſie attend the greateſt perſons, as dark ſhadowes do the beautifuleſt bodies, in brighteſt Sun-ſhine.

Honores mutant mores. Many think the ſun-ſhine of their preſent proſperity and greatneſſe ſhall never ſet: yet no ſooner hoary age comes on, but *Friget eſtus honoris*; and faith, with lame limmes and queaſy voice, *Non tadem eſt ætas.*

Rom. 13. 7. *Honour to whom honour.*

Fame.

Many wayes a man may backbite and defame with his tongue, that unruly member.

Imponens angens, manifeſtans in mala verſus,
Qui negat, aut minuit, tacuit, laudaque remiſſe.

The ſmiting of another mans good name in any kind behind his back, is backbiting, and is an irreparable wrong.

And the Heathen could ſay, he that eaſily beleeveth ſlanders. *Aut improbi, aut puerilibus eſt moribus*; Is either a knave, or a fool.

Lev. 19. 16. רכל *Thou ſhalt not go up and down as a tale-bearer (Hebr. a Pedlar) among thy people.*

Fame (ſnow-ball like) *creſcit eundo*; But before we give credit to report, it is good to hear the bell ring out, and what ſound it gives on both ſides.

Bona fama propria poſſeſſio defunctorum.

A good name is above gold and ſilver, it is greatly deſired of all; but all take not the right courſe of getting it: Some think to get them a name by building, as they that ſet up the tower of *Babel*: Some by hunting, as *Nimrod*: Some by drinking as *Faciduſ*: Some by whoring as *Herculet*: Some ſtrive to get them a name by their courteous behaviour, as *Abſolom* did, by a counterfeit kind of kindneſſe towards all: Some by their great variety of learning, &c. But all theſe miſſe the mark, they begin at the wrong end. The beſt foundation for a good name, is faith and good works. This will leave a ſweet ſavour behind it: Whereſoever it comes, it will procure favour of God and men: When the name that the wicked have gotten ſhall rot, the faithful ſhall be had in everlaſting remembrance. Therefore let us be all Zealous this way, ſo ſhall we be renowned in this world, and eternally famous in the world to come.

Quàm magnus mirantium tam magnus invidentium populus eſt, Senec.

Plato was once in ſuch eſteem, that it was an ancient Proverb, *Jovem, græcè loquì ſi vellet, non aliter loquuturum quàm Platonem.* But the common people are apt to praiſe and diſpraiſe with one breath.

Fame

Fame followes deſert, as the ſweet ſent doth the roſe. A man ſhall be ſure to have both the comfort and credit of his worthy parts and practiſes.

In the Olympick games, thoſe that overcame, did not put the garlands on their own heads, but ſtayed till others did it for them. That which had been much to a mans commendation, if out of another mans mouth, ſounds very ſlenderly out of his own. *Dignum laude virum Muſa vetat mori. Horat.*

It is an hard thing to recover a mans good name, if once loſt. It happened, that upon a time, Fire, Water, and Fame, went to travel together: but before they ſet forth, they conſulted, that if they loſt one another, how they might meet again. Fire ſaid, where you ſee ſmoke, there you ſhall finde me; Water ſaid, where you ſee marſh, or mooriſh low grounds, there you ſhall find me; But Fame ſaid, take heed how you loſe me, for if you do, you will run a great hazard never to meet me again. *Laus proprio ſordeſcit in ore.*

Still, the *Ende* of a good Conſcience, and Gods approbation, is principally to be ſought after.

—— *Whoſe praiſe is not of men, but of God.* Rom. 2. 29.

Merit.

Cælum gratis non accipiam (ſaid the Jeſuite) before grace I had free will to it, and when I had grace, I deſerved glory.

Satan had perſwaded the Scottiſh *Knox*, he had merited by his Miniſtery: but that God brought to his mind thoſe ſcriptures, *What haſt thou that thou didſt not receive? And, yet not I, but the grace of God which was in me.*

The Jewes of old did ſeek to be juſtifyed by their own works, and theſe latter Jewes being asked, whether they beleeve to be ſaved by Chriſts righteouſneſs or not? Anſwer, that every Foxe muſt pay his own skin to the ſkear.

The Church of *Rome* ſeekes to be juſtified by her own righteouſneſs, and the righteouſneſs of Chriſt. They hold that Chriſts righteouſneſs merits, that our works ſhould merit. And *Bellarmine* ſaith, *Opera ſanctorum tincta ſanguine Chriſti merentur*, that is, the works of the Saints dipped in the blood of Chriſt do merit. And truely that's a ſlie and nice diſtinction of the Jeſuites, which they invented of late, to make us beleeve, that by the doctrine of merits they derogate nothing from the glory of Chriſt. Indeed they ſay, that we make ſatisfaction for ſin, and merit heaven: yet it is not we that do it, but Chriſt by us: not our works ſimply in themſelves, but as dyed in the blood of Chriſt. Our Merits are Chriſts merits, and therefore they may deſerve heaven. I, but Chriſt hath purged our ſins by himſelf, not by our ſelves: he hath done it by his own blood immediately, not mediately by our works dyed in his blood: Therefore that is a meer deluſion to mock the world withall. *De Juſtif.*

Upon thoſe word, *Heb.* 6. 10. *God is not unrighteous, to forget your work and labour of love*; The Jeſuites ſay, It is a world to ſee what wrything and wringing the Proteſtants make, to ſhift off this place, whereby it is cleer, that good works are meritorious, and cauſes of ſalvation. If it be an unrighteous thing with God, not to give heaven to our works, then we have it not on meer mercy, but of juſtice.

But we ſay, It is juſt with God ſo to do, not in regard of our merit, but of his own promiſe. They that came into the vineyard at the laſt hour, had as much as the firſt: yet not of merit, but of Covenant. It is an unrighteous thing for one to break his promiſe. God hath promiſed to reward our works with eternal life; therefore he ſhould be unrighteous, if he did it not: yet we muſt not depend on our merits, but on Gods promiſe ratified by an oath, as he ſheweth in the following words. *Juſtum eſt ut reddat, qui debet: debet autem qui promiſit.*

And for *Opus operatum*, it is not ſufficient ſo much as to acceptance with God, becauſe it is not enough to do a good work, which God requireth at our hands, but we muſt perform it in ſuch a manner, as the Lord requireth: We muſt not only do

bonum

bonum but *bene*. Beſides, Merit is a meer fiction, ſith there can be no proportion betwixt the work and the wages.

Gabriel in Cant. Certum eſt nos facere quod faſimus; ſed ille facit, ut faciamus. &c.

It is well obſerved, that the Church in the *Canticles* is no where deſcribed by the beauty of her hands or fingers. Chriſt concealeth the mention of her hands, that is, of her works. 1. Becauſe he had rather his Church ſhould a bound in good works in ſilence, than boaſt of them; (eſpecially when they are wanting) as *Rome* doth. 2. Becauſe *its he alone that worketh all our works in us and for us.* We do what we do, but it is he that cauſeth us ſo to do.

Like as *Roma* is become *Amor inverſus.*

S. *Paul* is ſo directly againſt Popiſh juſtification by works, that one ſaith, both wittily and well; The Epiſtle of *Paul* to the *Romans*, is become the Epiſtle of *Paul* againſt the *Romans*.

Act. & Mon. fol. 1077.

Certainly thoſe miſled and muzled ſoules did worſe than loſe their labour, that built religious houſes, *Pro remiſſione & redemptione peccatorum, pro remedio & liberatione animæ, proſalute & requie animarum patrum & matrum, fratrum & ſororum, &c.* Theſe were the ends that they aimed at, as appears in ſtories.

The Papiſts think, that as he that ſtandeth on two firm branches of a tree, is ſurer than he that ſtandeth upon one onely: ſo he that truſteth to Chriſt and works too, is in the ſafeſt condition. But, 1. They are fallen from Chriſt that truſt to works. 2. He that hath one foot on a firm branch, and another on a rotten one, ſtands not ſo ſure, as if he ſtood wholly on that which is ſound. But let them be *Moſes* diſciples, let us be Chriſts; ſet not up a candle to this ſun of righteouſneſs; mix not thy puddle with his purple blood, thy rags with his raiment, but deteſt all mock-ſtayes; And account accurſed for ever that blaſphemous direction of Papiſts to dying people, *Conjunge Domine obſequium meum cum omnibus quæ Chriſtus paſſus eſt pro me: Join Lord mine obedience with all that Chriſt hath ſuffered for me.*

Iſa. 64. 6. Luk. 17. 10.

We are all as an unclean thing, and all our righteouſneſſes are as filthy rags.

When ye ſhall have done all thoſe things which are commanded you, ſay, We are unprofitable ſervants; We have done that which was our duty to do.

Rom. 3. 20.

Therefore by the deeds of the law, there ſhall no fleſh be juſtified in his ſight.

The Church, true and falſe.

Eccleſia.

Eccleſia Cœtus eſt hominum è turbâ reliquorum mortalium evocatus ad vitam æternam.

WHen the Original world was overwhelmed with waters, none were ſaved but ſuch as were in the Ark; when *Sodom* was burnt with fire, none were ſaved but thoſe of the family of *Lot*; when *Jericho* was deſtroyed, none were preſerved, but thoſe which were in the family of *Rahab*: Theſe are figures, ſhadowing to us, that when the Lord comes to cut down the wicked, to caſt them for ever into the wine-preſſe of his wrath; *Salvation ſhall belong to the houſhold of faith, even that family whereof God in Chriſt Jeſus is the Father.*

Eccleſia { 1. *Inviſibilis.* 2. *Viſibilis.*

But when we ſay, *Extra Eccleſiam non eſt ſalus*, it is not ment of a viſible, but of the inviſible or univerſal Church, which is the whole company of the elect, in heaven, in earth, and not yet born; for the viſible Church or particular Congregations, it may be ſaid, there are many Wolves within, and Sheep without.

Therefore it is not ſatisfactory to us, to be gathered out of the general maſſe of mankind, into the fellowſhip of the Church viſible; but we muſt examine how we are in the Lords floor, whether as Chaffe or Corne, for a day of winnowing will aſſuredly

assuredly come, wherein the Lord shall gather his good Corne into his Garner, and the cast Chaffe into unquenchable fire.

Many would deal with the Church, as *Amnon* with his sister *Tamar*; first ravish her, then defile her, and then turn her out of doors.

The Church of God in this world, is like a man of war at sea, whose Master is Christ; whose Mast his Crosse, whose Sails his Sanctimony; whose tackle patience and perseverance; whose cast-peeces, the Prophets, Apostles, Preachers; whose Mariners the Angels; whose Fraught is the souls of just men; whose Rudder is Charity; whose Anchor is hope; whose Flag in the top of her is Faith; and the word written in it, is this, *Premimur, non opprimimur*; we are cast down; but we perish not, 2 *Cor.* 4. 8. *Premuntur justi, ut pressi clament, clamantes exaudiantur, exauditi glorificent Deum, Quint. Curt. l. 8.*

The Church Militant, is sometime fluctuant, as the Ark of *Noah*; sometime movable, as the Ark in the Wildernesse; sometime at rest, as the Ark in the Temple. In persecution, in removes, in peace.

What is the colour of the Church (saith one) but black? her armes, but the Crosse? her song, but the note the oppressed servant in *Aristophanes* sung, I suffer affliction? For the world is a Sea, a threshing-floore, a Presse, a Furnace; The Church the Ship, the Wheat, the Grape, the Gold; and afflictions the winds, the waves, the flaile, the fire. θλίβομαι, θλίβομαι.

O thou afflicted, tossed with tempest, and not comforted. Isa. 54. 11.

Yet,

Built upon the rock, that the gates of Hell shall not prevail against. Mat. 16. 18.

And,

Glorious things are spoken of thee (dicta & praedicta) O City of God. Psal. 87. 3.

Saints.

The word signifies a thing or person, separated or set a part from common, and dedicated to a special, especially, a holy use. Holinesse (in the general nature of it) is nothing else but a seperation from common, and dedication to a divine service; such are the Saints; persons separated from the world, and set apart unto God: The Church in general (which is a company of Saints) is taken out of, and severed from the world: The Church is a fountain sealed, and a Garden inclosed; so also, every particular Saint is a person severed and inclosed, from the common throng and multitude of the world, 2 *Cor.* 6. 17. ἅγιοι.

Or thus, A Saint is an holy one, or a person called to holinesse: having the perfect holinesse of Christ put upon him, by imputation of faith; and the quality of imperfect holinesse poured into his heart, by the spirit of sanctification.

Unless even ancient professors (saith a Divine) look very well to themselves, they may take a great deal of pains, and when all comes to all, after all their praying, fasting, hearing, &c. they may be found to be nothing in the world, but men that walk after the flesh, that is, according to the refined and well educated Principles of old *Adam*. Men may be *Ishmaels*, brought up in *Isaach's* family, and yet be built upon Mount *Sinai* when all is done.

Now the way that God judgeth of all men, is as they are the Children either of the old or of the new *Adam*; and not (as men do) according to such a proportion of strictness in their lives; for the Pharisees went beyond many weak Professours in common righteousnes.

Saints therefore are not to be judged according to some kind of holinesse they may come up to, but according to the Principles they walk by; either as they walk according to the flesh, or according to the Spirit. And thus *Paul* distinguisheth Saints and others, 2 *Cor.* 5. 16.

Saints are called { 1. Delight in high flying. 2. Sharp-sightednes and stedfast looking into the sun of righteousnes.

Eagles, for their { 3. Singular sagacity in smelling out Christ, and resenting things above. 4. Feeding upon the bloody sacrifice of Christ. *Mat.* 24. 28.

Saints must walk in a divers way to a world of wicked people as *Noah* did, really reproving their darknes by his light, their pride by his lowlines, their vain-glory by his modesty, their ostentation by his secret devotion; Not onely (Planet-like) keeping a constant counter-motion to the corrupt manners of the most, but also shining forth fair with a singularity of heavenly light, spiritual goodnes, and Gods sincere service, in the darkest mid-night of damned impiety.

Solus ipse diversâ ambulavit viâ. Chrys.

True Saints of God are earthly Angels. So *Chrysostom* calleth *Paul, Angelum terrestrem.* And Dr. *Taylor* Martyr, blessed God, that ever he came in company with that Angel of God *John Bradford.*

Ac. & Mon.

Saints may be called Heaven, and that in a double respect;

1. Because God is said to dwell in the Saints, they are his habitation; And wheresoever God dwells he makes a Heaven.
2. Because the Saints (not onely those of Heaven, but they on earth) have their conversation in heaven, *Phil.* 3. 20. So that as carnal and earthly minded men are called earth, because their hearts and conversations are fixed to the earth; so spiritual and heavenly-minded men may be called Heaven, because their hearts and conversations are fixed in heaven.

Thus Saints are glorious, wonderful, magnificent, Princes in all lands, of an excellent spirit, more excellent than their neighbours, A Crown of glory, a royal Diadem, higher than the Kings of the earth, greater than the four famous Monarchies, &c. And yet these worthies of whom the world is not worthy, these precious sons of *Zion* comparable to fine gold, these Jewels of Jesus Christ, which are his very glory, 2 *Cor.* 8. 23. Are counted the off-scouring of all things, esteemed as earthen Pitchers, shamefully slighted and trampled upon, with the feet of insolency and cruelty. Howbeit as stars (though we see them sometimes in a puddle, though they reflect there, yet) have their scituation in Heaven, so Gods Saints, though in a low condition, yet they are fixed in the Region of happinesse.

Hisel-Lupus. Forti animo mala fer, nec his miser esto dolore

Psal. 16. 3. —— *The Saints that are in the earth,* —— *The excellent* ——

Foundation.

There is { 1. *Fundamentum fundatum. Eph.* 2. 20. 2. *Fundamentum fundans.* 1 *Cor.* 3. 11.

The first is a scriptural foundation, the doctrine of the Prophets and Apostles, the other is a personal foundation, Christ himself. Be sure to adde practice to these, *Mat.* 7. 24.

Certa semper sunt in puncto. Tertul.

Fundamentals are few in number, but many in vertue: Small in light, but great in weight.

Every particle of truth is precious, as the filings of gold, neither may we alter or exchange a letter or syllable in Fundamentals.

Ephes. 2. 20. —— *Built upon the foundation of the Apostles and Prophets, Jesus Christ himself being the chief corner stone.*

Rom.

Rome.

Rome hath left her ſeven mountains, to plant her ſelf in *Campo Martio*, who lyes as it were entombed in her own ruines. *Lipſius* cannot ſo much as trace the ancient tract of her walls: So in reſpect of her ſtate Eccleſiaſtical; that which was the garden of *Eden*, is now over-grown with weeds: and the Daughter of *Zion*, is now become the Whore of *Babylon*. *Lipſ. de Mag. Rom. lib. 3. Cap. 11.*

Rome, of Chriſts Spouſe, is become the ſtrumpet of Sathan; of the ſchool of *Simon Peter* (whoſe being there is yet queſtionable) the ſchool of *Simon Magus*; of the Temple of the Holy Ghoſt, a cage of impure ſpirits. She calls her ſelf Queen, but *Hieron*, the purple Whore.

Once the Church of *Rome* wrote her lawes in milk, but now ſhe writes them in Sunday Letters; Prayers and teares were once her weapons, but now fire and ſword; And if in ſhew of peace ſhe turn her deſtructive inſtruments into mattocks, it is but to play the Pioner, and make way for death.

Roma radix omnium malorum. It is the City that is mounted on ſeven hills, and cannot be hid, but is apparently diſcerned and deſcribed to be the great City *Babylon*, the ſeat of Antichriſt.

The ſweeteſt wine turns into the ſowreſt vineger; the whiteſt ivory burnt, into the blackeſt coale; So about the year 1414. *Theodoricus Vriat* in *Germany*, an *Auguſtine* Fryar complained, not without cauſe, *Eccleſiam Romanam ex aureâ factam argenteam, ex argenteâ ferream, ex ferreâ terream, ſupereſſe ut in ſtercus abiret.* Yea, *Matchiavil* obſerved that there was no where leſſe piety, than in thoſe that dwelt neereſt *Rome*. *John. Manl. loc. com. 226.* *Dipat. de Rep. l. 1. c. 12.*

If *Franciſcus de ſanctâ clara* and his fautors were the wiſeſt men under heaven, and ſhould live to the worlds end, they would be brought to their wits end, before they could accompliſh this works end, to make a reconciliation betwixt Chriſt and Antichriſt, betwixt *Rome* and us: for, *what concord hath Chriſt with Belial?* They can never ſall in, or make muſick in one Quire.

For groſſe Idolatry, or for fundamental errours onely muſt we ſeperate. Corruption grew ſo great in the Church of *Rome*, that it juſtly occaſioned firſt the Seperation of the Greek Churches from the Latine, and then of the Reformed Churches from the *Roman*. And *Bellarmine* bewails it, that ever ſince we cryed up the *Pope* for Antichriſt, his Kingdom hath not onely not increaſed, but hath greatly decreaſed. Certainly the date of her reign is almoſt out, and the time draweth on apace, wherein both ſhe and her King *Abaddon* ſhall be laid in the duſt. *Dent. de Apoc. 9. 11.*

Eſto procul Româ, qui cupis eſſe pius.
Roma, vale, vidi, ſatis eſt vidiſſe, &c.

Rome hath fallen culpably, and ſhall fall penally. *Sibylla* long ſince foretold this, in the eight book of her Oracles. The ruine of *Rome* muſt be like the ruine of *Jericho*; which can never be re-edefied. *Tota cris in Cinere, quaſnunquam Roma fuiſſet.*

There was ſomething ſurely in that which we have read, that when the warres begun in *Germany*, *Anno* 1619. A great braſs image of the Apoſtle *Peter* (that had *Tu es petrus*, &c. fairly emboſſed upon it) ſtanding in St *Peters* Church in *Rome*, there was a great and maſſie ſtone fell down upon it, and ſo ſhattered it to pieces, that not a letter of all that ſentence (whereon *Rome* founds her claim) was left whole ſo as to be read, ſaving that one peece of the ſentence, *Ædificabo Eccleſiam meam*, I will build my Church, which was left fair and entire.

True, it is no eaſy thing to overturn the Kingdom of Antichriſt, which like an huge tree hath taken deep root in the earth for many ages; and men need not marvel that it is ſo long a cutting down. Eſpecially if we conſider, that the Lord will ſtill have his Church in combate here in this world, to ſhake it from ſecurity. Again, the Lord for the ſins of the Church, and want of care of through Reformation in

those to whom the Lord hath detected their abominations, stayeth the good speed of this glorious deliverance: Besides, the Lord will have the destruction of *Antichrist* and his Kingdom wrought by leisure, that so man may make due regard, and consider of so great a work.

Yet let us cast our eyes upon Gods word and promise, and firmly beleeve, if *Agag* be to be slain, God is raising up some *Samuel* to do it. Yea, let us cast our eyes on Gods work already, and we shall see him gone a great way in the accomplishing of his word: Whereby we may strengthen our faith, in that which remaineth.

For how hath the word preached discovered him to be that man of sin? detecting his frandes and impostures, with which for many ages he deluded the blind world? How are his Bulls and Excommunications (which in former ages seemed to shake the Kingdomes of the earth) esteemed but as wind? Moreover, how have all the reformed Churches shaken off with detestation his Antichristian yoke and usurped power over the Scripture, Church, mens Consciences, &c. And how have many Princes, already disclaimed and despised his clawes over them? Keeping from him those summes which were wont to warm his holinesse kitchin, &c.

I might also adde, how weak all their endeavours and meanes are to prevent finall ruine, *viz.* Sophistry, Knotty distinctions to hide and delude the plain sense of Scripture, threatnings, treacheries, Machivilian contrivances, warres, treasons, murders, Massacres, Powder-plots, &c. Loe, these are the inseperable markes of Popery, and the brands of their Divellish religion. And these do but hasten their incurable destruction, rendring them odious to all Christian States, Princes, and people, yea to Turks and Infidels.

Isa. 1.21,22. *How is the faithfull City become an harlot? it was full of judgment, righteousnesse lodged in it: but now murderers. Thy silver is become drosse, thy wine mixt with water.*

Rev. 17.1. *Come hither, and I will shew thee the judgment of the great whore, &c.*

Cap. 18.2. *Babylon the great, is fallen, is fallen, &c.*

Vers. 4. *Come out of her my people, that ye be not partakers of her sins, and that ye receive not of her plagues.*

Pope.

If the servant of servants be above the King of Kings and Lord of Lords, then where is Christs Prerogative? *Ye take too much upon you, O ye sons of Levi.*

St. *Peter* had a priority, but not superiority; or if a Primacy yet not a supremacy over the rest; he had (as our Divines acknowledge) a precedency in place, named for the most part first, as the foreman of the quest; and a prebeminency in grace, reputed for his excellent Knowledge and Zeal; he was the first Confessour, *Mat.* 16. 16. The first preacher, *Act.* 2. The first baptizer, *Act.* 10. The first worker of miracles, *Act.* 3.

Calv. Inst. l. 4. c. 6.

Epist. 28. *Austin* saith, *Deus docuit Petrum, per posteriorem Paulum*; yet another addes, *Etsi ille primus, iste præcipuus.*

It was Frederick the Emperor his saying, *In capite orbis Deus per imperium exaltavit Ecclesiam; in capite orbis Ecclesia nunc demolitur imperium.*

Epist. ad Pomp. *Cyprian* speakes much against Pope *Stephen*, assuring *Pompeius*, upon the reading of the Epistle, Pope *Stephen* sent to *Cyprian*, he should *Magis ac magis ejus errorem denudare, qui causam hæreticorum contra Christianos & contra Ecclesiam Dei asserere conatur*: He taxeth him also of impertinencies, and contradictions to himself, that he did *imperitè & improvidè scribere.*

Mant. Eccl. 2. *Liber erat, servile jugum sibi condidit ipse:*
Pondus idem legum (vidi ipse volumina) quas nec

Antiqui potuere patres, nec posse nunu ipsi.
Nec servare atas poterit ventura nepotum.

Thomas

Thomas Holland of *Exet.* Col. *Oxf.* When he was to take his journey, said to the fellowes, *Commendo vos dilectioni Dei, & odio papatus, & superstitionis.*

The Pope imitates *Peter* (to whom he pretends succession) in the worst things; he cuts off not onely the ear, but head; he denies Christ, but weeps not for it.

Uzziah (though a King) must not meddle with the Priests office, and *Azariah* the High-Priest must not intrude himself into the Kings office; yet the High-Priest of *Rome* will have both swords; he will be a Priest and a King too: he will be, for matters of the world, as well as for matters of God. *Boniface* the eight shewed himself one day, in the attire of a Priest, another day in the attyre of a Prince, affirming that he was both.

Bellarmine of late hath somewhat minced the matter, that the Pope hath no power in temporal matters *directè*: yet *indirectè quoad bonum spirituale* he may play *Rex*. Excellent! So as a man get into an house, it makes no great matter whether directly or indirectly. And so as the Pope may depose Princes, and dispose of their Kingdoms, and butcher them at his pleasure; what availeth it whether directly, or indirectly.

I am sure this is indirect dealing, by an indirect distinction to break down the wall of partition, that God himself hath set up between the Priest and the Magistrate.

That the Pope exalts himself above all that is called God, I prove

1. In that he is not onely in equipage with God, in remitting of sins; but is made more mighty: for God in the creation made but creatures, but he can make as many gods as he list.
2. More merciful than Christ, which is concluded for this reason, It is not read in all the Scripture that Jesus Christ drew any soul out of purgatory: but the Pope of his great pitty and mercy doth every day an infinite number; nay, Pope *Gregory* did bring *Trajans* soul out of hell. *Credat Judæus Appella.*
3. More wise then God, for he can institute a sacrifice sufficient, to save those that Christs sacrifice cannot save.
4. Of more authority than God, whose word is not authentical without his allowance. But what he saith (though never so crosse to the Text) is *Dissimum Dei verbum.*

Besides, all the names and titles of Christ given him in the Scripture, to shew him Lord of the Church, are attributed to the Pope, the head of Antichristian heresies. *Bellarmine* saith, that he is universal Pastour, *Rex Regum, Dominus Dominantium, Admirabilis, Leo de tribu Juda Radix David.* And those which Antichrist would onely rob him of, are, Head of the whole body of the Church, Bridegroom of the Spouse, Foundation of the Church; as if one body might have two heads, one spouse, two husbands at once. *De cast. Lamba. l. 2. c. 17.*

Moreover, mind his horrible pride, claiming authority above Kings, Emperours, Lawes, Scriptures; yea, over men and Angels: Their doctrine is, that *Papa habet imperium in Angelos & Dæmones*: And their practise the like; For *Clement* the sixt in his Bull upon the Jubile 1350. *Prorsus mandamus Angelis Paradisi, quatenus animam in Purgatorio penitus absolutam in Paradisi gloriam introducant.* And is not this to make himself a god? is not this that beast, full of the names of Blasphemie?

I might adde much, I will onely conclude with that saying of Pope *Marcellus* the second, wherein he seemes to be prety ingenious, for striking his hand upon the table, he uttered these words, *Non video quo modo qui hunc locum altissimum tenent salvari possunt*, I see not how any Pope can be saved. And that of *Pius Quintus*, recited by *A lapide*. When I was first in orders, I had some good hopes of salvation; when I was made a Cardinal, I doubted, but now that I am Pope, I do almost despair. *Onuph. in vit. Cornel. à Lap. in Num. 11. 11.*

That man of sin —— The son of Perdition, &c.
Who opposeth and exalteth himself above all that is called God, or that is worshipped: so that he as god, sitteth in the Temple of God, shewing himself that he is god. 2 Thes. 2. 3. 4.

Papists.

The Pope hath given liberty to some to have all their own rites, onely acknowledging his Supremacy; but the ground being laid, for point of Doctrine it matters not, there's enough gained, to make him that had sworn obedience, to accept of all the rest.

They that bear witnesse to themselves (as Papists do) are not to be heard in their own cause, unless they compass such a decree, as *Stratocles* did for *Demetrius*, Whatsoever *Demetrius* will command, shall be holy before God, and just amongst men.

οὐδὲν ἂν κελεύσοι ὁ Δημήτριος.

There is no more certain signe of a bad cause, than extended testimonies, and wire-drawn Arguments: The Arguments of Papists are as headlesse arrowes shot. We demand sithes (as the saying is,) and they answer us with Mattocks. This may serve to wash away their varnish of Antiquity.

Epist. 73. Papists are like those αὐτοδιδάκτους, that would take on them to decide all questions, *Itaq; à Socrate & Platone exagitatur; vel Papâ potius*; These with their Bishops are determined for ever to defend in all points the Popish part, and to arme themselves to fight in the B. of *Romes* quarrel, though it were against God and his Scriptures.

Papists do as *Cyprian* speaks of Hereticks, *Et gladio & venenis subvertentes veritatem.* I say of them as *Cyprian* of the Marcionites, *Nihil est apud illos, nisi perfidia, & blasphemia, & contentio sanctitatis, & veritatis inimica.*

Mant. Eclog. 2. *Carnis ut hic malus affectus sic lumina mentis*
Claudat, in errores ut fontis feramur aperti.

Eclog. 10. *His cursus fecere novos: liquere priores*
Quos dederat vivo veterum prudentia patrum.

Judg. 6. 31. *Will ye plead for Baal? will ye save him? — If he be a god, let him plead for himself.*

Antiquity.

Arist. It is like fame, *Caput inter nubila condit*, her head is muffled from our sight.

Indeed 'tis venerable, and witnesses the more ancient they are, the more to be credited, as lesse corrupt. But yet it is like unto old age, onely a crown, *if it be found in the way of righteousnesse*, and not otherwise.

Papists boast much of Antiquity, as once the *Gibeonites* did of old shoes and mouldy bread: But dis-joined from verity, it deserves little reverence: for it must have no more honour than what it can maintain. The longer Manna was kept against the command of God, the more it stank.

Antiquity after Scripture, is a cypher increasing the number, otherwise it stands for nothing, or for worse than nothing.

Mat. 5. 21. *Ye have heard, that it was said by them of old time, — But I say unto you —*

Custome.

It is a Law or Rite not written, which being established by long use, and the consent of our Ancestours, hath been, and is daily practised.

Longævi enim temporis, usus & consuetudinis non est vilis auctoritas.

But to speak divinely, Its lawful enough to change these for the better.

Certainly an ungodly custome was that, *Joh.* 18. 39. to save the wicked, and condemne the just; what ever was the ground, why should any *Barabbas* scape by it? Well said *Calvin*, *In ista consuetudine turpe & crassum fuit vitium.*

All

All, or most of the West-Indians, being asked, why they make warre against any of their neighbours? use commonly this answer, It hath been the custome for them and us, to fight still one against another.

It is then concluded with *Cyprian, Consuetudo sine veritate, vetustas erroris est.*

The customes of the people are vain. Jer. 10. 3.

Idolatry.

The matter informed by Divinity, is of two kinds, Matter of belief and truth of opinion; and matter of service and adoration, which is also judged and directed by the former; The one being as the internal soul of Religion, and the other as the external body thereof: And therefore the Heathen-religion was not only a worship of Idols, But the whole Religion was an Idol in it self, for it had no soul, that is, no certainty of belief, as a man may well think, considering the chief Doctors of their Church were the Poets, and the reason was, because the Heathen gods were no jealous gods, but were to be admitted into part as they had reason, neither did they respect the pureness of heart, so they might have external honour and rites.

Idolatry is, when we worship false gods, supposing them to be true.

Papists prove the worshipping of Saints, out of those words, 2 *Thes.* 1. 10. where it is said, that *God shall be glorified in his Saints*, whereas to worship them so, is to take some of Gods glory, and give it unto them: But the Angel would not suffer *John* to fall down and worship him.

A coveteous wretch is an Idolater, in respect of his inward and outward adoring of Mammon. Inward worship consists in our faith, hope and love; for as that is our master to whom we submit our obedience, so that is our God in which we trust most, and love most; As the wantons best beloved is his saint and goddesse, the Epicures paunch is his God, the coveteous beast who had rather be damned than damnified, hath his Mammon in place of his god, with all his heart, mind and soul, *making gold his hope, and saying to the wedge of gold, thou art my confidence.*

Quicquid quis amat supra, vel aequè ac Deum, id sibi Deus est. Ambitiosus honos, & opes, & fœda voluptas: Hæc tria prætrino Numine multus habet, Mant.

This coveteous Idolater is like a box that apprentices use to put money in, which will never restore any thing back, till it be broken: So nor a coveteous man till he be dead and rotten, and broken asunder like a Potters vessel; then hapily the wormes shall have his Carkass, and unthrifty heires his estate.

Son of man, these men have set up their Idols in their heart, and put the stumbling-block of their iniquity before their face: should I be enquired of at all by them? &c. Ezek. 14. 3.

Little Children, keep your selves from Idols, Amen. 1 John 5. 21.

Superstition.

Many that cannot digest the flesh of Popery, yet can take great delight in the broth of Superstition; According to that, *Isa.* 65. 4. *Broth of abominable things are in their vessels.*

וּמָרָק *Et frigmen, præ quo legendum juxta Masorethas* וּמָרָק פִּגּוּלִים *Jus carnium abominandarum.*

It is a form of Divine worship, devised by men, beside, or beyond the commandment of God; breeding in the followers of it a servile fear.

Superstitio à superstando. Est cultus indebitus præter verbum Dei. Zanch: Dr. Hall.

Superstition is devout impiety, the superstitious man worships God but as he lists, he gives God what he asketh not, more than he asks; this man dare not stir forth till his breast be crossed, his face sprinkled; if but an Hare crosse him in the way, he returns; if he see a snake unkilled, he fears a mischief; if the salt fall towards him, he looks pale and wan, in the morning he listneth whether the Crow croweth even or od, and by that token presageth of the weather; if he hears but a Raven croak from the next roof, he presently makes his Will; but if a fancie shall second his thoughts with a dream of some fair garden, or green rushes, or the salutation of a dead friend, he takes leave of the world, and saies he cannot live: He will never set

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to Sea but on a Sunday, neither ever goes without an *Ave Pater* in his pocket; when he lies on his death-bed, no sin troubleth him so much, as that he once ate flesh on a Friday, no repentance can expiate that, the rest need none. He never dreams without an interpretation, without a prediction, and if the event answer not his exposition, he expounds it according to the event; Old wives and starres are his counsellers; he weares Paracelsian characters for the tooth-ach, and a little hallowed wax is his antidote for evils; he goes about to have the Crosse still of his right hand, &c.

Mat. 23 24. οἱ διυλίζοντες τὸν κώνωπα τὸν δὲ κάμηλον καταπίνοντες. Percolantes culicem camelum autem absorbentes. Proverbialis hæc est sententia in eos qui in rebus minimis sunt superstitiosi, & interim magna negligunt. The world encompassed by him. p. 81.

Superstition will needs obtrude upon Christ Will-worship, whether he will or no; as the people would once have taken him by force, and made him a King, *John* 6. 15. Or as the *Lycaonians*, would needs have stollen a sacrifice upon *Paul* and *Barnabas*, *Acts* 14. And the Salvages of *Nova-Albion*, upon Sir *Francis Drake* and his company, at their parting with them.

Superstition is very pleasing to nature, and suitable to sense and carnal reason, being usually very pompous and costly. I have read of a Lady in *Paris*, who when she saw the bravery of a Procession to a Saint, she cried out, *O how fine is our Religion beyond that of the Huguenots! they have a mean and beggarly Religion, but ours is full of solemnity and bravery, &c.*

Superstition is for most part, not liberal only, but prodigal, *Mic.* 5. 7. And no wonder, when as good works are by *Bellarmine* said to be *Mercatura regni cælestis*, the price and purchase of heaven.

It is said of *Lycurgus* the *Lacedemonian*, that he made a Law that no man should be at very great charge for a sacrifice, lest he should grow weary of Gods service: yet when the famous carver *Phidias* advised the *Athenians* to make the statue of *Minerva* rather of Marble than Ivory; 1. Because more durable. (this passed with allowance.) 2. Because lesse chargable: at the mention hereof, with infinite indignation they commanded him silence.

Pliny tells us of *Alexander* the great, that when, as being yet a youth, he cast great store of frankincense upon the Altar, and his School-master told him, he must not be so liberal, till he had subdued the frankincense countreyes: When once he had conquered *Arabia*, he sent his School-master a ship full of frankincense, largely exhorting him to worship the gods therewith.

That mans nature is very forward to superstitious worship, willing to take more pains to follow the inventions of man, than to keep the institutions of God, appears; *Jerusalem* (where they ought to have worshipped) was neerer unto most of the Israelites', than either *Dan* or *Bethel* were; for *Bethel* was in the utmost bounds of the South, and *Dan* in the utmost bounds of the North, and yet thither would they go, to worship the calves. And it is further observed by some, that the Israelites grew so Zealous in a short time in that abomination, that they who dwelt neer *Bethel*, did disdain to worship at *Bethel*, to serve God at their own doors, and therefore they would go to *Dan*; and they that dwelt at or neer *Dan*, would go to *Bethel* to worship.

Thus the blind votaries among the Papists, at this day will needs go a Pilgrimage to the remotest places, to *Jerusalem*, and visit the sepulchre, &c. These long journeys are but a step to them, and hard penances they glory in. The nature of man will carry him two miles at his own bidding, rather than one at Gods.

How may this shame godly men, for their sloth in doing the will of God; when they hear how industrious evill men are in doing their own? Yea, how may it shame them, that they should take lesse pains to keep a righteous law, than many do to satisfy a filthy lust?

Diligence is good about that which is good; *it is good to be zealously affected always in a good matter*; but Zeal and diligence misplaced, how evil are they? It is better to creep in a good way, than to run in a bad way; Even idleness is better than such diligence. But to be sure, Sathan will never check their diligence, who are doing his work; nor take them off from their pace, who are going or galloping his way.

Mat. 15. 9. *In vain do they worship me, teaching for doctrines, the commandments of men.*

—— *Who hath required this at your hand?* —— Isa. 1. 12.
I perceive that in all things ye are too superstitious.
Read Mic. 6. 6, 7. *Col.* 2. 23. Act. 17. 22.

Tradition.

Additio ad scripturam fit tripliciter, in quo additum est 1. Contrarium et est error. 2. Diversum et est præsumptionis. 3. Consonum, et est fidei instructionis.

It is { Humane, *Mat.* 15. 2.
Divine, 1 *Cor.* 11. 2. 2 *Thes.* 2. 15, and 3, 6.

A divine ordinance or tradition, is a doctrine, first delivered from God, and written down afterwards for the use of the Church; This we are bound to beleeve absolutely. An humane ordinance, is not written in the Word, but delivered from man to man: A tradition thus taken, is either good or evil, according to the subject-matter, and intention of men. And therefore this is to be beleeved conditionally, as it agreeth with the Word.

The Pharisees had many traditions and unwritten verities, pretended to be invented and prescribed them by their Elders; that by the observation thereof, they might be the better enabled to keep Gods commandements. These they stiled complections or perfections, because thereby they conceited, that the written Law was made more compleat and perfect; The like say the Papists of their traditions.

These whether true or false, are delivered by { Word, 2 *Thes.* 2. 15. & Writing, 2 *Thes.* 2. 2.

And many errours have come in by wresting and writhing mens writings, to another meaning, than ever they were intended; Thus, 2 *Pet.* 3. 16. So *Austin* was served, and he foresaw it, I beleeve (saith he) that some of my readers will imagine *Me sensisse quod non sensi, aut non sensisse quod sensi*, That I was in many things of another mind, than ever I was indeed. And it fell out accordingly; for as *Baronius* witnesseth, after *Austins* death, there arose up divers, *Qui ex ejus scriptis male perceptis, complures evexerunt, errores*, who by mistaking of what he had written, brought in many pernicious errors, and avouched him for their Author. L. 1. de Trin. C. 3. Baron. Annal. Tom. 6.

—— *Why do you transgresse the commandment of God by your tradition?* Mat. 15. 3.
—— *Hold the traditions which ye have been taught, whether by word or our Epistle.* 2 Thes. 2. 15.
Read Mat. 15. 6. *Mark*, 7. 3, 5, 8, 9, 13. *Col.* 2. 8. 1 *Pet.* 1. 18. *Gal.* 1. 14. 2 *Thes.* 2. 2.

Holy things and places.

Non revocari possunt ad communem usum, quæ in sacris usurpantur. Numb. 16. 37, 38, 39.

Upon the offence of any of the vestals at *Rome*, they had a most excellent way of execution; In the *Campus sceleratus*, or field of execution, there was made a vault under the earth with an hole left open above, whereby one might go down; and within it there was a little couch with a burning lampe, and a few victuals: whether the defiled votary was to be brought through the market-place in a litter so closed up with thick leather, that her mournings might not be heard to the moving of pity. She being thus brought to the place of execution, was let down by a ladder into the hollow cave, and the hole presently stopped. And the reason why they suffered such a kind of death, was, because they thought it not fit, that she should be burnt with fire, which kept not the sacred fire with greater sanctity. And it was thought unlawful to punish them by laying violent hands on them, because they had in former times Plutarch in Numa.

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served in so holy a function. Holiness hath honour.

Sacrum aliquid dicitur, ex eo quod ad divinum cultum ordinatur. Aquin.

Things are called holy, either by nature, as God, who is truly, alway and only of himself holy: Or by seperation, or being set apart to an holy use or end; Which *Origen* calleth *Sancta Sanctificata*, by accession of external holiness from without: So *Jerusalem* is called the holy City, because the City of God, where he was worshipped. And when we stand in our Churches (saith *Chrysostom*) we stand in a place of Angels and Archangels, in the Kingdom of God, and heaven it self; which they that prophane (think either by talking, sleeping, laughing, playing, or any thing else unbeseeming the service of God) may justly fear to be whipt like dogs, out of the heavenly Temple and City too. *For mine house shall be called an house of prayer for all people, Isa. 55. 7.*

Yet let us not dote upon the Temple of the Lord, but reverently adore the Lord of the Temple; putting off our shoes from off our feet, when we come to stand upon holy ground; that is, our sensuality and other sins; for, *Quid pedes* (saith *Erasmus*) *nisi affectus? quid pedes calceamentorum onere liberi, nisi animus nullis terrenis cupiditatibus oneratus?* Affections are the feet of the soul, keep them unclogged.

Herods Temple at *Jerusalem* was set on fire by *Titus* his souldiers, that it could not be quenched: And at the same time *Apollo's* temple at *Delphos* was utterly overthrown by earth-quakes and thunder-bolts, and neither of them could ever since be repaired: The concurrance of which two miracles (saith *Godwin*) evidently sheweth, that the time was then come, that God would put an end both to Jewish ceremonies, and Heathenish Idolatry.

Antiq.

Joh. 4. 21, 23.

Believe me the hour cometh, when ye shall neither in this mountain, nor yet at Jerusalem worship the Father.

But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit, and in truth, for the Father seeketh such to worship him.

Sacriledge.

Aquinas notes it may be committed, *vel*

1. *In personam*, when an Ecclesiastical man is abused.
2. *In locum*, when the Church is abused or profaned.
3. *In rem*, when things dedicated to holy uses, are otherwise imployed.

Here *lego* doth signifie as much as *adimo* or *aufero*, in which sense we cal him *sacrilegum*, *qui legit*, i. e. *qui adimit, et aufert sacra.*

And this last kind may be committed three ways:

Quando

1. *Sacrum de sacro aufertur*; as the consecrated Vessels out of the Temple.
2. *Non sacrum de sacro*; if a thief shall break open a Church, to steal away private treasure hid therein.
3. *Sacrum de non sacro*; when the Church is robbed of her possessions and endowments.

If many would examine themselves according to this rule, they would assuredly conclude they deserve the whip, turning *claustra* into *castra*.

Luth. in Gen. 47. Homil. in Joel. 3. 5. Olim Cœnobia habitabant monstra Papista, Nunc in Cœnobiis habitant et monstra Rapista.

This *Luther* complained much of in his time, That even in the Reformed Churches, Parishes and Schools were robbed of their due maintenance, as if they meant to starve us all: *Spoliantur Parochiæ & Scholæ, non aliter ac si fame necare nos velint.* The like saith *Gualther*, *Non desunt Pseudo-evangelici*, There want not such False-Gospellers amongst us, who restore not the Church her wealth, pulled out of the Papists fingers: But make good that saying of one, *Possidebant Papistæ; possident Rapistæ*; Papists had Church-livings, and now Rapists have gotten them.

A Priest in *Jerusalem* (the City being besieged) took all the Goblets and Vessels of silver, not so much as sparing the little golden Pitchers which *Augustus* and

and his wife ſent to the Temple; and did diſtribute amongſt the people, and ſaid, Without fear we may uſe theſe divine things, ſeeing we fight for God and his Temple; therefore he ſaid, it was ſafe for them to drink thoſe things that were kept for the Prieſts ſacrifices. He alſo took the wine and oil, and they anointed themſelves without fear.

Non equidem recuſabo dicere quæ dolor jubet; Puto ſi Romani contra noxios venire tardaſſent, aut hiatu terra devorandam fuiſſe civitatem, aut diluvio perituram, aut fulmina ac Sodomæ incendia paſſuram. Sexcenta millia mortuorum partis ejecta, quorum ſepulturæ erant ex oppido ejectio. *Ioſeph. de bel. Iud. l.6.c.16*

Sacriledge is a very dangerous ſin. *Cacus* met with his match, when he robb'd *Hercules*. *Mercury* (ſay the Poets) had a mind to ſteal *Jupiter's* thunderbolts, but durſt not meddle, leſt he ſhould ſpeed as *Prometheus* had done for ſtealing fire. The Eagle in the fable, that ſtole a peece of fleſh from the Altar, and carried it together with a live-coal that ſtuck to it, to his neſt, ſet his young and all on fire. *Dionyſius* that robb'd his God, was caſt out of his Kingdom, though he was wont to boaſt, that he had it bound to him with chains of Adamant. And *Belſhazzar* paid dear for drinking in the bowls of the Sanctuary.

In a word, Such do but as the fiſh that ſwallows the hook; it proving as unfortunate and fatal to them, as the Gold of the Temple of *Tholoſe* did to *Scipio's* ſouldiers, of which, whoever carried any part away, never proſpered afterwards.

I might be large in giving inſtances this way: Only conſider what a ſad end befell Cardinal *Wolſey*, whilſt he ſought more to pleaſe the King than God, as himſelf ſaid: And what a revenging hand of God purſued five of his Servants, that were inſtrumental for him in a ſacrilegious enterpriſe. Whereupon *Sculletus* wiſheth; *Utinam his & ſimilibus exemplis edocti diſcant homines res ſemel Deo conſecratas timidè attrectare!* I would men would take heed by theſe and the like examples, how they meddle with things once conſecrated to God! Such (as a Divine ſaith very well) may be compared to thoſe that being of a cold and flegmatick ſtomack, eat hard and cholerick meats; Well they may pleaſe their palates, but it cannot be for their health; and may juſtly fear to have their meat ſauced, and drink ſpiced with the bitter wrath of God. *Annal.* 332.

Thou that abhorreſt Idols, doeſt thou commit Sacriledge?
Will a man rob God? yet ye have robbed me. — Ye are curſed with a curſe, for ye have robbed me, —— Rom.2.22. Mal. 3.8,9.
It is a ſnare to the man who devoureth that which is holy. Prov. 20.25.
Read *Joel* 3.5. *Dan.*5.23,24,*&c.*

Tythes.

Bellarmine contendeth, that Tythes are due to the Miniſtery, *Non jure divino, ſed eccleſiaſtico*: Yet he allowes, that in ſome ſenſe it may be affirmed, that they are due *jure divino*.

1. *Quoad ſubſtantiam, non quantitatem.*
2. *Si addatur eccleſiæ determinatio.*
3. That the very quantity is due, *jure divino: non ex vi juris divini, ſed ex vi juris eccleſiaſtici.*

Theſe are nothing elſe but ſtarting-holes: For it is a firm and immoveable truth, that the very Quantity is due to the Miniſters of the Goſpel, whether the Church determine it or not; for Gods inſtitution dependeth not on the conſtitution of the Church.

Tythes they ſay are Jewiſh: But if *Melchiſedech* (of whom afterwards) tythed *Abraham*, by the ſame right whereby he bleſſed him; And if Tythes by all

laws of God, Nature and Nations, have been hallowed to God (as *Junius* and other Modern Divines argue and alleadge,) And if things consecrated to Gods service, may not be alienated, It will appear to be otherwise.

They are due to the Ministers of the Gospel; not of alms or of benevolence, but of justice we have a right and interest to them. The labourer is worthy of his hire; A beggar is not worthy of alms: When ye give a labourer his hire, ye give him but his due.

All are to pay, high and low, rich and poor, because it belongs *ad justitiam commutativam, in quâ non consideratur conditio persona, sed qualitas rei ad rem.*

Give to Cesar, the things that are Cesar's; and to God, the things that are God's. Cæsari tributa, Deo decimas. Nay more, *Decima non dantur clericis, quia boni sunt, sed quia clerici sunt: sicut tributa dantur regibus, non quia probi, sed quia reges sunt.* How chearfully then ought ye to give it to them, that are faithful and diligent in the work of the Lord?

But if any man list to be contentious, we have no such custom, nor the Churches of God. This is a thing controversal in this last and wicked age of the world, wherein charity waxeth cold, as to all in general, so to the Ministers in special: But it may be sufficiently evinced out of the Word of God: We need not (saith one) stand to mans Courtesie, for then in most places we should have a Curse.

1 Cor. 9. 13, 14. *Do ye not know that they which minister about holy things, live of the things of the temple? and they which wait at the altar, are partakers with the altar?*

Ovem. Even so (Note that) *hath the Lord ordained, that they which preach the Gospel, should live of the Gospel.*

Simony.

Qui vendunt vel emunt prebenda Ecclesiarum, dicuntur tales à Simone, Simoniales. The buying of Spiritual things is so called, from *Simon Magus* his offer.

Bulifer. The Schoolmen generally define it thus: *Est studiosa voluntas emendi, vel vendendi aliquod spirituale, seu spirituali annexum.* So not the hand only, but the heart commits Simony. There was no *Pactum* between *Simon Magus* and the Apostles, but only *voluntas:* He made an offer of money to them; and that was condemned. And if so, who then in this Age, almost, can say, he is assured to have a good conscience in this thing?

Πανσηγυρις δυτικὸς χριστιανισμὸς.

For the branches, it is committed four wayes:

1. *Per pecuniam:* Sad, when Lady *Pecunia* is the *Janitrix* to let men into the Church.
2. *Per adulationem*; which is *venenum mellis dulcedine palliatum.*
3. *Per importunas preces ambientium*; *Est quasi ducum species violenta jubendi.*
4. *Per sordidum obsequium*; Ready to do any base kind of service.

Whereas the Ambassador of Christ should resemble his Master Christ in the Church. Minde *Gal.* 4. 14. & *Gal.* 1. 10.

Aquit. Ecclesiastica beneficia nullo modo vendere licet, quia eis venditis intelliguntur spiritualia venditioni subjici.

Simoniaci tam vendentes quàm ementes spiritualia, pœnis puniuntur, scil. infamiâ & depositione, si sint Clerici, & excommunicatione, si sint Laici. Idem.

If thou comest in by Simony (saith *Ambrose*) *Caro dominatur populis, anima servit dæmonibus: Caro sacerdotium comparavit, anima detrimentum paravit.*

I shall shut up this with those Verses, which were not amiss to be imprinted in the hearts of all,

Hæc duo damna feres, ſi tu ſis Simonis hæres,
Mertinus ardebis, & vivus ſemper egebis.

—— Simon offered them money; ſaying, Give me this power, ——
But Peter ſaid unto him, Thy money periſh with thee, —— Thy heart is not right in the ſight of God, &c. Act. 8.

Things indifferent.

Sunt autem res mediæ, opera ſive actiones, quæ in ſeſe, ſive ſuapte natura, nec bona vel malæ ſunt: ſed ex uſu ipſarum circumſtantiis, vel bonæ, vel malæ cenſentur: Aut res indifferentes, ſive actiones dicuntur, quæ lege, aut verbo Dei neque præciſè jubentur, neque expreſsè prohibentur fieri. Bucan.

Theſe things indifferent may not be uſed indifferently,

But with caution,
1. Concerning Faith, that we do nothing with a doubting conſcience.
2. We muſt have reſpect to our brethren, whether ſtrong, weak or obſtinate, that we give none offence unto them thereby.
3. That Chriſtians do not condemn one another, for the uſing or not uſing of things of this nature.

It is a ſafe rule, *Quod dubites, ne feceris:* In doubtful caſes be ſure to take the ſurer ſide. *Plin. Epiſt. Mallem præſentia & tuta, quàm vetera & periculoſa.* Tacit.

An erroneous Conſcience maketh a thing unlawful; for actions receive their qualification, according to the will of the agents, and the will is moved by the thing apprehended: If reaſon judge that thing to be ſin, and yet the will be carried unto it, it is manifeſt that ſuch an one hath a will to ſin; and the outward action which is informed by the will, whether it be lawful or unlawful in it ſelf, is a ſin.

Nihil faciendum de quo dubites necne rectè factum; Nothing is to be done, which thou doubteſt whether it may be lawfully done or no, ſaid a Heathen man. *Cicer. Offic. l. 1.*

Poſſe & nolle, nobile eſt. Forbear for fear of offence, unleſs it be in point of neceſſary duty; for then we may not do evil, that good may come, *Rom.* 3. 8.

Omnia libera per fidem, ſerva per charitatem: Faith gives liberty, but Charity is a binder. *Paul* by faith may circumciſe *Timothy*; by charity he will not circumciſe *Titus.*

Off with that hair, away with that apparel, thoſe colours, &c. which wound thy weak brothers ſoul. It will be no grief of heart (as *Abigal* told *David* in another caſe) to have forborn, in caſe of ſcandal. A great grief it would be, if by ſome raſh word we ſhould betray a brother, or ſmite out the eye of our deareſt child: Should we then deſtroy the life of grace in another, by our unadviſed walking?

Unto the pure, all things are pure. Read 1 *Tim.* 4. 4. Tit. 1. 15.
Let not him that eateth, deſpiſe him that eateth not; and let not him which eateth not, judge him which eateth. Rom. 14. 3.
Deſtroy not him with thy meat, for whom Chriſt died. Verſ. 15.
Read *Rom.* 14. 5. 1 *Cor.* 8. 11, *&c.*

Queſtions.

The Schoolmen were great Queſtioniſts; and they had it from the *Arrianites*, a ſort of Hereticks, *Anno Chriſti* 220. that, out of *Ariſtotle* and *Theophraſtus*, corrupted the Scripture, by turning all into queſtions. In deteſtation of whoſe vain jangling and doting about queſtions, *Luther* ſaith, *Propè eſt ut jurem, nullum eſſe Theologum Scholaſticum qui unum caput Evangelii intelligat*; I durſt ſwear almoſt, that there was not one School-Divine, that rightly underſtood one Chapter of the Goſpel. Again, God loveth *Curriſtas, non Quariſtas*, ſaith he.

Tom. 1. Oper. lat. Ep. 47.

It is a queſtion of the Papiſts, Whether an Aſs drinking at the Font, do drink the water of Baptiſm, and ſo may be ſaid to be baptized? But *Melanction* anſwered well, *Eſt quæſtio digna Aſinis*. Such Queſtioniſts are (as *Stapleton* ſaith of *Bodin*) *Magna nugatores*, great Triflers.

True it is, we muſt be ready to render a reaſon of our faith; but then it muſt be when we ſee it will be to ſome good purpoſe; as if otherwiſe, forbear; or untie one knot with another, as Chriſt did, *Mat.* 21. 24.

Nodum nodo diſſipat. Aret.

1 Tim. 6. 4. νοσῶν περὶ ζητήσεις. 2 Tim. 2. 23.

——*Sick about queſtions,*——

But fooliſh and unlearned queſtions avoid, knowing that they do gender ſtrifes.

Read 1 *Tim.* 1. 4. *Tit.* 3. 9, *&c.*

Imagination.

This *Janus* of Imagination hath different faces: The face towards Reaſon, hath the print of Truth; the face towards Action, hath the print of Good: which nevertheleſs are faces, *Quales decet eſſe ſororum.*

In matters of Religion, Imagination is raiſed above Reaſon; hence is the cauſe, why Religion ſought acceſs to the mind by Similitudes, Types, Parables, Viſions and Dreams.

Rom. 1. 21. διαλογισμοῖς.

Thoſe that abuſed the light of nature, for a reward, became vain in their imaginations.

Senſe and Motion.

Senſe is that faculty, whereby a man in his body is enabled to diſcern things without himſelf, and accordingly to deſire and move to them.

1. *Seeing*, by which man is not only enabled to behold the Creation, and ſee what God hath wrought; but finds it a chief help for all the employments of life in all callings.
2. *Hearing*, (which is performed after a wonderful manner) by which is let into the ſoul and body not only ſounds of delight, but alſo of neceſſity.
3. *Taſting*, by which we diſtinguiſh of meats profitable or hurtful to the body.
4. *Smelling*, by which we receive in thoſe delightful ſcents God hath cauſed to ariſe from divers of his creatures, and to avoid things noiſom.
5. *Touching*, which (though it be the moſt ſtupid ſenſe) is of great uſe for mans ſafety.

Theſe are called Outward ſenſes; and what images of divers things they have got by going abroad, they do deliver in to the Common ſenſe, the *Phantaſie* and *Memory*, where they are received in, refined and treaſured up; and theſe are called the Inward ſenſes. So that the former may be called the Body's guard, and the Soul's Intelligencers.

All

All ſenſe proceedeth from the brain, and therefore is placed (as *Galen* obſerveth) in the upper part of the body, as the fitteſt ſcituation for conveniency to the ſenſes, of the eyes and ſight eſpecially. The ſpring and original of the ſenſes (ſaith another) is in the common ſenſe, ſeated in the fore-part of the head: This differeth from the reſt of the ſenſes, as the root from the branches, or as a line drawn from the point.

Our ſenſes are inlets to the underſtanding; and therefore the ſenſes of the body are advantagious to the mind: The eye doth not ſee for it ſelf, or for the body only, but the eye ſees for the underſtanding: The like may be ſaid of the reſt of the ſenſes. They may be ſervants to ſin, or ſervants to grace. Let not therefore thoſe ſenſes which God hath given us, both for natural uſes to the body, and for ſpiritual uſes to the ſoul, be abuſed and turned to the diſſervice of the body, much leſs to the deſtruction and damnation of the ſoul. For by theſe the heart may in a moment be both affected and infected.

Amongſt the reſt, *Seeing* and *Hearing* are two principal ſenſes of inquiſition, and reporters of knowledge, never ſatisfied: yet no knowledge of Gods will revealed by the ſenſes: As one of *Plato's* School ſaid, That the ſenſe of man carrieth a reſemblance with the Sun, which (as we ſee) openeth and revealeth all the terreſtrial Globe, but then again, it obſcureth and concealeth the ſtars, and celeſtial Globe: So doth the ſenſe diſcover natural things, but it darkeneth and ſhutteth up divine. Hence it is, that many learned men have been heretical, whilſt they ſought to flie up to the ſecrets of the Deity, by the waxen wings of the Senſes.

Of the Senſes, read *Eccl.* 1.8. *Job* 6.30. *cap.* 12.11. *Gen.* 27.12. 21.27. 1 *Cor.* 12.17, *&c.*

But we walk by faith, not by ſight. 2 Cor. 5.7.

Motion is one of thoſe two ſorts of ſenſes, wrought by the ſoul upon the body. For of it ſelf it is but a dead lump, as it ſhews it ſelf to be, when the ſoul is gone out of it.

The ſoul gives unto the body a threefold motion:

The Vital motion, and this is wrought two wayes: 1. By the Pulſe, which is begun at the heart, and made continually to beat; and this beating of the heart begets thoſe ſparkles, which we call vital ſpirits, ariſing out of the fineſt of the blood, which ſpirits are carried by the pulſe thorow the arteries, and they ſhine in the whole body, according as their paſſages are more or leſs open. 2. And by Breathing, by which aire is both fetcht in continually, for the cooling of natural heat in the heart, and the ſpirits refreſhed, as alſo the groſs and more ſmoky ſpirits are exhaled out of the breaſt. 1.

The motion of Appetite, by which the creature is inclined to take to him ſuch things from without, as he conceives good and needful for him; and likewiſe to avoid things hurtful. Thus there are divers appetites and deſires, as of hunger and thirſt after food, deſire of procreation, &c. 2.

The motion from place to place, which is a ſtrong motion upon the body, driving it to the motion of the whole, or ſome part of it. And in vain were appetites or deſires given to the creatures, if this motion were not given, becauſe without it they could never compaſs things deſired. 3. *Eſt Deus in nobis, agitante calescimus illo.*

In God we live, and move, and have our being. Act. 17.28.

Reaſon.

Duplex eſt actus rationis (ſay the Schoolmen) *Primus & ſecundus: Ita & duplex actus ſcientiæ, primus & ſecundus.* There is in an Infant the firſt act of reaſon, when he beginneth to ſpeak; and the ſecond act, when he beginneth to learn: So then (ſay they) the firſt act of knowledge, is the ſecond act of reaſon. An Infant hath

hath the first act of reason, but not the second; And a learned man, when he is sleeping, hath the first act of knowledge, but not the second.

Reason is that faculty or power of the soul, whereby we debate and discourse of things and objects, that we may be able soundly to judge of that which we rightly understand. Sometimes it is taken for the use of this faculty, *viz.* Discretion. *Act.* 25.27.

Or, Reason is a faculty of the soul, wherein men excell all creatures in this visible world. This is admirable, for by the light of this man can conceive of things, as well as by sense, yea, of things that never were in the senses. It can conceive of the nature of God, and discern him from his works. It can conceive of things by a discerning reflection; conceiving of it self, and understanding that it doth understand. It can distinguish between good and evil, truth and falshood, *viz.* the moral goodness of things. It can in a small moment of time go almost over the whole world, and view it all. It can (in a sort) invent things that never were in being, &c.

And yet bare reason is further from grace, than sense is from reason. The distance between mans nature and grace, is greater than that between mans nature and a beast's. It is as easie to change a beast into a man, or to make a beast understand reason; as to change a Sinner into a Saint, or to make an Infidel a Believer.

Neither is meer humane reason any competent Surveyer of the wayes of God. Not that any of the wayes of God are against reason, but many of them are above our reason; the wayes of God are ordered by the quintescence of reason, but in which of the sons of *Adam* is that to be found? When we measure the wayes of God by the standard and scantlings of our reason, what a disguise do we put upon them? Yea, how do we disguise God himself? We make him a Justice, a Mercy.—like our own, what a God do we make of him? *My thoughts are not your thoughts,* Isa. 55.8. *neither are your wayes my wayes, saith the Lord.* And shall any reduce and shrink up the thoughts and wayes of God, to their narrow and straitned model? The Lord said of *Adam* in scorne, when he attempted a likenesse to God, *Behold, the man is become as one of us, to know good and evil.* How then doth God scorne them, Gen 3.22. that would make his wayes and thoughts as their own?

When therefore we are apt to think there is no reason for that, for which we our selves can see no reason; Consider, What if God should appear and tell thee, It shall be thus, and the reason of it is, because I will have it so? Is not that answer enough to any man? The will of God is reason enough, and ought to be the most satisfying reason.

Many there are in the world, whose actings out-run their reason; they speak they know not what, and they do they know not why; In a word, they are more busie than wise. The inadvertency of such, our Saviour made the ground of his Luke 23.34. Prayer, *Father, forgive them, for they know not what they do.* But the soul hath her senses as well as the body, *Heb.* 5. *ult.* And Reason is the souls taster, distinguishing truth from falshood, as the palate distinguisheth bitter from sweet. Princes have their tasters before they eat, lest there should be poison in the dish. God hath given unto man a taster for his spiritual meat.

There are three sorts of minds in the world. 1. Corrupt. 2. Natural. 3. Spiritual. And answerably three kinds of reasonings.

1. One is corrupt reasoning, when men do reason meerly sinfully, 1 *Cor.* 15.32. *Let us eat and drink, for to morrow we shall die.* Here was a reasoning in this, but it was corrupt. In this sense the most unreasonable man hath reasoning in him, he never doth any thing, but he hath some kind of reason for it.

2. There is a natural reasoning, *Mark* 3.6. Christ had told a Leper his sins were forgiven; the Scribes sitting there, reason in their hearts, *Why doth this man speak blasphemy? Who can forgive sins but God?* This was properly corrupt, but true reasoning. Here was only the defect, natural light comes too short, they did not see that he was God, and therefore might forgive sins; Else it was true enough according to their principle, had he been but a meer man; but their reason was lame and low.

There

There are ſpiritual reaſoning. And upon this is all godlineſſe and every piece of it carried. Religion is the moſt rational thing in the world. 3.

The whole bulk of godlineſs conſiſts either in { 1. Beleeving. 2. Doing, or 3. Suffering.

And conſult but theſe Scriptures, *Hebr.* 11. 19. 2 *Cor.* 5, 14. *Rom.* 8. 18. And though (in the firſt of them at leaſt) there is nothing that ſeemes to be more without reaſon, yet you will find that in them all there is the pureſt, ſublimeſt and moſt excellent reaſon. What we ſay of Logick, in a natural way, Logick is the Art of reaſoning, that's the definition of it; may truly be ſaid of godlineſſe in a ſpiritual way, godlineſſe is the true Art of ſpiritual reaſoning. Hence there is not one dram of ſpiritual reaſoning, but in godly people; and therefore wicked men that have not faith, they are ſaid to be abſurd or unreaſonable men. Men compact of meer incongruities, ſoleciſing in all; opinion, ſpeeches and actions. 2 Theſ. 3. 2. ἀτόπων.

As the mind or underſtanding is the higheſt faculty of the ſoul; ſo the reaſonings are the moſt immediate and higheſt acts of the mind. From them it comes to the will and affections, and then it goes out into the actions. Therefore the mind is Chriſts or the Devils chief throne. The reaſonings of the mind, are the chief ſtrength of the mind, the immediate flowings of the mind.

Hence the moſt rational men (if wicked) are the worſt men in the world, becauſe they have more ſtrength of reaſon than other men; and the reaſon being corrupt and naught, the ſtronger it is, the worſe the man is.

Therefore (ſaid a godly Divine) if I have a child or a friend that is wicked, I wiſh he may never be very rational; becauſe the ſtronger his reaſon is, being corrupt, the worſe will his will and affections be. Many of the vulgar are mad without reaſon, they will hate a thing upon hear-ſay; but when men are mad with reaſon (that is with wicked reaſon) they are mad to purpoſe. Labour to get up our hearts to be ſwayed by ſpiritual reaſon, and let Gods people be careful to perform ſuch ſervice unto God, as wherof they can render a ſound and intelligible reaſon out of his Word. *Rom.* 12. 1. *Inſanire cum ratione.*

—— *Cannot my taſt diſcern perverſe things.* Job. 6. 30.
But there is a ſpirit in man, and the inſpiration of the Almighty giveth them underſtanding. חכו Cap. 32. 8.
What man knoweth the things of man, ſave the ſpirit of man which is in him? 1 Cor. 2. 11.

Affections.

They do often ſaucily inſult over ſound reaſon, as *Hagar* did over his Miſtreſs. Like a watery humor comming between the eye and the object, and hindring the ſight. Like the mud which ariſing in the water, troubleth and confoundeth the ſeeing ſpirits. They are *exitus animæ*, the outgoing of the ſoul.

They are oftimes ponderous bolts and clogs, cauſing us to cleave to the center of miſery. And whereas they ſhould be the whetſtones of vertue, they frequently prove the fire-brands of vice.

The remedy is not to turn them out of doores, for then a tribe would be wanting in the ſoules myſtical Microcoſm: But to correct their exorbitancy, and reduce them into right order: uſing our Saviours language to them, Friends, *come down lower*; and to ſound judgment, *ſit up higher*. *Gratia non tollit, ſed attollit naturam.* *Laſtant.* Luk. 14. 9, 10.

Reſpect of Perſons.

The word properly ſignifieth accepting of ones face, or outſide, and ſo noteth a reſpect to others out of a conſideration of ſome external glory that we find προσωποληψία

in

in them. So that respect of persons is had, when in the same cause we give more or lesse to any one than is meet, because of something in his person which hath no relation to that cause.

Respect of persons is, { 1. Warrantable. or, 2. Vicious.

It is lawful to prefer others out of a due cause, as their age, callings, gifts, graces, yea, we ought to put a respect upon them, because of that excellency wherewith God hath furnished them. But when the judgment is blinded by some external glory and appearance, and a cause is over-ballanced with such circumstances as have no affinity with it; it is unlawful, and a sin.

In religious matters, we may be guilty of it many wayes; I mention one, When the same works have a different acceptation because of the different esteem and value of the persons engaged in them. *Omnia dicta tanti existimantur, quantus est ipse qui dixerit, nec tam dictionis vim atque virtutem, quàm dictatoris cogitant dignitatem,* saith *Salvian.* *Avarit. l. 1.*

A constant hearer of *Calvin* at *Geneva*, being sollicited by *Zanchy* to hear *Viret*, an excellent Preacher, who preached at the same time; answered, *If Saint* Paul *himself should preach hear at the same hour, I would not leave* Calvin *to hear* Paul. *Although I am not Ignorant* (said *Gregory* Duke of *Saxony*) *that there are divers errors and abuses crept into the Church; yet I will none of that Gospel-reformation that* Luther *preacheth.* And *Erasmus* observed, That what was accounted Orthodox in the Fathers, was condemned as Heretical in *Luther.* *Compertum est damnata ut Haretica in libris Lutheri, qua in Bernardi, Augustinique libris ut Orthodoxa, imò & pia leguntur.* *Ego, relicto Paulo, audirem Calvinum. Zanch. Miscel. præfat. Nolo tamen amplecti Evangelium quod Lutherus annunciat. Epist. ad Card. Mogut.*

Thus too many look upon the cup, rather than the liquor; regarding the man, more than the matter; not considering what, but who bringeth it; in which they do prefer the earthen vessel before the golden treasure: And many times are apt to despise excellent things, because of the despicableness of the instrument.

James 2. 1. *My brethren, have not the faith of our Lord Jesus Christ, the Lord of glory, with respect of persons.*

Opinion.

Opinio est ascensus pendulus, scientia immobilis. Alsted.

There are (saith one) as many internal forms of the mind, as external figures of men.

That was a strange spirit of *Bacon* the Carmelite, who would endure no guessing, or doubting; And was therefore called Doctor *Resolutissimus*; as requiring that every one should think as he thought: This (as a worthy Divine saith) was too Magisteriall.

Job 32. 10. *——I also will shew mine opinion.*

Controversie.

Optimus ille censendus (saith an Ancient) *qui in Religionis controversiis retulerit magis quàm attulerit: neque id cogat videri tenendum, quod presumserit intelligendum.*

But there are many now a dayes, that fain what they please, and conceit what they like; and at last think themselves bound to justifie their wild conceivings.

Phil. 3. 15. *Let us therefore as many as be perfect, be thus minded; and if in any thing ye be otherwise minded, God shall reveal even this unto you.*

Strife.

Strife.

A quarrelsome person is like a cock of the kind, ever bloody with the blood of others and himself. He loves to live (Salamander-like) in the fire of contention.

We read of *Francis* the first King of *France*, that consulting with his Captains how to lead his Army over the Alpes into *Italy*, whither this way, or that way? *Amaril* his fool, sprang out of a corner, where he sate unseen, and bade them rather take care, which way they should bring their Army out of *Italy* again. Even so, it is easy for one to interest himself in quarells, but hard to be disingaged from them, when once in.

There are that make it their work to cast the Apple of contention amongst others; such are the Pests of societies, and must therefore be carefully cast out, with scoffing *Ishmael*.

Such kindle-coals are Sathans seeds-men, who is an unquiet spirit, and strives to make others so; Loves to fish in troubled waters, doth all he can to set one man against another, that he may prey upon them both: As the Master of the Pit suppeth upon the bodyes of those cocks, whom he hath set to kill one another. *Greg.*

The beginning of strife is as when one letteth out water: therefore leave off contention before it be meddled with. Prov. 17. 14.

Read. *Pro.* 22. 10. *Rom.* 13. 13. *1 Cor.* 11. 16. *Phil.* 2. 3. *Jam.* 3. 14, 16, *&c.*

Schisme.

Schisme in the Church, is the same that faction is in the Common-wealth, *viz.* such dissentions in which men seperate one from another. Or, It is a dissertion or seperation, when one or more seperate and rent themselves, from the outward fellowship of the faithful; cutting asunder the unity and peace of the Church, upon some misgrounded mislike.

There can be no greater sin committed (saith *Chrysostom, Hom.* 11. *ad Ephes.*) than to break the peace of the Church. It is an inexpiable blemish (saith *Cypr. lib. de unitat. Eccles.*) such as cannot be washt off with the blood of Martyrdom. The errour of it may be pardoned (saith *Oecolampadius, in Epist. ad frat. in suevia.*) so there be faith in Christ Jesus; but the discord we cannot expiate, though we should lay down our lives and blood to do it. *Inexpiabile discordiæ maculæ, Martirii sanguine ablui & passione gargarizari non potest. Discordiam neque si sanguinem fundamus, expiabimus.* Sanct.

De verbo controversia est, de re quidem convenit. This is very much verified amongst Christians in these dayes.

A Doctore glorioso, & Pastore contentioso, & inutilibus quæstionibus, liberet Ecclesiam suam Dominus, said *Luther*, From a vain-glorious Doctor, from a contentious Pastor, and from endlesse and needlesse controversies, the good Lord deliver his Church.

Quisquis ille est, & qualiscunque est, christianus non est, qui in Christi Ecclesia non est. Cypr.

Are not all those Schismaticks, who have dissented and seperated from the Church of Rome? *R.*

We indeed have seperated our selves, but they of the Church of *Rome* are Schismaticks; because the cause of our seperation is in them: *viz.* their Idolatry, and manifold Heresies. The case is the like: A man threatens death to his wife: hereupon she seperates, yet not she, but he makes the reperation: because the cause of the seperation, and the fault is in him. And therefore for the avoiding of Schisme, remember this rule, So long as a Church or people do not seperate from Christ, we may not seperate from them.

Divisions are Sathans Powder-plots, to blow up Religion. All other sins de-

ſtroy the Church conſequentially, but diviſion and ſeperation demoliſh it directly.

The Church ſuffereth by diſſentions, whereof we ought to be as tender, as of treading upon our parents that begat us.

Chriſti tunica eſt unica; they that rent it by ſchiſmes, are worſe than the rude ſouldiers.

To break unity in the Church, is to cut aſunder the very veins and ſinews of the myſtical body of Chriſt.

Schiſmes for the moſt part do degenerate into Hereſies, as an old Serpent into a Dragon.

Rom. 16.17. *Now I beſeech you, brethren, mark them which cauſe diviſions and offences contrary to the doctrine which ye have learned, and avoid them.*

Read *Jeh.* 19. 23. 1 *Cor.* 1. 13. *Cap.* 3. 3, 4. *Gal.* 5, 20. *&c.*

Concord.

In primitivâ Eccleſiâ, ſaith one, *Chriſtiani animo animaq; inter ſe miſcebantur, & omnia præter uxores, indiſcreta habebant. Sed fraternitas omnis hodie extincta eſt, & unanimitas Primitiva non tantum diminuta (de quo Cyprianus ſuis temporibus queritur) ſed à medio penitus ſublata eſſe videtur.*

Preſently after the Primitive times, an Heathen could ſay, *Nulla infeſta hominibus beſtia, ut ſunt ſibi ferales plerique, Chriſtiani*, No beaſts are ſo miſchievous to men, as Chriſtians are one to another. Sad! And the Turk can ſay, he ſhall ſooner ſee his fingers all of a length, than Chriſtian Princes all of a mind.

Dum ſinguli pugnant, univerſi vincuntur

Of the ancient *Britanis*, *Tacitus* tels us, that nothing was ſo deſtructive to them, as their diſſentions. And *Cyprian* ſaid of thoſe perſecutions in his dayes, *Non veniſſent fratribus hæc mala, ſi in unum fraternitas fuiſſet animata.*

Alexander the great his men, paſſing the river *Tigris* (which for the ſwiftneſſe is alſo called *Arrow*) by claſping themſelves together, made ſo ſtrong a body, that the ſtream could not bear them down. Methinks it is high time for us now to ſet aſide all private emulations and exceptions; As the creatures in the Ark laid by their Antipathies within, becauſe of the common danger of an inundation without.

The number of two hath by the Heathens been accounted accurſed, becauſe it was the firſt that departed from unity.

Concordiâ res parva creſcunt.

Yea, Communion of Saints is the next happineſſe upon earth, to communion with God.

Epheſ. 4. 3. *Keep the unity of the ſpirit, in the bond of peace.*

Pſal. 133. 1. *Behold, how good and how pleaſant it is, for brethren to dwell together in unity.*

כבלים *Devincientium*, Trem. *This ſtaffe of binders ought to be kept unbroken.* See *Zech.* 11. 7. 14.

Church-Ordinances.

Prophets.

THe word *Prophets* is diverſly taken, for the writings of the Prophets; They have *Moſes and the Prophets*, or the *Law and the Prophets*: For a Preacher, a Divine, an Interpreter, a Watch-man, a Paſtor, a man of God, an Angel of God, a fore-ſeer, a fore-teller, as *Iſaiah*, *Jeremie*, &c.

They

They were called Seers, because the eye is surer than the eare, and seeing more certain than report.

Tanta est profunditas Christianarum literarum, (saith *Austin*) so great is the depth of Divine learning, that there is no fathoming of it. Prophets are pictured like a Matron, with her eyes covered, for the difficulty. For which cause some learned men, (as *Paulinus*, *Nolanus*, *Psellus* in *Theodoret*, any others) would not be drawn to write Commentaries.

Yet difficulty doth but whet desire in gallant spirits. The more harder the vision, the more earnest was the Prophets inquisition.

——— *Searching (with greatest sagacity and industry, as hunters seek for game, and as men seek for gold in the very mines of the earth, so much the Word imports) what, or what manner of time the Spirit of Christ, which was in them did signify.* 1 Pet. 1. 10, 11. ἐραυνῶντες.

There are three sorts of false Prophets set down by *Hierom*, 1. *Qui nimium inflabant somnia vana.* 2. *Qui ad diruendum veros Prophetas, dixerunt se habere visiones Dei.* 3. *Qui ut à Populo nobiles haberentur, dixerunt se Prophetas.* The first in a Phantastical humour imagined every dream to be a prophesie. The second like foxes to destroy Gods vineyard, in envie of the Lords Prophets: arrogued to themselves the spirit of Prophesie. The third drunk with vain-glory, for their better credit among the people, assumed the name of Prophets. The three marks in a word are, *Falsity*, *Impiety*, *Ignorance*.

Both the old Church and new were ever pestered with publique deceivers, boldly obtruding upon them erroneous opinions for Divine Oracles, and seeking to drag disciples after them; Such as of late times were *Servetus*, *Socinus*, *Vorstius*, *Polanus*, the first Anabaptist, &c. Compelling people by their perswasions to embrace those distorted Doctrines, that produce convulsions of conscience.

The Manichees derived their name of *Manna*; because they held that whatsoever they taught, was to be received as food from heaven. *Montanus* said, he was the Comforter, &c. *Novatus* called himself *Moses*, and a brother that he had *Aaron*. The family of love set out their *Evangelium regni*. The Swenkfeldians (*Luther* called them *Stinkfeldians* from the ill savour of their opinions) entituled themselves with the glorious name, *The confessors of the Glory of Christ*.

They have their *Pithanology*, their good words and fair speeches, wherein (saith a pregnant Author) they can vent a spittle of diseased opinions, and whereby they deceive the hearts of the simple. It is not safe therefore to hear or hold discourse with such, lest they insinuate and infect; as the Montanists did *Tertullian*; the Valentinians divers well-affected Christians, And as *Acacius* did *Anastatius* second Bishop of *Rome*. *Damon mentitur ut fallat blanditur ut noceat, bona promittit ut mala tribuat, vitam pollicetur ut perimat; lucent ejus verba, venena tamen sunt manifesta.* Cypr. *Sunt mala missa bonis, sunt bona missa malis, Vitate lupos qui evertere à Pastore festinant.* Cypr.

False teachers, some truths they will teach, the better to perswade to their falsehoods. As one saith wittily, together with the gold, silver and Ivory of Orthodox Tenets, they have store of Apes and Peacocks. As in *Solomons* ships, 1 *King.* 10. 22.

Liberty of prophesying is much challenged by *Arminius* and other Sectaries. But if in matter of Religion every man should think what he lists, and utter what he thinks, and defend what he utters, and publish what he defends, and gather disciples to what he publisheth, this liberty (or licentiousnesse rather) would soon be the bane of any Church.

But who shall hinder? *Quid Imperatori cum Ecclesia?* was a question moved by the old Donatists and our new Dolts. *Answ.* The power spoken of, *Deut.* 13. is still in the Christian Magistrate, to inflict capital punishment on grosse Hereticks such as *Servetus* at *Geneva*, and *Campian* here, &c. And this they may in time be convinced of (Persecution and Profecution may be easily differenced) when they begin to see both themselves and their webs (spider-like) swept down by the hand of Justice.

There were false Prophets among the people, even as there shall be false teachers among you ——— 2 Pet. 2. 1.

And many shall follow their pernicious ways, &c.

Of the Sibyls.

Q. Jovis consiliorum conscia, Heyl. קבל a recepit.

Sibylla, quasi dicat, Æolicè pro Διὸς, & βουλὴ, i. e. Jovis consilium, vel conciliaria. Alii a Kabala *a* Kibel, *i.e. Doctrina divinitus promulgata, animisque hominum sanctorum, à Deo infusa. Est autem generale nomen enthearum puellarum, i. e. numine deorum afflatarum.*

Concerning their number and names, Authors do much vary; Some common pieces make them twelve, that is *Sibylla, Delphica, Erythræa, Samia, Cumana, Cumæa,* or *Cimmerid, Hellespontiaca, Lybica, Phrygia, Tiburtina, Persica, Epirotica,* and *Ægyptica.* Others precisely ten, leaving out the two last. And others make them far fewer. So that in the enumeration of them, I perceive learned men are not satisfied; and many conclude an irreconcileable uncertainty.

Neither will I much meddle with their pictures which are very common, and such (I think with Dr. *Brown*) as pleased the Painter. For touching their age, they are generally described as young women, which History will not allow; The Sibyl Virgil speaking of, being termed by him *Longæva Sacerdos*, Another is termed *Anus*, that is properly no woman of ordinary age, but full of years, and in the dayes of dotage, as some do Etymologyze the word. And it was thought of one that she doted with old age, so that (as saith my Author) with the same reason they may delineate old *Nestor* like *Adonis, Hecuba* with *Helen's* face, and time with *Absolons* head.

Anus quasi æ-vûs sine mente.

Hæ omnes de nativitate loquebantur salvatoris nostri. And for their Prophesies of Christ, have been in high esteem; Insomuch that *Munster* hath this saying, *Cum notamus quid certum & indubitatum, ob certitudinem & infallibilitatem quæ in Oraculis hisce Sibyllinis semper fuit inventa, dicimus, Sibylla folium est,* as true as *Sibylla's* Oracle.

Nascitur Propheta absq; matris coitu, ex utero ejus. Cosmograph. l. 2.

Boterus placeth them with the Prophesie of *Balaam*, and *Caiaphas*, concerning Christ, and the mysteries of mans salvation, and saith of them all thus, *A deo esse profecta, & ipsis vel non intelligentibus, vel aliud cogitantibus suggesta; ut tum Gentes, tum Judæi incredduli, suæ nunciam hominum convincerentur, & redderentur inexcusabiles: ideóque vaticinia illa audienda, quia oraculis Prophetarum sunt consentanea.* Yet it is to be feared that such persons (though Gods word did passe from them, as the speech that's uttered through a Trunk) did not beleeve nor eat the word they spake; no more than *Plato, Seneca*, and other Heathens, in their divine sentences. Loc. Com. 78.

It is conceived that those wise men mentioned *Mat.* 2. had heard of Jesus Christ, the true morning starre, either from the Chaldæan Sibyl, or from the Jewes in the Babilonish captivity, or from the prophesie of *Balaam*, for he was an East-country-man, and uttered a very clear and comfortable Prophesy of the *Messiah*, by whom himself received no benefit.

In impiis quandoque sunt dona Dei, sed Deus non in donis.

Thus God hath spoken through persons not of the best, as the Angel spake in *Balaams* Asse. Wholesome sugar may be found in a poisoned Cane, a precious stone in a Toads head, and a flaming torch in a blind mans hand, wherby others may receive benefit, though himself receive none. Yea, some wicked men have greater common gifts than the godly, as many mettals are brighter and more orient than the heavens.

John 11. 51. ——— *This spake he not of himself,* ———

Read Numb. 23. *&* 24. *Psal.* 68. 18. *Mat.* 7. 22. *&c.*

Christ our Saviour.

Nomen Jesu salutis beneficium quod ab illo expectandum denotat.

Concerning the word σώτηρ, saith *Cicero, Hoc verò quantum est? ita magnum, ut latina non verba exprimi non possit.* The Greek word for Saviour is so emphatical, that other tongues can hardly find a fit word to expresse it.

There are Saviours in the History; Such were the Judges, and afterwards *Judas*

Matthabens, and *Hircanus*, and such a one was *Flaminius* the Roman, to the poor Argives; who therefore called him Saviour, Saviour, and that with such a courage, *Ut corvi fortuito super volantes, in stadium deciderent*, that the birds fell to the earth, amazed with that out-cry, the ayr was so dissipated with their acclamations. *Hist. in Flam.* *omnes, omnes.*

And there are also Saviours in the Mystery, Christs Ministers are called Saviours, because God maketh use of their Ministry, for the good of them that are Heirs of salvation. Hence are those expressions, 1 *Tim.* 4. 16. *Jam.* 5. 20. *Job* 33. 24. &c. Let Ministers hence learn both their dignity and duty. 2.

Yet true it is, Christ (to speak properly) is the sole both Soveraigne and Saviour of his body the Church: *Sed servatores dicuntur* (saith *Mercer*) but they are called Saviours, because they preach the word of this salvation, and are instrumental to Christ in that great work, like as the Apothecary is to the skilful Physician, in curing his patient of a deadly disease. *Is minimum soter est, qui salutem dedit.*

They that made Angels or Saints Saviours, as Papists do, do (as *Irenæus* saith) *abscindere & dividere Jesum à Christo, Christum à Salvatore, salvatorem à verbo, & verbum ab unigenito.* *Lib. adv. s. haeres.*

Unto us is born a Saviour, which is Christ the Lord.
Him hath God exalted with his right hand, to be a Prince and a Saviour for to give Repentance and forgivenesse of sins. Luke 2. 11. Acts 5. 31.
To the onely wise God our Saviour be glory and majesty, dominion and power, now and ever. Amen.

Apostles.

The chief office to which the Apostles were designed by Christ, was to bear witness of him, & that they might be enabled to the faithful discharge of it, he promised he would, and accordingly did after his ascension, cause them to receive the power of the Holy Ghost coming upon them. *Apostolatus erat functio, quæ post fundatam semel Ecclesiam, successionem non admisit sicut cum in sex Apostolis desiit.* Downh.

If we look upon them with a carnal eye, their condition was mean and low, there was nothing in them that might render them worthy of so high a Prerogative: they were poor rude illiterate despised fisher-men; In this respect it is the Apostle saith, *We have this treasure* (not in golden or silver, but) *in earthen vessels.* Yet they were to be the first Publishers of the Doctrine concerning Christ come in the flesh, yea, they were not onely to be the first declarers, but in some kind or other sufferers for the truth of that which they did declare; And therefore had need to be furnished, as aforesaid. 2 Cor. 4. 7.

They were men of holy and exemplary lives, men that did shine as lights in the world by their good conversation, men whom those grand Apostates and enemies of Christianity, could charge with nothing but simplicity. Phil. 2. 15.

It is said, that *Andrew* water'd *Achaia*, *James* the elder *Spain*, the younger *Hierusalem*, *Thomas India*, *Philip Syria*, *Bartholomew Armenia*, *Matthew Æthiopia*, *Simon Mesopotamia*, *Thaddeus Ægypt*, *Matthias Judea*, *John* the Evangelist *Asia*. And *Peter*, *Pontus*, *Galatia*, *Cappadocia*, &c.

Or if you will have what other histories record, *Thomas* preached to the *Parthians*, *Medes*, *Persians*, *Germans*. *Simon Zelotes* in *Mauritania*, *Affrica*, *Britannia*. *Judas* called *Thaddæus* in *Mesopotamia*. *Mark* in *Ægypt*. *Bartholomew* to the *Indians*. And *Andrew* to the *Scythians*.

Thus their sound went into all the earth, and their words unto the ends of the world. Rom. 10. 18.

Paul is pictured with a sword in one hand, and a Bible in the other; to shew what he was before and after conversion. *Durandus.*

Let Ministers of the Gospel remember it is their duty, as well as it was the Apostles, to bear witnesse to Christ; and therefore be true and faithful, asserting only the truth of the Gospel. And let people receive with faith what is by them attested with

with truth; that as there is *fidelitas in teste*, ſo there may be *fides in auditore*, theſe faithful witneſſes may find beleeving eares.

Acts 16. 17. *Theſe men are the ſervants of the moſt high God, which ſhew unto us the way of ſalvation.*

Presbyter.

Ioſeph. & Mar. *Talem verè eſſe decuerat, & tormentis fortior, torquentibus durabilior, ſecurior quoque imperantibus, ipſo etiam pro crematus eſt igne violentior. In laudem Eleazari ſub Antiocho Martyris.*

Eraſm. in vit. Origen. *Hodie quidem grave nimis advigilatur nequis Presbyter ordinetur, qui corporis aliqua parte ſit mutilus ne de homine tur Eccleſia: Utinam pari ſtudio advigiletur, ne quis ad hunc honoris recipiatur, niſi cui mens ſit integra: mentem turpiter mutilam habet, cui deeſt S. literarum cognitio, turpius qui nullo pietatis amore ducitur, & paulo poſt, totus inclinatur in mundum, à Chriſto præter titulum alienus.*

The *Athenians* had their δοκιμασία, which was a ſolemne examination of the Magiſtrates, whether fit to govern or no, and of Orators, whether of good practice and report, otherwiſe they were diſpriviledged, and not ſuffered to ſpeak or plead publikely. In Ordination of Presbyters, all poſſible care and caution is to be uſed.

1 Tim. 5. 22. *Lay hands ſuddenly on no man.*

Miniſter of the Word.

Wilt thou leap into *Moſes* chaire, or rather into Chriſts Chaire, and haſt not gifts in ſome comparable meaſure to teach the people out of it? Certainly one day it will be ſaid to all fancy and inſufficient Miniſters, Friends how came you hither? Who made you the dreſſers of my vineyard, that have no skill to dreſſe it? who made you dividers of my word, that mangle it, and cannot cut aright? who made you builders of my houſe, that know not how to ſquare a ſtone, or frame a piece of timber for my houſe? Dancers have their Schoole (ſaith *Nazianzen*) fidlers and Muſicianers are trained up to it, and is the Miniſtry ſuch a light thing, that whoſoever will, as it was in *Jeroboams* time, may be a Miniſter? It is τέχνη τέχνης ἐπιστήμη ἐπιστήμης, ἀνδρὸς ἀγαθοῦ τὸ πολυχρονιώτατον ἔργον καὶ μεγαλουργότατον. The greateſt Doctors in Divinity, muſt be Scholars all the dayes of their life: and *who is ſufficient for theſe things?*

Εἰς τοῦτο ἡ παρασκευὴ πρόχειρος, ὅτι δοκεῖ μηδὲν μέγα, καὶ ἱερατικὸν εἶναι;

A Miniſter muſt look to three things, *viz.*
1. Qualification for the work.
2. Miſſion or call to the work.
3. Execution and diſcharge of the work.

To unſent Preachers, we may uſe the Spaniſh Proverb, *Obſerve what haſt that man makes, to leave his Wife behind him.* Such bablers do no more good than they, *Act.* 19. 13. The Apoſtle holds it for impoſſible, that any ſhould preach that are not ſent, let ſuch look to it as *run before they are ſent*, preſſe into pulpits without a Call thereunto. Let them remember *Nadab* and *Abihu*, with their ſtrange fire, *Core* and his complices, with their diſmal uſurpations; and *Uzzah* and *Uzziah*, with their exemplary puniſhments. If they do not, they ſhall ſmoke and ſmart for it.

Aquin. *In Phyſicis aër non facit ſeipſum ignem, ſed fit à ſuperiori.* No man might come uncalled to the King of *Perſia*, upon pain of death. What then ſhall become of ſuch as come without a Call to the King of heaven? Chriſt would not let the Devil preach him, *Quia extra vocationem*, becauſe (as one well noteth) he had no calling to ſuch an office.

A Miniſter ought to wear out himſelf in the Lords work, both to ſpend and be ſpent

ſpent for the good of ſouls; Some have conceived by that text, *Joh.* 8. 57. that Chriſt had ſo ſpent himſelf, in winning ſouls, and weeping over the hardneſſe of mens hearts; that he ſeemed to the Jews to be much elder than he was.

Corruptio optimi peſſima. Wo to thoſe Miniſters, that with *Elies* ſons, cover black ſins under a white *Ephod*: Such are fit for no place but Hell, as unſavoury ſalt, is fit for no place but the dunghil.

Gifts are in ſome men, *tanquam in Organo*, in others, *tanquam in domicilio*: But as Diamond is the beſt cutter of Diamond, ſo that takes moſt with the heart, that comes from the heart. *Schoolm.*

All men muſt give an account for their idle words, and Miniſters for their idle (yea Idol) ſilence.

A Miniſters Motto, is *Holyneſſe to the Lord*, this muſt be written in his forehead. Dxod. 28. קדש ליהוה

Good Miniſters ſhould be as fixed ſtars in the Churches firmament, by the influence of their lips feeding, by the regular motion of their lives confirming, and by the light of both inlightning many.

A good Miniſter muſt be as *Moſes* for his meekneſſe, and a *Phineas* for his Zeal. *Athanaſius* was called, a load-ſtone for his ſweetneſſe, and an adament for his ſtoutneſſe. The Apoſtles had fiery tongues, but yet cloven. *Barnabas* and *Boanerges*, the ſon of conſolation and of thunder, make a good mixture. The good Samaritan poures into the ſoares, both wine to ſcarch, and oyl to ſupple. See further the requiſites of a Miniſter, laid down by the Apoſtle, 1 *Tim.* 3. Where he is very exact in forming him. *Magnes & Adamas.* Miniſters muſt be to their flocks, as *Moſes* to *Aaron*, inſtead of God. לאלהים *Vice Dei.* Ex. 4.

John Baptiſt was the voice of one crying. *Nazianzen* ſaith, he cryed louder by his life than doctrine: He was *tota vox*, his apparel, diet, converſation, &c. *Paul* was *inſatiabilis Dei cultor*; as *Chryſoſtom* calls him. And it was *Auſtins* wiſh, that Chriſt when he came, might find him either praying or preaching. And certainly there can be no better poſture or ſtate for the meſſenger of our diſſolution to find us in, than in a diligent proſecution of our general or particular calling. *Aut precantem, aut prædicantem.*

Thoſe that deſpiſe or want the Miniſtery, have the chariot without the horſes and horſemen, 2 *King.* 2. 12. the leuer without a guide, *Act.* 8. 31. they forget whither their wreſting of myſterious places conduceth. *Quid magis Eccleſiæ curandum, quàm ut idoneus præſit Epiſcopus?*

Miniſters are the ſupporters of a people; So *Aaron* was to bear the names of the children of *Iſrael* before the Lord on his two ſhoulders, for a memorial; ſo upon his heart.

A good Miniſter is a friend in court, which we ſay, is better than penny in purſe: He is like a candle, which ſpends it ſelf to give light to others; Or like a cock, which by the clapping of his wings, awaketh himſelf, and by his crowing, others. He is the very glory of Chriſt, 2 *Cor.* 8. 23.

The Miniſtery, is *Onus ipſis etiam Angelis tremendum.* A burden too heavy for an Angels ſhoulders, except God put under his arme. *Auſtin* was termed *Hereticorum malleus*; but ſo ſenſible was he of the greatneſſe of his undertaking, that he wept when he firſt entred into any government of the Church. *Bradford* was hardly perſwaded to become a Preacher. *Latimer* leapt when he had laid down his Biſhoprick, being diſcharged (as he ſaid) of ſuch an heavy burden. And *Luther* was wont to ſay, that if he were again to chuſe his calling, he would dig or do any thing, rather than to take upon him the office of a Miniſter. *Chryſ.* Act. & Mon. 1578.

See the ſands, the gulfs thorow which a godly Miniſter muſt paſſe; if he do his duty, the world hates him; if he do not, God will curſe him: By the firſt he is in danger to loſe his goods, his name, his life; By the ſecond his ſoul, his heaven his God; But let us imitate Chriſt and his Apoſtles, *Peter* converted ſouls, *Paul* ſubdued Kingdoms, *Auſtin* brought great fame to *Hippo*, *Ambroſe* to *Millain*, *Ignatius* to *Antioch*, *Policarp* to *Smyrna*, *Dioniſius Areopagita* to *Athens*, *Irenæus* to *Lyons*, *Cyprian* to *Carthage*, *Gregory* to *Niſſa*, *Theodoret* to *Cyrus*, &c. Shall we ſucceed them in chaire and not in care?

Say to Archippus, take heed to the Miniſtery, which thou haſt received in the Lord, that thou fulfill it. Col. 4. 17.

Paſtor

Paſtour.

As Shepherds oftentimes go to ſeek the loſt ſheep, in a coate made of the ſheeps own wool; So Chriſt came to ſeek man in mans clothes: And mark in what fit places he looked for him; In the womb, he ſought man amongſt men; In the ſtable, amongſt beaſts; In the Temple, amongſt hereticks; in the croſſe, amongſt thieves; He looked alſo into the grave, where he found ſome of his ſheep fallen into the ditch.

See the paines Chriſt our Shepherd took to find us, *Mat.* 23. 37. How willing he is; 1. He groanes for them. *O Jeruſalem, Jeruſalem!* 2. How he loved them, *how often would I have gathered thee?* 3. His kind entertainment, *as a Hen her young ones.* Surely three Arguments that he was willing to find us.

Paſtor oves { 1. *Educit de lacu miſeriæ. Pſal.* 40. 2. 2. *Conducit per viam juſtitiæ. Pſal.* 32. 8. 3. *Perducit ad paſcua vitæ. Pſal.* 16. 11.

Shepherds (as the Roman Poſtellers obſerve) muſt have three things, { 1. Scrip. 2. Staffe. 3. Whiſtle.

Cùm non paſcunt, ſed paſcuntur: Nam à Peſco derivantur, ſed à paſtor paſcentis.

Where note by the way, that Romiſh Prelates and Prieſts, are firſt for the Scrip, then for the Staffe, and laſt of all for the whiſtle; for the truth is, they are all for the Scrip and Staffe, and nothing for the Whiſtle. So long as they are full fed (with the Prieſts of the Grove) fare well, and rule the roſt, it makes no matter in what Paſture the ſheep feed, of what puddels they drink, or in what ditch they ſtarve. Theſe ſhepheards feed themſelves, and not the flock, being more like Paſties than Paſtours. Theſe love the fleece more than the flock.

Aeſi victuri eſſent ſine curâ, cum pervenirent ad curam.

A good Paſtour muſt reſemble the Planet *Jupiter*, he muſt be { 1. *Benevolus in affectione*, well-willing in affection. 2. *Calidus in dilectione*, hot in love. 3. *Humidus in compaſſione*, moiſt in compaſſion. 4. *Diurnus in Converſatione*, dayly in converſation.

Rom. 13. 13.

He muſt alſo diſcern the wholeſome graſſe from the hurtful, and not ſuffer the flock to taſte of that.

Epheſ. 4. 11. ——— *He gave ſome Paſtours.*

John 21. 15, 16. *Feed my lambs, feed my ſheep.*

The Word of God.

The Divine glaſſe is the Word of God, the Politique glaſſe is the ſtate of the world; many look on this, neglect that.

Sacra Scriptura regula credendi certiſſima intiſſimaque.

The Prerogative of God extendeth as well to the reaſon, as to the will of man; So that as we are to obey his law, though we find a reluctancy in our will, ſo we are to beleeve his Word, though we find a reluctancy in our reaſon.

Its happy when the Word falls into hearts, as ſhowers of rain into a fleece of wool; which fall gently, and are received as gently.

Αυτος ἐφα.

Pythagoras his *ipſe dixit*, was enough to ſatisfie, or ſilence his whole ſchool; ſo ſo ſhould Gods Word all carnal reaſonings.

The

The Word hath a twofold working, { 1. Proper to convert, confirm, quicken grace and save. 2. Accidental, through Satan and our corruption, to harden and make worse, 2 Cor. 2.

We must labour to keep Gods Word, 1. In memory, *Pro.* 4.21. *Deut.* 4.9. Eaten bread is soon forgotten. 2. In affection, *Psal.* 119.11. As the Pot of Manna in the Ark. The Rabbines have a saying, *He who hath the law of God in his heart, is armed against evil lusts.* 3. In practice; A special help against forgetfulnesse, yea, this is the best art of memory.

In cujus corde est lex Dei, imaginatio mala non habet in eum dominium.

The Law of the Lord is perfect, converting the soul. Psal. 19.7.

Confession of Faith.

Ambrose calls the *Creed* the *Key of the Scriptures.*

The word [*Simbolum*] amongst other significations, signifieth a ring, and well may it be so called, the matter whereof is digged out of the rich mines of the Bible, refined with the fire of Gods Spirit, and accurately framed by the blessed Apostles (or rather so called, because it is the summe of the Apostles Doctrine) yea, the wedding Ring (as I may say) wherein the Minister at our baptisme weds us to Christ.

The *Creed* presents us mainly with

1.

The act of faith, [*I Believe*] wherein note the 1. Particularity, [*I*] we speak particularly in the *Creed*, *I Believe*, whereas in the Lords Prayer we speak plurally, *Our Father*, because charity doth require us to pray one for another, but we cannot beleeve nor confess one for another. For Spiritually as well as corporally each one must live by his own, and not by anothers food and Physick: As also because no man knows what is in anothers heart, 1 Cor. 2.11. 2. The formality [*I believe in*] for there are distinctions, *viz.* Hab. 2.4.

Credere { *Deum*, to beleeve there is a God. *Deo*, to beleeve God. *In Deum*, to beleeve in God.

The very Devils do the first. *Multi & mali* do the second. But onely a true beleever doth the last; *Credendo amare, Credendo in eum ire, credendaes ad haeres.*

The Object of faith [*God*] 1. Essentially, in name, *God*, in attributes *Almighty, maker of heaven and earth.* 2. Personally, the *Father Son, and Holy Ghost.* 2.

Further, in this *Creed* are observable, 1. The Articles, which are twelve; that is, in common account, though not alike distinguished and expressed by all men in the total number, or the particular enumeration. In all which, there is both the confession of one God in three Persons, and of the Church with her Prerogatives. 2. The assent, in the word *Amen*, which is a setting to of our seal in point of beleeving; because it is a word not onely of wishing, but of assurance. Of which in the next place.

Fables are not without Moralls; A man must have a Personality of Faith, as well as of devotion. There is an old Legend, of a Merchant who never would go to Mass, but ever when he heard the Saints bell, he said to his wife, *pray thou for thee and me:* Upon a time he dreamed that he and his wife were dead, and that they knocked at Heaven-gates for entrance; St *Peter* (the feigned Porter) suffered his wife to enter in, but shut him out, saying, *Illa intravit pro se & te*; As she went to Church for thee, so she must go to heaven for thee also.

With the heart man beleeveth unto righteousnesse, and with the mouth confession is made unto salvation. Rom. 10.10.

Amen.

This word is taken in Scripture three wayes.

Viz. 1. *Nominaliter*, 2. *Verbaliter*, 3. *Adverbialiter*.

As a noun, and so 'tis as much as true, or truth; thus it is taken in the end of the Gospels, and elsewhere, *Rev.* 3. 14. As a Verb, and then is as much as *So be it*, in which sense it is taken in the end of the Lords Prayer, and in divers other places, *Deut.* 27. 15, &c. As an Adverb, signifying verily, and so often used by our Saviour.

In Joh. tract. 42

Nec Græcum est, nec Latinum (saith *Aug.*) It is neither a Greek word, nor a Latine, but an Hebrew word: *Et mansit in interpretatum*, and by the Providence of God remaines uninterpreted, *ne vilescerat nudatum*, lest haply being unfolded, it should be lesse esteemed: As *Hallelujah, Hosanna*, &c.

In Psal. 40. *Signaculum orationis.* Jerom

It is *Particula confirmantis*, a Particle of confirmation, as *Ambrose* well observeth. *So be it, So be it.* The Lord grant it may be so. It must in a fervent Zeal, be the shutting up of all our prayers. It was doubled by the people, *Neh.* 8. 6. when *Ezra* praised the Lord, the great God, all the people answered, *Amen, Amen.* With lifting up their hands, and no doubt their hearts too, *Lam.* 3. 41. As the Church saith, *We will lift up our hearts with our hands to God in the Heavens.* If the hand be lifted up without the heart, it is an hypocritical *Amen*, and unacceptable unto God.

Dicitur est acclamationis, approbationis, & confirmationis. The Rabbines say, that our *Amen* in the close of our Prayers, must not be. 1. Hasty, but with consideration, 1 *Cor.* 14. 16. 2. Nor maimed or defective; we must stretch out our hearts after it, and be swallowed up in God. 3. Nor alone, or an Orphan; that is, without faith, love and holy confidence.

The spirits of the whole prayer are contracted into it, and so should the spirit of him that prayeth.

Christus Amen utitur quinquagies. Gerrard.

It is either prefixed or preposed to a sentence, and so it is a note of a certain and earnest asseveration: Or else it is affixed and opposed; and so it is a note either of assent or assurance. Of assent, and that either of the understanding, to the truth of that that is uttered, as in the end of the *Creed* and *Gospels*, or of the will and affections, for the obtaining of our petitions. Of assurance next, as in the *Lords Prayer*, and many other places: It is the voice of one that beleeveth, and expecteth that he shall have his prayers granted. And then it is as much as *So be it*, yea, so it shall be.

Ainsw. It is used in all languages, to betoken unity of faith and spirit.

Specul. Europ. The poor misled and muzled Papists are enjoined not to join so far with a Protestant in any holy action, as to say, *Amen.*

Psal. 41. 13. *Blessed be the Lord God of Israel from everlasting, and to everlasting.* Amen, and Amen.

Prædicatio verbi est medium gratiæ divinitus institutum quo res regni Dei publicè & explicantur & applicantur populo ad salutem & exhortationem.

Preaching.

Melancthon said, the work of three sorts of persons was very difficult.

Viz. *Regentis. Parturientis. Docentis.*

A

A woman may not teach in the publique Assemblies, be she never so learned or godly. I do not render you *Chrysostoms* reason, The woman taught once, and married all; therefore she must teach no longer. Some women indeed have been servants of the Church, but they were Deaconisses, to minister to the sick, and such like; Not Prædicantisses, to preach, or have *Peters* Keyes at their girdles. 1. 2 Tim 1. 12. Dr. *Bastwick* against Indepen.

Requiritur in Prædicatore { *Audacia.* *Preces.* *Labor & diligentia.*

Jeremiah was not timerous, when the Priests, the people, the Kings resisted his words, but he was bould even unto death: and you see, that which at first they despised, at the second preaching they willingly embraced. *Vid. Cap.* 26. 8. 11. 16. A preacher also must not onely instruct his people, but also pray for them; neither must he be so bold as to take Gods glory from him, by saying, so or so shall it happen, but if the Word of the Lord be with him, he will intreat.

And withal he must be diligent and laborious. Ministers must not be married to their Livings, as our Church had man and wife married, *for ever hereafter to hold their peace*: Too many notwithstanding there were (if not still are) who like Elocution a Romish god, will never hold their peace till they have a Temple dedicated to them, but after they have obtained, seldome or never are heard to speak again.

Prædicat vivâ voce, qui prædicat vita & voce: he doth preach most, that lives best; As it was said of *John Baptist*, *Cum miraculum nullum fecerit, perpetuum fuit ipse miraculum.* A good man doth alwayes preach, though he never come in the Pulpit, whereas such a Minister as is no where a Minister but in the Church, is like *Achitophel*, who set his house in order, and then hanged himselfe. The Word preached is like *Aarons* rod, if in the preachers hand, it is comely; but if he cast it from him, it will prove a serpent.

But if the Preacher be a wicked man, *Vvam carpe, spinam cave.* Consider what he saith, not what he doth. Hear him as long as he sits in *Moses* chaire; but meddle not with him, sitting in the seat of the scornful.

De scriptis Gentilium libenter assumit, Ecclesia, si quid in eis probe dictum vel factum agnoscit; & tanquam multerum captiva resecat ungues pilosque superfluos, ut ab alienâ superstitate mundata, thalamumque veritatis digna sit intrare. Innocent. 3. l. 4. de sacr. Alt. myst. c. 4.

Thomas the Apostle converted the Indians, as *Vespatius* witnesseth; Whose text was always *Mat.* 10. 34. *Think not that I am come to send peace on earth: I came not to send peace, but a sword.* He and his company preached so powerfully, that the hearers have wept, and bled, and died, for hearing their doctrine.

Of *Chrysostome*, in his preaching, it is said, he was used, not *Aures titillare*, but *corda pungere*, not to tickle mens eares, but to prick their hearts. He stoutly told *Eudoxia* the Empresse, that for her covetousnesse, she would be called a second *Jesabel*; and to her threatning message, he answered, go, tell her, *Nil nisi peccatum timeo*, I am affraid of nothing but sin. He so took with hearts, that when he should have been silenced, the people cryed out, *Satius est ut sol non luceat quam non doceat Chrysostomus*; It were better the sun should not shine, than that *Crysostome* should not teach.

Austin wished when Christ came, he might find him, *Aut precantem, aut prædicantem.* Its storied of *Bonaventure*, his words were not *instantia*, but *inflammantia.* Of *Wallam*, that when he left *Middleborough*, it seemed rather the children were to part with their father, than people with their Pastor.

Dionisius Areopagita begged these two things of God, 1. That he might know the truth himself. 2. And that he might preach it as he ought to others.

A congregation or multitude of several tempers, and conditions (said *Greg. Naz.*) is like an Harp of many strings; hard to give every one a touch in preaching, especially as may please all, and offend none.

Populus expetunt placenta.

Many will hear the Preacher for a little, as the People did *Jeremy*; but if he pleaſe them not, they will even go ſo far in malice, as they will riſe up againſt him, and ſeek his life.

But they who find fault with the Miniſters, for preaching damnation to the wicked, come ſomewhat neer that Blaſphemy of *Alphonſus* King of *Spain*, who ſaid, *That if he had been at the Creation, he would have made things better than now they are.* He found fault with Gods works, theſe with his word. If they had penned the Scriptures, I ſuppoſe it would have been without damnation.

Ruth 2.

A Bucket either above or beſide the cock, gets no water; and people that are either above or withdraw from the Ordinances, get no benefit. If *Ruth* will glean eares of corn, ſhe muſt keep in *Boaz* field, and cloſe by his ſervants.

Iſa. 58. 1. *Cry aloud, ſpare not, lift up thy voice like a trumpet, and ſhew my people their tranſgreſſion, and the houſe of Jacob their ſins.*

2 Tim. 4. 2. *Preach the word, be inſtant in ſeaſon, out of ſeaſon.*

1 Cor. 9. 16. *Neceſſity is laid upon me, yea, wo is unto me, if I preach not the Goſpel.*

Eloquence.

There is the vein of ſpeaking, and there is vain ſpeaking.

It is reported of *Cyneas*, that he conquered more Cities by his Eloquence, than his Maſter *Pyrrhus* did by his puiſſance.

Jerome ſtiled *Euſebius, Romani Eloquii tubam.*

Paul's ſpeech and preaching *was not with wiſedome of words, nor with entiſing words of mans wiſedome; but in demonſtration of the Spirit and of power.* And truely it is not good to put the ſword of the Spirit into a velvet ſcabbard, that it cannot pierce. More to tickle the ear, than to affect the heart. It repented *Auſtin* (as well it might) that when he was young, he had preached more to pleaſe than to profit. The window muſt not be ſo painted, as to keep out the light. Gods holy things muſt be handled with fear and reverence, rather than with wit and dalliance.

Floridè potius quàm ſolidè. Ut placeret quàm ut doceret Sanctè magis quàm ſcitè.

Yet there is a lawful uſe of Rhetorick in Sermons, ſo it be free from oſtentation. Let Miniſters ſet out the Word of God as skilfully and adornedly as they can, ſo as they ſtill aym at the winning of ſouls. It's excellent, at once both to pleaſe and profit, both to tickle the ear, and take the heart.

Omne tulit punctum, qui miſcuit utile dulci.

Eccleſ. 12. 10. דברי־חפץ *Verba deſiderii.* *The Preacher ſought to find out acceptable words.*

Contempt.

Judæis primum erat apud Deum gratia, ſed illi negligentes, indiſciplinati & ſuperbi poſtmodum factis & fiducia patrum inflati; dum divina præcepta contemnunt, datam ſibi gratiam perdiderunt.

Ingentia beneficia, flagitia, ſupplicia.

Good turns aggravate unkindneſſes, and mens offences are encreaſed by their obligations. *Ideò deteriores ſumus* (ſaith *Salvian*) *quia meliores eſſe debemus.* Men are therefore the worſe, becauſe they ought to be better. And ſhall be deeper in Hell, becauſe Heaven was offered unto them, and they would not.

Mitiùs punietur Cicero quàm Catalina: non quòd bonus, ſed quòd minùs malus. Heavy is the doom that abides Goſpel-contemners. If Heathens ſhall be damned, then ſuch ſhall be double-damned.

Wo unto thee Chorazin, *wo unto thee* Bethſaida; ——— *for I ſay unto you, it ſhall be more tollerable for* Tyre *and* Sidon, *and the land of* Sodom, *at the day of judgement, than for you.* Mat. 11. 21, 22.

Hearing.

The Jewiſh Rabbins have obſerved amongſt their hearers; 1. Some like ſponges, that wanting judgement, took all for truth that was taught them. 2. Others like an hour-glaſs, once out of the Church, and turned to ſome worldly imployments, they forget all they heard before. 3. A third ſort like a ſtreiner, that in hearing let go any thing that may be for their ſouls good; and keep onely that which is of leaſt account, and to as little uſe. 4. And laſtly, others like unto a fine ſieve; hearing the Word with an honeſt heart, retaining what might be for their ſouls good, and letting go that which might hurt either themſelves or others.

Bernard ever when he came to the Church door, uſed to ſay, ſtay here all my worldly thoughts, and all vanity, that *I* may entertain heavenly meditations.

There be four things to hold the Word from ſlipping from us,
1. Meditation.
2. Conference.
3. Prayer.
4. Practice.

They ſay there is a way of caſtration by cutting off the eares; by reaſon there are certain veines behind the ears, which if they be cut, diſable a man from generation. Certain it is, if we intermit our ordinary courſe of hearing, there will follow a caſtration of the ſoul, and the ſoul will become an Eunuch, and we grow to a barrenneſſe, without any further fruit of good works. Dr. *Dons.*

Ubi non eſt auditus verbi, ibi non eſt domus Dei *Luth.*

Hear, and your ſouls ſhall live. Iſa. 55. 3.

Reading.

Ad Dionyſium demiſſa è Cœlo vox, lege omnia quæcunque in manus tuas venerint, quò probare quæque & ſingula diſcernere poſſes. Read all whatſoever cometh into thine hands; for thou ſhalt be able to weigh, to prove and to try all. Apud *Euſeb.* l. 7 Hiſt. cap. 6.

Its ſaid, the Word read converted *Cyprian. Thomas à Kempis* was wont to ſay, he could find reſt no where, *Niſi in angulo cum libello.* Father *Latimer* (notwithſtanding both his years and conſtant pains in preaching) was at his book moſt diligently about two of the clock every morning. And *Jerom* exorted ſome godly women, to whom he wrote, not to lay the Bible out of their hands, until being overcome with ſleep, and not able any longer to hold up their heads, they bowed them down, as it were to ſalute the leaves below them with a kiſſe.

Yet as milk from the breaſts is more nutritive, than when it hath ſtood, and the ſpirits are gone out of it; ſo the Word preached rather than read, furthereth the ſouls growth. 1 Pet. 2. 2. 1 Tim. 4. 13.

Give attendance to reading.

Prayer.

As in a ſhip which is ready to ſail, ſo ſoon as the ſailes are hoiſed up, preſently ſome skilful Mariner ſtarteth to the Rudder; ſo every morning wherein we riſe from our reſt, and make our ſelves ready to go on in our pilgrimage, let us firſt of all take heed unto our heart, for it is the Rudder of the whole body, let us knit it unto God.

Our tears onely and prayers being poured out abundantly, can quench the fiery

fiery indignation of Gods wrath: Our eyes therefore (with *David's* and *Jeremiah's*) ſhould be a fountain of tears.

Plus valet unus ſanctus orando, quàm innumeri peccatores prælianda.

We ſhould deſire that our words in prayer, may not be like the way of a ſhip in the ſea, where there is no impreſſion.

Ethilfrid King of *Northumberland*, making war againſt the bordering *Brittons*, and hearing ſome Moncks did aſſiſt his enemies ſwords, with their devout Orizons, commands their ſpoil, with theſe words, if they pray to their God againſt us, then plainly they fight againſt us. *Moſes* prayer prevailed more againſt *Amaleck*, than *Iſraels* ſword.

Arma Eccleſiæ preces. Reliquæ arma parùm proſunt

Sometimes God hears ſlight prayers, to encourage; ſometimes not the ſtrongeſt, to teach us we may not depend upon them.

As a Lawyer can make good ſenſe out of his clyents confuſed inſtructions; and a Parent knows what the childe meaneth, when yet cannot ſpeak perfectly; even ſo, he that ſearcheth the hearts, knoweth what is the mind of the Spirit, becauſe he maketh interceſſion for the Saints, according to the will of God.

Maldonat. in Mat. 7.7.

God will not hear the prayers even of his own children, when they ask either *Mala* or *Malè*, either things in their own nature bad, or not good for them, or good things for bad ends, *Mat.* 7.11. *James* 4.2,3.

Take theſe rules for Prayer. 1. See there be due preparation. Conſider thy ſelf that prayeſt, a vile man, ſinful duſt and aſhes: The Lord with whom thou haſt to do, a moſt wiſe, holy and powerful Majeſty: And meditate of the things thou art to beg, leſt thy minde wander and be diſtracted. *Multi enim dum ore loquuntur cœleſtia, corde meditantur terrena.* 2. Pray for lawful things: We oft pray for mercies, as children for knives, which when they have, they know not how to uſe. 3. Pray in the name of Jeſus Chriſt. 4. Pray in faith, elſe we are like the waves of the ſea, and ſhall obtain nothing. 5. Pray in fervency: A bird cannot ſtay in the air, without a continual motion of the wings; neither can we perſiſt in prayer, without conſtant work and labour. *Precatio ſine intentione, eſt ſicut corpus ſine anima*; ſo that the *Jews* wrote about the doors of their Synagogues. But *Auſtins* father ſaid of *Monica* praying for her ſon, *Impoſſibile eſt filium tantarum lachrymarum perire.* And certainly, if that of *Auſtin* be true, then that prayer ſhall have the greateſt efficacy, which hath the greateſt fervency. 6. Pray in humility: This poor man cried, and the Lord heard him; thou prayeſt, and art not heard, *quia divers es*, becauſe thou art rich in thy own conceit; *Auſtin* in *Pſal.* 34. 6. *He ſends the rich empty away.* 7. Pray with importunity: A kinde of godly impudency (ſaith *Nazianzene*) is to be uſed in prayer. 8. Pray perſevenngly.

Intellect. l. 1. c. 11. de ſacr. Altar. myſt.

Quod à nobis avidiùs deſideratur, ts de nobis ſuaviùs lætatur. Greg.

Dignior ſequetur affectus, quem ferventior præcedit affectus. Epiſt. 121.

Omnis regalis humilitate agat. Divid ſiderata dulciùs obtinentur.

And I adde, endeavour to walk up to prayers: *Auſtin* ſaid, while he was unregenerate, he prayed, but it was *tanquam nolens*, for faſhion, but I deſired to have thoſe ſins kept up that I prayed againſt, *But if we regard iniquity in our hearts, the Lord will not hear us.*

Our Saviour in the dayes of his fleſh was full of prayers, *Iſaac* went into the field to pray, *David* was incumbred with the mighty affaires of the kingdome, yet he prayed thrice a day. In the worthy commendation of the great Maſter of the *Rhodes*, one thing very conſiderable, is, that all the time he could ſpare from the neceſſary affaires of his weighty charge from aſſaults, and the natural refreſhing of his body, he beſtowed in prayer and ſerving of God; he oftentimes ſpent the greateſt part of the night in the Church alone praying; his head-piece, gorget, and gantlets lying by him: So that it was often ſaid, that his devout prayers and carefulneſſe would make the City invincible. *Conſtantine* was ſtamped in his coine, praying, he would eſpecially be marked for that.

Turk. Hiſt. f. 580.

Two main motives to prayer, are, 1. Our neceſſities are many, for ſoul and body; we are as houſes that ſtand in need of continual reparations. 2. Our enemies are many, within and without: And there is no ſtrength in us againſt this great multitude, unleſs God ſtand by us, and for us.

I give

I give my self unto prayer. Hebr. *I am prayer*, that is, *a man of prayer.* Psal. 109. 4. אני תפלה

Psalmes.

The *Psalmes* are the Souls Anatomy, the Laws Epitomy, the Gospels Index, In a word, the Register, Enchiridion and Summary of the whole Bible.

Vain songs, are Songs sung to the world, lascivious Ballads, are Songs sung to the flesh, Satirical libels are Songs sung to the Devil, Only Psalms and Hymns, and spiritual Songs, making melody in the heart, are Songs sung to the Lord.

Spiritual silence is a sweeter note, than a fond (if lewd) Sonnet. If we will needs rejoyce, let us rejoyce in the Lord, if we sing (saith *David*) let us sing to the Lord.

And truly none have such matter of rejoycing as the Saints, whose joy is so exceeding great, that they are neither able *reticere* nor *recitare*, neither to conceal, nor yet sufficiently to expresse it. For howsoever there be some heavings in the Court of conscience every day, yet the godly make it *Hilary* terme all the year.

Papists forbid people to sing *Psalmes*, and permit onely Quiristers to sing, lest the musick should be marred, but the Apostle biddeth every Saint to sing.

Minde Saint *Austin*, *Quantum flevi in hymnis & canticis suavè sonantis Ecclesiæ tuæ, voces illæ influebant auribus meis, & eliquebatur veritas tua in cor meum, & ex eâ æstuabat inde affectus pietatis, & currebant lachrymæ, & bene mihi erat cum eis.* Confes. 9. c. 6.

Singing of *Davids* Psalmes under the Gospel, is an Ordinance of Christ. For,

1. The Apostle takes away Philosophical inventions, and Jewish traditions, and leaves that injoyned as a standing ordinance, *Colos.* 3.
2. The Apostle reckons it among durable duties, as prayer, redeeming the time, *&c.*

Spiritual Songs they are called, both because they are indited by the Spirit, and because they spiritualize us in the use of them.

Is any merry? let him sing Psalmes. James 5. 13.

Seal.

A Seal is for two ends, *viz.* { Safety, and Secresie.

The Jews use to write on the back of their sealed Packets, *Nun, Chaph, Shin*; that is, *Niddui, Cherem*, and *Shammatha*; all sorts of excommunication to him that shall offer to break up sealed businesses.

Sealing is used in three cases, to keep things { 1. Secret, that they may not be seen. 2. Distinct, that they may not be confused. 3. Safe, that they may be forth-coming.

There is a sealing of { Signation, and Obsignation.

To ratifie civility, as *Heſt.* 8.8. And ſpiritually, as *2 Cor.* 1. 22. *& alibi.*

Sacrament.

This word in ſo many letters and ſyllables is not indeed in the Scripture, no more than the word Trinity, Catholick, *&c.* but being now generally received, it is not to be rejected, ſeeing the Doctrine contained under it agreeth with the Scripture, and nothing thereby is added thereunto. The fathers of the Greek Church called theſe holy Rites myſteries, becauſe the ſubſtance of them was onely known to the members of the Church, and hidden from others, ſo the ancient Teachers of the Latine Church called them Sacraments, becauſe of the affinity and nearneſs between them and a Sacrament.

Cicero de offic. l. 1. Gerh. Lat. Commun.

A Sacrament properly is that ſolemn oath in war, by which ſouldiers bound themſelves to their chief Captain, (for ſuch was the diſcipline the old *Romans* in their wars.) And Sacraments metaphorically are the Churches band, binding them to God, ſo that when we are partakers of theſe holy ſignes, which God hath appointed in his Church, we do bind our ſelves to him, we do openly profeſſe his true Religion, we vow to fight under his banner againſt our enemies; ſo that they are teſtimonies and tokens of the Covenant between God and us, that he is our God, and we bind our ſelves to be his people, to ſerve him, and no other God. And thus we may conſider a Sacrament, as a viſible ſigne and ſeal ordained of God, whereby Chriſt and all his ſaving graces, by certaine outward Rites are ſignified, exhibited, and ſealed up unto us.

Est Sacramentum ſacrum & viſibile ſignum invisibilis gratiæ Dei, ad eam in nobis obſignandum à Deo inſtitutum.

Indeed a ſigne and ſeal differ one from another, as the generall from the the eſpecial; for every ſeal is a ſigne, but every ſigne is not a ſeal. A ſeal certifieth, aſſureth and confirmeth a thing; a ſigne onely ſheweth it, but a Sacrament doth both. It is a ſigne to ſignifie and repreſent; a ſeal to ratifie and aſſure; an inſtrument to confer and convey Chriſt with all his benefits to them that truly believe in him: A pledge unto us of Gods promiſes: a viſible word, and as a notable glaſs wherein we may behold aſſured teſtimonies of Gods eternal favour, and of the abundant riches of his grace, which he beſtoweth upon us.

Aug. de Doct. Chriſt. l. 2. c. 1.

The word of God may fitly be reſembled to writings or evidences, and the Sacraments to ſeals, which the Lord alone putteth unto his own letters. Now God addeth them to the Word, not that the Word was not ſufficient without them; but for an help to our weakneſſe; that we might have lively pawnes before our eyes, of thoſe things which we hear with our ears. And theſe he hath ordained to be ſeals of the Covenant of grace; which although not needfull on Gods part, who is alwayes better than his word, yet are very requiſite to ſuccour us, who are prone to doubting: The Lord therefore hath added them to give us greater aſſurance, even as a Seale to a writing makes it more authentical. So that Sacraments are as a viſible Sermon, preaching unto us moſt lively the promiſes of God, that as the word we hear doth edifie and inſtruct the mind by the outward ears, ſo do the Sacraments by the eyes and other ſenſes.

The eſſential parts of a Sacrament, are either,

1. Outward, which hath the ſigne, with the ceremony ordained, and the word. Or,
2. Inward, which is the matter or thing ſignified, *viz.* the ſaving benefits of Chriſt Jeſus, and the priviledges of the Covenant of Grace; that is, remiſſion of ſins, imputation of Chriſts righteouſneſſe, regeneration, adoption, *&c.*

Hence we muſt eſteem Sacraments, not according to their outward value, but according to the bleſſing annexed in their lawful uſe. For in as much as they are ſignifications and ſeals of ſuch excellent things, they are with all reverence

reverence to be handled and esteemed, even as means which exhibit to us, and confirm the best blessings of God.

Yet neither the Word, nor Sacraments profit any thing without the Spirit; this grace proceedeth from the holy Ghost, who is unto our faith as marrow unto the bones, as moisture unto the tree, and as a comfortable rain unto the fruits of the earth: If this inward Master and Teacher be wanting, the Sacraments can work no more in our mindes, than if the bright Sun should shine to the blind eyes, or a loud voice sound in deaf ears, or fruitful corn fall into the barren wilderness, or a shower of rain fall upon the hard stones. Hence whensoever we come unto these aright, the Spirit worketh in us, mollifying the hardness of our hearts, framing us unto new obedience, and assuring us that God offereth to us his own Sonne for our justification and salvation. Therefore learn whensoever we come to the Word and Sacraments, to crave the gracious assistance of the blessed Spirit, to guide, direct, and regenerate us to eternal life, to sanctifie us, and to assure us of Gods endlesse favour in Christ Jesus.

It is the Spirit that quickneth, the flesh profiteth nothing. John 6. 63.

Baptisme.

It is either, { 1. Proper, as bare cleansing and washing, *Heb.* 9.10. Or, 2. Figurative.

And then it is, { 1. Metaphorical, as affliction, *Mat.*20.22. 2. Synecdochical, put for the whole doctrine of *John*, *Mat.* 21.25. 3. Allegorical, as repentant teares, *Luke* 7.38. 4. Catexochen, for baptizing of Infants, or adults converted.

The School teacheth of three sorts of Baptism, { 1. *Fluminis per aquam.* 2. *Flaminis per spiritum.* 3. *Sanguinis per Martyrium.* Ephes. 4. 5.

But of all these three sorts, there is but one only Sacrament of Baptism, the which is one in three regards

Unum quia, { 1. *Ad unum.* 2. *In unum.* 3. *Per unum.*

1. Once truly received, it is never to be reiterated again. Against the Marcionites, Hemerobaptists and others.
2. For that all of us are baptized into one Faith of our Lord Jesus Christ. For *John's* and Christ's baptisme differ not in substance, but in circumstance.
3. In regard of the water and words wherewith we baptize. We may not use any other element but water, nor any other words, but *I baptize thee in the Name of the Father, and of the Son, and of the holy Ghost.*

Verily, verily I say unto thee, Except a man be born of water, and of the Spirit, he cannot enter into the Kingdom of God. John 3. 5.

The Lords Supper.

There are four kindes of Suppers.

The { 1. Sinners / 2. Devils / 3. Good mans / 4. Lords } Supper.

Fœnus pecuniæ, fœnus animæ.

The sinner makes a supper to the Devil, when in gaining the world, he loseth his soul. The Devil prepares a black banquet for sinners in Hell; upon these two dishes, weeping and gnashing of teeth.

The good man provides a Supper unto God, when he opens the door of his heart, and suffers the words of exhortation to come in, *Rev.* 3. 20. But here of the last.

Against the Papists that say, the bread is really turned into flesh, *Zwinglius* saith well, *Hi tentant Deum, qui dicunt miraculum ifthic Dei virtute fieri, ubi nemo sentit miraculum.* *Epist. ad Amic. quend.* *Durandus* saith, *verbum audimus, motum sentimus, modum nescimus, præsentiam credimus.*

Of the likeness that is betwixt Christs Incarnation and the Sacrament of the Lords Supper; and how the one explaines the true nature of the other; *Theodoret* hath an excellent parallel. *Dialog.* For, 1. As in Christ there are two natures, of God and man; so in the Sacrament are two substances, the heavenly and the earthly. 2. As in Christ these two natures are truely and entirely; so are those substances in the Sacrament. 3. As after the union those two natures make but one person, so after the consecration the two substances make but one Sacrament. 4. As the two natures are united without confusion, or abolition of either in Christ; so in the Sacrament are the substances, heavenly and earthly, knit so, that each continueth what it was, and worketh answerably on us.

——*Procul hinc, procul ite profani.* None but holy ought to approach this Table, all others are strangers, who ought to be dealt withal, as, *Exod.* 29. 33. Rather (saith *Calvin*, following *Chrysostom*) will I suffer my self to be slain, than this hand of mine shall reach the holy elements, to those that have been judged contemners of God.

In all that come to the Lords Supper, there is required a fitness, { 1. Fundamental, and 2. Actual.

Even of those that know God savingly (saith one) and are truly godly (in the main) it may truly be said, that they also serve the Devil, and not God, when, and as far as they fulfil the Devils pleasure, and are led by that learning which he hath taught the world, in and about the worship of God; as when men joyn with polluted and mixt assemblies (mixt I mean, with openly prophane and scandalous persons, and such of whose interests in Christ they have no ground or proof at all;) in the service of the Lords Table.

Mat. 7. 6. *Give not that which is holy unto the dogs.*

1 *Cor.* 11. 28. *But let a man examine himself, and so let him eat of that bread, and drink of that cup.*

Catechising.

Dr. *Hall* calls it, a preaching conference, in his Epistle Dedicatory to the book called, *The old Religion. Erasmus, Munus arduum, & plani similis.*

In

It hath been of antient uſe in the Chriſtian Church: And in the Reformation it was one great means of propagating the Goſpel.

Clemens Alexandrinus, *Origen* and *Cyril*, were Catechiſts.

If this were diligently uſed, both young and old ſhould be better acquainted with the Principles of Religion; and being wiſely done, would be more profitable than Preaching without Catechiſing; for want whereof, many that run to Sermons, have been found to be very ignorant of the main Principles of Religion.

Come ye children, hearken unto me: I will teach you the fear of the Lord. Pſal. 34. 11.

The Sabbath.

God ſepapated it from all other days of the week, for his worſhip.

The Sabbath of old had many priviledges, which no other day had. 1. The antiquity thereof. 2. It was written with Gods own finger. 3. There was a more exact reſt obſerved in it; therefore the Jews called it, a Sabbath of Sabbaths, or *Regina Sabbathorum*, the Queen of reſts. 4. Gods own diſtinction, raining no Manna that day. 5. Other holy dayes were memorative, or figurative only; but this was both memorative and figurative, (which *Bellarmine* marks.) 6. Other feaſts might be transferred to it, but it might be transferred to none. 7. The whole Week takes denomination from it, and is called a Sabbath, *Luk.* 18. 12. that is, in the Week. Νηστεύω δὶς τὸ σαββάτου.

Now our Chriſtian Sabbath or religious reſt, is called a Sabbath-day by our Saviour, *Mat.* 24. 20. Called therefore alſo the Lords day, *Rev.* 1. 10. as one of our Sacraments is called the Lords Supper, and the Table of the Lord, becauſe inſtituted by him. Yet (with grief be it ſpoken) it is ſo obſerved by ſome, that it may more fitly be ſtiled *Dies Damoniacus, quàm Dominicus*. But let every one of us ſanctifie it, that is, keep it ſpiritually, rejoycing in the meditation of Chriſts law, more than the reſt of our bodies. For, external reſt alone may be called the Sabbath of the Oxe or of the Aſs, but the internal or ſecret reſt, is true conſecrating of a Sabbath. *Aſted.* Μηκέτι σὺν σαββάτοις ζωὴν σώσαντες τῷ κυρίῳ. Ignat.

It is obſervable, that though upon all days Chriſt was operative, and miraculous, yet choſe he to do many of his miracles upon the *Jews* Sabbath; And many reaſons (doubtleſs) did concur and determine him to a more frequent working upon thoſe days of publick ceremony and convention; amongſt which theſe may be two: 1. That he might draw off and ſeparate Chriſtianity from the yoke of Ceremonies, by aboliſhing and taking off the ſtricteſt Moſaical Rites. 2. And that he might do the work of abrogation and inſtitution both at once. Dr. *Ham.*

So that he hath diſſolved the bands of *Moſes*, in this and other inſtances, (principally in the ſacred command for the Sabbath-day) that now we are no more obliged to that reſt, which the *Jews* religiouſly obſerved by preſcript of the Law, *Col.* 2. 16. For that which now remains moral in it, is, that we do honour to God for the Creation; and to that and all other purpoſes of Religion, ſeparate and hallow a portion of our time.

Concerning the Lords day which now the Church obſerves, it was ſet apart in honour of the Reſurrection; And he who keeps that day moſt ſtrictly, moſt religiouſly, he keeps it beſt, and moſt conſonant to the deſigne of the Church (from whence it had its poſitive inſtitution) the ends of Religion, and the intereſt of his ſoul.

The works that may be done on the Sabbath, are thoſe of { Piety. Charity. Neceſſity.

In Scripture, he that gathered ſticks, was paid home with ſtones, *Num.* 15. The firſt blow given the German Churches, was upon the Sabbath-day, which they careleſly obſerved: And *Prague* was loſt upon that day.

Sanctifying the Lords day, in the Primitive times, was a badge of Christianity. When the question was propounded, *Servâsti Dominicum?* Hast thou kept the Sabbath? The answer was returned, *Christianus sum, intermittere non possum*; I am a Christian, and may not do otherwise.

Drusius. That holy man *Johanna*, when the Sabbath-day approached, put upon him his best apparel, and welcomed the Sabbath, going forth to meet and salute it, with *Veni Sponsa mea*, Come my sweet Spouse: He was glad of it, as the Bridegroom of the Bride.

Remember the Sabbath-day to keep it holy.

Exod.20.8.

Kingdom of God

There is the Kingdom of God's { 1. Power. 2. Grace. 3. Glory.

1. For the first, His throne is lofty, and dominion large: It being his powerful government, generally over the whole world, and every particular in it, even unto the sparrows on the house top, and hairs on our head, which he preserveth and disposeth of according to his own will and royal decree. Of this, *Psal.*103.19. *Psal.*145.13. *Mat.*10.30. Hereunto, Devils and all creatures whatsoever are subject.

2. The second signifies his special gracious government and rule over the Elect, whose hearts he enlightneth and guideth by his Spirit, effectually moving them to believe his promises, and do his will. Of this, *Luk.*17.21. *Rom.*14.17.

3. And by the third, understand his blessed and glorious estate, wherein he reigneth with millions of Saints for ever and ever, full of heavenly majesty and felicity. Of this, *1 Cor.*6.9. *Luk.*22.16. Called heavenly, *2 Tim.*4.18.

Now of these two latter, the one is the means, the other the end; for grace is the way to glory, holiness to happiness. Therefore,

Mat.6.33. *Seek ye first the kingdom of God, and his righteousness.*

Gods Presence.

There is a twofold presence of God in his people: { 1. Felt and perceived. 2. Secret and unknown.

Sometime God is not only present with his people, but also makes them sensibly perceive it; as *Simeon*; and therefore his mourning was turned to mirth, and his sobs to songs.

Again, sometime God is present, but not felt; and this secret presence sustains us in all temptations; it ever leaveth life in our souls, like the tree, wherein life remains, when the leaves are gone.

Isa.41.10. *Fear thou not, for I am with thee.*

Church-Order and Discipline.

Order.

THe Church of God, is not a Den of Confusion, but an House of Order.

Ceremonies are of two sorts; some are typical, others are of order; Those are abrogated, not these, saith *Peter Martyr.*

The

The Ceremonies of the Law, were *primò mortales, poſtea mortua, poſtrimò mortifera:* So that to leave Chriſt for them, or to join Chriſt with them, is the plain way to deſtruction.

Legalia fuerunt ante paſſionem Domini viva, ſtatim poſt paſſionem mortua, hodie ſepulta. Aug.

Yet ſuch is the nature of miſguided zeal, that under colour of weeding out Superſtition, it will pluck up by the roots many plants of Paradiſe, and acts of true Religion.

God is the God of order; therefore it is good to have reſpect in the Church, to things both real and ritual. For,

Ordine ſervato, mundus ſervatur; at illo
Neglecto peſſum, totus & orbis abit.

Order being kept, the World is kept; but when
That is neglected, all the World's gone then.

Faith and Order, that is (ſaith one) Doctrine and Diſcipline; theſe two make the Church fair as the Moon, cleer as the Sun, and terrible as an Army with banners.

Our Saviour cauſed the people whom he fed, to keep order in their ſitting on the graſs; they ſate down rank by rank, as rows or borders of beds in a garden; ſo the Greek imports: whereupon an Expoſitor noteth, *Ordinatim res in Eccleſia faciunda,* Order muſt be obſerved in the Church.

Let all things be done decently and in order. 1 Cor. 14. 40.

Reproof.

Wiſe men ever take a freedom of reproving, eſpecially when vice is bold and daring: for when Modeſty dies, Vertue is then upon the vaniſh.

Seaſonable ſpeech falling upon a prepared heart, hath oft a ſtrong and ſweet operation.

Friends (as Bees) are killed with the honey of Flattery, but quickned with the vinegar of Reproof. The Eagle, though ſhe love her young ones dearly, yet ſhe pincheth and beateth them out of the neſt.

We muſt reprove mildly and lovingly, with ſoft words, but hard arguments. Gentle ſhowers comfort the earth, where daſhing ſhowers drown the ſeed. A gentle reproof may ſoften, where a greater doth but harden.

Some warmth muſt be in a reproof, but it muſt not be ſcalding hot. They that could not be cured with ſtrong Potions (ſaith *Gregory*) have been recovered with warm water.

Ægros quos potus fortis non curavit, ad ſalutem priſtinam aqua tepens revocavit.

We muſt take heed that our reproofs be not grounded upon miſtakes. It is eaſie to blame what we do not apprehend. Many disfigure the opinions and practiſes of others, with conceits of their own. As the perſons of the primitive Chriſtians were often put into Lions or Bears skins, by their barbarous and Heatheniſh perſecutors, and then baited with dogs; So are the matters of too many later Chriſtians debated.

We muſt alſo have a care, that in reproving other mens faults, we run not into the ſame our ſelves: We muſt not reprove pride with pride, check paſſion with paſſion, or ſpeak againſt bitterneſs of ſpirit, with a bitter ſpirit. It's poſſible our own corruptions may riſe up againſt the corruptions of others; But 'tis very ridiculous to hear ſin chiding vice.

Furthermore, Correct thy friend ſecretly, and commend him openly. Do not blab and blaze his fault abroad, to his grief and diſgrace; but clap a plaiſter of reproof upon the ſore, and then (Chirurgion-like) cover it with thy hand, that the world may be never the wiſer.

Quintilian reporteth of *Veſpaſian*, That he was *patientiſſimus veri*, very patient of truth, though never ſo tart. Queen *Elizabeth* was well pleaſed with Mr. *Deering's*

Deering's plain dealing, who told her in a Sermon, that once ſhe was *tanquam Ovis*, but now, *tanquam indomita juvenca*. And of Queen *Anne Bullen* her mother it is ſaid, that ſhe was not only willing to be admoniſhed, but required her Chaplains freely and plainly to tell her of whatſoever was amiſs.

But expect it, Whoever is a *Nathan* to reprove, ſhall never want a *Dathan* to gainſay; though ſuch ſhall periſh in the confuſion of *Korah*. Vice uſually goes armed: Touch it never ſo gently, yet (like the nettle) it will ſting you; And if you deal with it roughly and roundly, it ſwaggereth, as the *Hebrew* did with *Moſes*, *Who made thee a man of authority? &c.* Yea, Reproof is now adays become as ſtronger Phyſick, not fit for every complexion. *Tange montes & fumigabunt*; Offer to wake men out of their ſleep, and they will brawl with their beſt friends. But remember that of *Gregory*, *Si ea quæ nobis corrigenda ſunt tacemus, valde delinquimus*: And better it is that the Vine ſhould bleed, than die.

Let the righteous ſmite me, it ſhall be a kindneſs; and let him reprove me, it ſhall be an excellent oil, which ſhall not break my head.

Thou ſhalt not hate thy brother in thine heart; thou ſhalt in any wiſe rebuke thy neighbour, and not ſuffer ſin upon him.

——And others ſave with fear, pulling them out of the fire.

'Tis ſaid of Groſſe (that great Chancellor of Paris) that Nullâ re alia tantopere lætaretur, quàm ſi ab aliquo ſtatim ſuæ & charitativè redargueretur: He rejoyced in nothing ſo much, as in a friendly reprehenſion. Epiſt. l. 2. Ep. 37. Pſal. 141. 5. Levit. 19. 17. Jud. 23. Ex igne Gehennali. Jerom.

Power of the Keyes.

God hath made his Miniſters ſtewards in his houſe, as *Obadiah* was in *Ahab's* houſe, and as *Eliakim* in *Hezekiah's*. And in this ſenſe God hath laid upon them the key of the houſe of *David*; to open, and none ſhall ſhut; and to ſhut, and none ſhall open. *Iſa.* 22. 22.

Read alſo *Mat.* 16. 19. & 1 *Cor.* 4. 1.

Excommunication.

Eſt Eccleſiæ ſententia, præeunte legitimâ cognitione, prolata in Dei nomine & authoritate, quâ declaratur quiſpiam ejuſdem Eccleſiæ ſocius, ſi ſcelere aliquo, vel contumaciâ Eccleſiam offenderit, & reſipiſcere ad ædificationem Eccleſiæ recuſet, ex Chriſti mandato juſtè excluſus ex Sanctorum communione, ſive ex Dei Eccleſiæ corpore.

Eſt enim Excommunicatio res triſtis & mali omnis.

Eraſtus contends very fiercely with *Calvin* and *Beza*, about Excommunication, denying the Church any ſuch power. The very Heathens had their publike Execrations, not raſhly to be uſed againſt any; as *Plutarch* witneſſeth. The *Jews* had their three ſorts of Excommunication, one heavier than another, *viz. Niddui, Cherem, Shamatha*, or *Maranatha*; which they derive as low as from *Henoch*, *Jud.* 14. Anſwerable to which, we have three parts or degrees of Church-cenſure;

Viz. 1. Admonitio & reprehenſio.
2. *Suſpenſio & Excluſio.*
3. *Excommunicatio.*

Purgativa reſpectu Eccleſiæ, preſervativa reſpectu fidelium, ſanativa reſpectu delinquentis. Aquin.

The end and ſcope of which is, That the wicked may be corrected, Scandal removed, the Church and Ordinances kept unpolluted, Infection prevented, the Excommunicated perſon aſhamed, amended and reſtored, others warned, and Gods judgments avoided.

The Church muſt be careful to avoid Raſhneſs in proceedings. *Plutarch* highly commends that *Athenian* Prieſt, that being commanded by the people to curſe *Alcibiades*, refuſed to do it: Whereas the Pope is ſaid (Waſp-like) no ſooner to be angry, but out comes a ſting, an Excommunication. And withall, that ſhe caſt not out *Jonas*, whilſt ſhe keeps *Cham* in the Ark.

Read *Mat.* 18. 15, 16, 17, &c. And, 1 *Cor.* 5. 3, 4, 5, 7.

Shame.

Shame.

Men uſually palliate and cover their vice, under the cloak and name of ſome vertue; baſe covetouſneſſe, they call good husbrandry, and prodigality, bounty: They bluſh not at the fact, though they be aſhamed of the title; this ſhews, that the ſenſe of ſhame is one of the ſtrongeſt reſtraints to keep man from ſin; and the laſt paſſion that leaves him. He therefore that is once paſt this apprehenſion, lets looſe the reins of his own will, and abandons himſelf to all madneſſe of miſchief. *Dallaeus. Apo.*

But this know, that all and every ſin (however varniſhed) is an excrementitious ſuperfluity, or ſuperfluous excrement, *Jam.* 1. 21. not onely ſhameful, but alſo baneful to the ſoul; out with it therefore; *Retentio excrementorum, eſt Parens morborum.* *Superfluitas, à ſuperfluendo.*

Were they aſhamed when they had committed abomination? nay, they were not at all aſhamed, neither could they bluſh. Jerem. 6.15.

Doctrine of Devils.

Impoſtour.

The Devil (as Gods Ape) works effectually in his, and by his agents upon others. By corrupt teachers he catcheth men, as a cunning fiſher by one fiſh catcheth another, that he may feed upon both.

I have read of a Friar (or rather a lyar) who promiſed to ſhew an holy relique, an Arch-angels feather, but it being ſtollen away, and a coal placed in the room; the nimble jugler perſwaded his Auditory; they were unworthy to ſee ſo great a Relique; but God had ſent inſtead of it, one of the very coales, with which St. *Lawrence* was broiled to death.

It were well if ſuch deceivers were ſerved in their kinde, as one *Vitronius* was in the time of *Alexander Severus*; who pretending that by his familiarity with *Alexander*, he could prefer peoples petitions; and ſo got their money; was upon his being convicted before the Emperour, adjudged to be hanged up in a chimney, and ſo periſh with ſmoke, for that he ſold ſmoke to the people. *Fumo pereat, qui fumum vendidit.* Reuſn.

Evil men and ſeducers ſhall wax worſe and worſe, deceiving, and being deceived. 2 Tim. 3.13.

Miracles.

True Miracles do as far exceed naturals, as naturals do artificials. A Miracle is ever above, beſide or againſt nature, and ſecond cauſes; ſuch as whereof there can be no natural reaſon poſſibly rendred; no, though it be hid from us. Therefore the Devil himſelf, he may juggle and caſt a miſt but he cannot do a true Miracle. *Miracula quæ ſunt à Deo multis nobis diſtinguuntur à falſis miraculis dæmonum.*

Miracles are called, { *Signa, quia ſignificant.* / *Prodigia, quòd porrò dicant.*

Some call them *Pradicidia*, becauſe they do *prædicere aliquid mali*; But there are alſo Miracles of mercy.

The Goſpel at the beginning was adorned with many Miracles,

Becauſe, { 1. It ſeemed ſtrange to the world, a new Doctrine. / 2. It ſeemed repugnant to the Law of *Moſes*, inſtituted by God. / 3. It could not be proved and confirmed by natural Reaſons:

But

But now since the famous Miracles of Christs Resurrection, Ascention into heaven, of the sending of the holy Ghost, the spreading of the Gospel over all the world; we must not still curiously gape after Miracles. Those wherewith God honoured the Gospel at the first, were sufficient for the confirmation of it to all posterity.

The rich man in hell would fain have had a Miracle, for the saving of his brethren: *Lazarus* must be sent from the dead to them; but it was answered him, *they have* Moses *and the Prophets*, that is enough; if we will not believe for the preaching of the Word, all the Miracles in the world will not save us. He that now requireth Miracles for the confirmation of his faith, is himself a great Miracle, saith *Austin*. Manna ceased when they came into *Canaan*; as if it would say, ye need no Miracles, now ye have means.

Qui adhuc prodigia ut credat, inquirit, magnum est ipse Prodigium.

Yet the Gospel at this day hath many Miracles, though they be not observed: men are metamorphosed and changed by it: Of proud they become humble; of Devils, Saints, Men are raised from the death of sinne by it; they that were blind in the knowledge of Christ, are come to a clear sight in matters of Religion: they that were lame, and could not walk in the way to the kingdome of heaven, are made to run cheerfully in it: They that were dumb, and could not speak for Christ, are made to speak wisely and boldly in his quarrel.

There were seven Miracles at Christs death, but the conversion of the thief was the greatest, in it all the rest were included.

There be counterfeit Miracles.

Miranda non miracula.

1. Sometimes they seem to be, that which they are not, as blood in the Papists breaden god, a meer cousenage.
2. They may be wrought by a natural cause, which men see not, nor can comprehend. As *Mahomets* iron chest, hanging aloft by loadstones. The Lamp in *Venus* Temple burning continually, by the stone *Asbestus*, which was found in *Arcadia*.

At best, Miracles make not a man just or righteous, but famous. *Fulgen.*

3. If they be to confirm falshood. Whereas a true Miracle is effected by the power of God, exceedeth the bounds of Nature, and is for the confirmation of the Truth.

Let us then take heed of curiositie, or enquiries farther than Gods Word.

Mat. 12. 39. *An evil and adulterous generation seeketh after a sign.*

Errour.

Errours in Theologie and Philosophie crept in, for that men of sublime wit, sought truth in their own little world, and not in the great and common world, saith *Heraclitus*.

Novelties in Divinity are to be avoided; that of *Tertullian* being true, *Primum quodque verissimum.*

As glasses cannot strengthen one another, but may easily break one another, and bubbles in the water deface one another: So false holds and errours may destroy one the other, but they can in no wise establish one the other.

Usque quáque fidei venena non cessant spargere. Aug.

Errour is fruitful, and ever declining from bad to worse. Witnesse

Pharisees] *Hieron* deriveth their Pedigree from *Pharez*, mentioned, *Mat.* 1. But he is deceived; It being most like they took their name either of *Pharash*, to expound, they being Interpreters of the Law; or of *Phares* to separate; they being highly conceited of themselves, and apt to say unto others, *stand farther off, for I am holier than thou. Josephus* saith, they seemed to outstrip all others, both in height of holinesse, and depth of learning.

Or (as some will) of פרד *Expandere*, concerning which in the next page.

They went very far in works of Piety, for they made long prayers; in works of Charity, for they gave much almes; in works of Equity, for they tithed mint, anise

anise and cummin; And in works of courtesie, for they invited Christ often. In a word, they were the most exact and accurate sect of that religion, as St. *Paul* (who once was one of them) beareth them witnesse.

But though these persons did seem t'have taken up their seats in heaven aforehand, yet, wrong ends being propounded, and these things rested in, their best works were but beautiful abominations, and their practice a smooth way to Hell.

These did make broad their Phylacteries, *&c.* which were ribands of blew silk, Or (as some say) scrowles of Parchment, upon which the Law being first wrought or written, they bound it upon their garments. The summe is, God had commanded them to bind the Law to their hand, and before their eyes, wherein (as *Hierom* and *Theophylact* well interpret it) be meant the meditation and practice of his Law. They (saith a learned Author) like to the foolish Patient, which when the Physician bids him take the prescript, eats up the paper; If they could get a list of Parchment; upon their left arme next their heart, and another scrole to tye upon their forehead, or (if these be denied) a red thread in their hand; thought they might say (with King *Saul*) *Blessed be thou of the Lord, I have done the commandment of the Lord.* Thus they went about, as it were clothed with the Word of God, but his Word was far from their hearts, neither did it appear in their lives.

Vanissimi professi Pharisæi illi, qui cum ipsi non servarent in Corde mandata at membranulas decalogi complicantes & quasi coronam capiti facitantes, Phylacterium ex suâ proprietate, custoditorium est. Bod.

Sadducees] Never a barrel better herring. These were a brutish sect and sort of the Jews, that held monstrous opinions; some of them are set down, *Act.* 23. 8. divers others more grosse may be read of in *Josephus.* Amongst other, they held, that all the reward that righteous men ate to look for, is here in this world. The occasion is said to be this, when *Antigonus* taught, that we must not serve God for wages, his scholars understood him, as if he had utterly denied all future rewards or recompence attending a godly life; And thence framed their heresie, denying the Resurrection, world to come, *&c.*

ϰαϰὸι μὲν ἀμισθίας, ϰαϰὸι δὲ ἀθεότητος. *Erasm. Adag.*

R. Nathan.

Herodians] They were such as were of *Herods* Religion; as one would say, of the Kings Religion; because they followed the Decrees and examples of the Emperors.

Some will have it, they were a sect of people, who said, *Herod* was the Messias, because by the Decree of the *Roman* Senate, when the Scepter departed from *Judah*, he was declared King.

Sic Tertul. Epiphan. Chrysost. Theophylact. & Hieron. quo ore affirmant.

Nicolaitans] They were a sect of Hereticks, which sprung up about fifty years after Christ. Many think they arose of *Nicolas*, one of the seven Deacons. Perhaps of some other *Nicolas*; or at most, that under that name they vented their damnable and poisonful doctrine.

These held all bodily lusts lawful, a promiscuous use of women; and with their bodily whoredom, they maintained spiritual. In a word, they taught and practised such beastly filthiness, as is not to be named, *Rev.* 2. 14, 15.

Aug.

Pelagians] From a Monk of *Bangor*, *Morgan* by name, who travelling beyond sea to spread his heresie, called himself *Pelagius*, by a Greek word of the same signification, because it sounded better in the ears of forraign Nations.

Hence Aug. Quid to Pelagi vult mergi Pelagius, unde per petram liberatus est Petrus?

Ubiquitarians] This fiction began about the time of *Berengarius*, was fostered and furthered by *Gerson* Chancellor of *Paris*; But this being cast out of *France*, *Luther* brought back into the Churches of *Germany*, &c. But well said that good woman, who being asked by the Bishops, Dost thou believe that the body of Christ is really and substantially in the Sacrament? I believe (said she) that that is a real and substantial lie.

Act. and Mon.

Arminians] The followers of *Arminius*, maintaining a propitiation made, or a sacrifice offered by Christ for all: And leaving the death of Christ, in the hand of mans free-will, assisted onely by general grace, to make it effectual to himself, or not.

Antinomians] *Islebius Agricola*, was the first, who with his followers held unsound opinions, That the Law and works belong onely to *Rome*; That St.

Sentiant Christianis non amplius lege Dei morali opus esse, nec Decalogum in Ecclesiâ Christianâ prædicandum, quia fideles sunt per spiritum renati.

Peter understood not Christian liberty, when he wrote, *Make your calling and election sure*; That good works were *Perniciosa ad salutem*, &c. with such trash. All which he afterwards condemned and recanted in a publick Auditory, but relapsed after *Luther's* death into the same error. He hath at this day many followers, holding the like, and other strange opinions; That God is never displeased with his people, though they fall into adultery, or the like sin, no not with a fatherly displeasure; That God never chastiseth his people for any sin, no not with a fatherly chastisement; That God seeth no sin in his Elect, that the very being of sin is abolished out of Gods sight, that they cannot sin, and if they do, it is not they, but sin that dwelleth in them; which was once an answer of a female *Antinomian*, when demanded by her Mistresse, how stollen linnens and other things came into her chest? although at first stifly denied.

Mr. Ley his light for smoke

Homo ingenii pertenuis.

Milenaries] They are not content to affirm, that after the fall of Antichrist, the Jews all have a glorious conversion, and the whole Church such an happy Halcion, as never before; But also that the Martyrs shall then have their first resurrection, and shall with Christ raigne upon earth a thousand years in all worldly delights, &c. which seems an addition to the text they ground it upon, *Rev.* 20. 4. Or at least such an earthly raign cannot be inferred. This is as ancient as *Cerinthus* the heretick, and *Papias* (Scholar to Saint *John*) a man much reverenced for opinion of his holinesse, but (saith *Eusebius*) not oppressed with wit.

Rivetus. in Ep. ante opera Origen.

Anabaptists] *Quo hominum genere, nihil insanius, nihil pestilentius, nihil exitiosius hic orbis vidit unquam.*

One of late saith, Anabaptists play the Devils part, in accusing their own children, and disputing them out of the Church, and Covenant of Christ; affirming them to be no disciples, no servants of God, nor holy, when God saith the contrary, 1 *Cor.* 7. 14.

Joh. Manl. loc. com. 312. & 490.

Ranters] Speaking great swelling words of vanity, they allure through the lusts of the flesh, through much wantonnesse, those that were clean (for a little, or a while, as some read) escaped from them who live in errour. *Hetserus* and *Monetarius* corrupted many matrons whom they had drawn to their side. *David George* a ring-leader amongst them, was so far from accounting adulteries, fornication, incest, &c. to be sins, that he did recommend them to his most perfect scholars, as acts of grace and mortification. And are not our Ranters (as they call themselves) come up to him, and gone beyond him in their most prodigious opinions and practices?

As the Arrians, Negant filium de substantiâ patris genitum, coæternum, coæqualem, & secundum personam ipsissimo Patri. And many moe.

I might be infinite, but enough of that which is worse than nothing, I being as weary of mentioning them, as *Rebecca* was of conversing with the daughters of *Heth*. All these can conspire against the truth, though they cannot consent among themselves. But as mettal upon mettal is no good Heraldry, so error upon error is no good Divinity.

Dr. *Featly.*

Errors are best discerned, when most incurable.

2 Pet. 3. 17. *Ye therefore, beloved, seeing ye know these things before, beware lest ye also being led away with the errour of the wicked, fall from your own stedfastnesse.*

Heresie.

The best of men may erre from the truth, *James* 5. 19. what Saint is recorded in the Word of God, whose failings and errours are not recorded? The Elect may be sometimes led aside, yet not totally nor finally, and very hardly into grosse errours, *Mat.* 24. 24.

Hæreticum hominem faciunt hæc tria conjuncta, Error, pertinacia & contumacia.

Heresie (saith one) *Est impugnare Dei veritati cum perseverantiâ.* Another, there must be in it, *Error in ratione, & pertinacia in voluntate.* Best of all thus, An errour strictly and properly taken, is that we hold or do, out of bare ignorance

ignorance of the truth. But Hereſie is an Errour and more, having theſe three things in it,

Viz.
1. In regard of the matter, it muſt be in ſome great and fundamental truths.
2. It is accompanied with pertinacy and obſtinacy, after clear light offered.
3. There is in it, a taking of pleaſure or delight. It is numbred among the luſts of the fleſh, *Gal.* 5. 20.

Hereticks (like the dog in the fable) loſe the ſubſtance of Religion, while they gape too earneſtly at the ſhadow.

Fire proves gold, the furnace veſſels, tribulation friends, wars good ſubjects, and ſchiſme or hereſie the true Chriſtian. Therefore it behoves that there be hereſies in the Church; as it is neceſſary there ſhould be poiſon and venemous creatures in the world, becauſe out of them God will work medicines, 1 *Cor.* 11. 19.

Permittit Deus hæreſes, ut qui probati ſunt apparent.

Tertullian compares hereticks to the *ſepia*, a kind of fiſh; who leſt they ſhould be taken of their purſuers, caſt behind them abundance of black matter, and ſo eſcape out of ſight.

Epiphanius was *ſemper hæreticorum acerrimus oppugnator.* And *Knox* the Scottiſh Divine, he ſo fully anſwered all his adverſaries objections, that one of them ſaid, I ſee all our ſhifts will ſerve nothing before God, they ſerve us in ſo ſmall ſtead before men.

Lat. Com. Hereſie is exceedingly infectious, and for moſt part mortal; hence the Italian Proverb, Jealouſie, Frenſie, and Hereſie can hardly be cured. Tit. 3. 10. 11.

All hereſies are found to flow (ſaith *Chemnitius*) either from the ſuperſtitious pride of *Samoſatenus*, or from the ſophiſtry of *Arius*, or from the ignorance of *Ælius*. Theſe mens wits will better ſerve them to deviſe a thouſand ſhifts to elude the truth, than their pride will ſuffer them to acknowledge it. And here St. *Pauls* rule takes place,

A man that is an heretick, after the firſt and ſecond admonition reject: Knowing that he that is ſuch, is ſubverted, and ſinneth, being condemned of himſelf. See *Hoſ.* 4. 17.

Blaſphemie.

Blaſphemers ſet their mouths againſt heaven, and their words are ſtout againſt God. Such are all deſperate ſpeeches, impoſing upon God, any thing unbeſeeming of his Majeſtie, which he can by no means away with.

Blaſphemous ſpeeches, &c. vitæ vulnus, fidei non leviter violant.

The Church-Hiſtorian reports of *Julian* the Apoſtate, that when he was wounded in the battel againſt the *Parthians*, he took of his blood, and threw it up to heaven, he ſtrecheth out his hand againſt God, ſaying, in deriſion of Chriſt; *O Galilean, thou haſt overcome:* This outward geſture of his body expreſſed the ſecret indignation of his minde. (And indeed, blaſpheming of God, properly taken, is ever joyned with an intent to caſt reproach upon God.) And it is obſerved by *Hierom*, who ſaith, he received it from the tradition of the Jews, that the *Amalekites* who were profeſſed enemies to them, did lie upon the watch, to take all advantages againſt them; In their march from *Ægypt* to *Canaan*, and when at any time they turned aſide out of the way, either becauſe of legal uncleanneſſe, or upon any natural neceſſity, they would fall upon them and ſlay them; which being done, they cut off that member which had the ſeal of the Covenant (Circumciſion) upon it, and with their hand ſtretched out, threw it up toward heaven, as if they would challenge God himſelf to revenge their blaſphemy of him, and the contempt of that ſacred inſtitution.

Theod. l. 3. c. 20. Niceph. l. 10. c. 35.

Vicisti Galilæe.

Amalechitæ Iſraelitas in exitu de Ægypto vel ob laſſitudinem vel ob legalem immunditiem extra caſtra degentes occidunt, & eorum circumciſionem amputatam in ſubſannationem Dei projecerunt in cælum. Euſeb. l. 2. c. 6.

Such was the blaſphemy of *Caius Caligula*, that he ſet up his picture in many places, and claimed meer prayers unto himſelf, and dedicated the Temple in the holy City to his proper uſe, tranſlating and conſecrating the name to new

Caius, as a famous God. This was far beyond the Bishop of *Constantinople*, who onely desiring to be called Universal, *Gregory* the great calls it, *Nomen istud blasphemia.*

It is a sin against the light of Nature, which Princes have severely punished, some by searing their lips with an hot iron, and others with death. The very Turks cannot endure them that wound the eares of heaven, but punish the Christians their prisoners, when they through impatience or desperateness do blaspheme Christ. But how piercing is it to the heart of God and his people? visible vengeance hath fallen upon such wretches, and they have come to a fearful end.

Anno 1553. in *Helvetia* at a town 3. miles distant from *Lucerna*, on a Lords day, under the town-wall. The truth of this relation is farther attested by others. *Iob Tinctius. Philip Leisentius. Theat.* Hist. p. 142. *Isa.* 37. 23. *Psal.* 42. 10. *Psal.* 56. 7.

Mr. *Trapp* in his Exposition on *Malachy*, recites a terrible story out of *Andrew Musculus*, concerning a desperate Dice-player, who having lost a great deal of money, swore that if he lost the next cast, he would fling his dagger at the face of God. He lost it, and in a rage threw up his daggar with all his might toward heaven. The daggar vanished in the ayr, and was seen no more: five drops of blood fell down upon the table where they were playing, which could never be washed out (part of it is still kept in the town for a Monument) and the blasphemer was snatcht away presently body and soul by the Devil, with such an horrible noise, as affrighted the whole town. The other two came to a miserable end shortly after.

Whom hast thou reproached and blasphemed? and against whom hast thou exalted thy voice, and lifted up thine eyes on high? even against the holy one of Israel.
As with a sword in my bones, mine enemies reproach me, while they say daily unto me, where is thy God?
Shall they escape by iniquity? in thine anger cast down the people, O God.

Types.

ΤΥΠΟΙ.

Τύπος, Typus vestigium, figura, exemplar, forma, signum rei futuræ. Sometimes called *ὑπόστασις, substantia, obscura representatio, & exilis umbra.* Heb. 9. 9. *Παραβολή.*

A Type is a shadow of things to come. All that was in the Ceremonial Law, were types of our Saviour Christ, and of the Kingdom of heaven. The Sanctuary a shadow of heaven, the Tabernacle of Christs body, the High-Priests of Christ: Their sacrifices types of his: the brazen serpent a figure of him, &c. They had the shadow, and we the substance.

The Levitical Ordinance is also called a figure or Parable. That is, such a form of service, as intimated some greater matter, than to the sense appeared; And called upon the people to look through the type to the truth of things, through the history to the mystery.

When the sun is behind, the shadow is before, when the sun is before, the shadow is behind. So was it in Christ to them of old. This Sun was behind, and therefore the Law or shadow was before, to us under grace the Sun is before, and so now the Ceremonies of the Law, those shadows are behind, yea vanished.

Colos. 2. 17. *Which are a shadow of things to come, but the body is of Christ.*

Priest.

Sacerdos, q. sacer dans, doctus, erans, efferens.

The name of a Priest is an honourable name in the book of God, not a name of reproach and contempt. *Artaxerxes* in his letter to *Ezra* gives him an honourable title. *Ezr.* 7. 12.

There was a worthy and glorious Priesthood under the Law: An High priest in goodly apparel, &c. Besides him there were a great number of Priests and Levites, throughout all the towns and Cities of *Israel*, they offered the sacrifices of the people, made an atonement for them, and instructed them in the wayes of the Lord.

Yet all theſe are nothing to our Saviour Chriſt; he excels them as much as the ſun doth the ſtarres, or the body the ſhadow.

The Prieſts lips ſhould preſerve knowledge, and they ſhould ſeek the Law at his mouth: for he is the meſſenger of the Lord of hoſts. Mal. 2. 7.

Melchiſedeck.

In the ſacred Scriptures he is ſaid to be the Prieſt of the moſt high God, ſo conſecrated and ordained, neither by any oile prepared of man for that purpoſe, neither by ſucceſſion of kindred attaining to the Prieſt-hood, as the manner was among the Hebrews. Wherefore our Saviour according unto that order, not of them which received ſignes and ſhadowes, is publiſhed by an oath, Chriſt and Prieſt. So that the hiſtory delivereth unto us, neither corporally annointed among the Jews, nor born of the Prieſtly tribe, but of God himſelf before the day-ſtar, that is, being in eſſence before the conſtitution of all wordly creatures, immortal, poſſeſſing a Prieſt-hood that never periſheth by reaſon of age, but laſteth world without end. *Euſeb.* hiſt. Eccleſ. l. 1. c. 4.

The thing concealed by *Moſes* is the eternity of *Melchiſedech*: not indeed, but in reſpect of *Moſes* hiſtory. He is introduced by him on the ſuddain, as if he came then preſently from heaven, and returned thither again: for *Moſes* never ſpake of him before nor after. *Gen.* 14. So that whether he were *Shem* (as the Hebrew Doctors and others) or ſome other, is not eaſy to determine. The Melchiſedechian Hereticks held that he was the Holy Ghoſt, or at leaſt ſome created Angel. Others ſay, it was Chriſt himſelf, under the habit of a King and Prieſt. It is moſt probable that he was a mortal man, and a *Canaanite*, but yet a moſt righteous man, and a Prieſt of the moſt High God by ſpecial diſpenſation; and ſo a pledge and firſt-fruits of the calling of the Gentiles, to the knowledge and obedience of Jeſus Chriſt, of whom he was a lively Type. And that *Kedarlaomer* and the other Kings that over-ran the countrey, and ſpoiled it, forbeare out of reverence to the man and his office, to meddle with his Territories. He is ſaid to be Ἀγενεαλόγητος, not becauſe he had no γένος, ſtock or kindred, but becauſe there is no λόγος, no mention of it, no commemoration of his kindred in the Scripture. Without father and mother he was, not in reſpect of generation, but in reſpect of commemoration, his parents are not mentioned, no more are *Jobs*, nor the three childrens. And for his eternity, he was without beginning of dayes, *quia hoc ſcriptum non eſt*; *Chriſtus quia non habet initium*. *Chryſ. Theoph.*

Tedious I might be (ſaith Dr. *Reynolds*) in inſiſting on this point, who *Melchiſedech* was. But when I find the Holy Ghoſt purpoſely concealing his name, Genealogy, beginning, ending and deſcent; and that to ſpecial purpoſe; I cannot but wonder that men ſhould toile themſelves in the dark, to find out that of which they have not the leaſt ground of ſolid conjecture, and the inevidence thereof is expreſſely recorded, to make *Melchiſedech* thereby the fitter Type of Chriſts everlaſting Prieſthood. In Pſal. 110.

The Lord hath ſworn, and will not repent, thou art a Prieſt for ever, after the order of Melchiſedech. Pſal. 110. 4.

Sacrifice.

Amongſt the Heathens, whatſoever was burnt or offered up unto the Gods upon an Altar, it had the name of a ſacrifice: And ſometimes it was called *victima, quod victa ad aras ſtabat*, becauſe the beaſt that was to be ſacrificed, ſtood bound unto the Altar. Sometimes *Hoſtia*, from an Obſolete verb *hoſtio*, which is to ſtrike; becauſe certain under-officers called in Latine *Popæ* (ſtanding by the Altars, all their upper parts naked, and a lawral garland upon their head) did *hoſtiare victimam*, ſtrike

Ovid. strike down and kill the sacrifice. Others are of opinion, that this name *Hostia* is taken from *Hostis*, an enemy; according to that of the Poet, *Hostibus à domitis hostia nomen habet*: Because either before warre to procure the Gods favour, or after warre in token of thankfulnes, they did *hostiam ferire*, offer up the sacrifice.

There were divers sorts of sacrifices among the Jews.
1. Whole burnt-offerings.
2. Trespass-offerings.
3. Sin-offerings.
4. Peace-offering.

Vna Dei est, pretium, gratissima victima, pellis. Naz. The sacrifices we are principally to offer up now, are, 1. Christ is to be offered up daily to God, as the Propitiation for our sins. 2. A broken and contrite heart. 3. Prayer and thanksgiving to God. 4. We must offer our selves.

1 Pet. 2. 5. —— *An Holy Priesthood to offer up spiritual sacrifice, acceptable to God by Jesus Christ.*

Four things commend the sacrifice of Christ
1. *Sufficientia, quoad pretium.*
2. *Efficacia, contra peccatum.*
3. *Gloria, quoad Premium.*
4. *Victoria, quoad adversarium.*

As man had sinned, so the blood of man must be poured out for the sin of man: yea, the blood of such a man as knew no sin: A sinner cannot satisfy for sinners. Neither was he to be a meer man, but God and man: The power of man is finite, the power of God is infinite: Therefore he that delivered us from sin, offered up himself by his eternal Deity.

Blood.

Tertul. *Quid est sanguis quam rubens humor? quid caro quam terra conversa in figuras suas?*

Act. & Mon. *Sanguis Martyrum semen Ecclesiæ.* *Robert Samuel* Martyr said, our bloodshed for the Gospel shall preach it with more fruit, and greater furtherance, than did our mouths, lives and writings, as did the blood of *Abel* and *Stephen*, and many moe.

As Christ was man consisting of flesh and blood, so he was also God, an eternal and incomprehensible Spirit. From this infinite and unspeakable Deity, the blood of Christ receivs a power to make satisfaction for our sins. Wherupon it is called the blood of God, *Act.* 20. 28. So it is called by a communication of Properties, & to set forth the incomparable value and vertue thereof. The blood of Martyrs was offered up by the assistance of the Holy Ghost, yet it was not meritorious: It was the power of the Deity that made Christs blood meritorious: That gave both value and vertue to it, both to satisfy and to sanctify. And so we come to have a double benefit by the blood of Christ, justification and sanctification from sins, which are dead works.

The blood of Christ may be considered two wayes in the work of redemption, 1. As the price of our Redemption, *Eph.* 1. 7. 2. As it carries the right of Redemption. Blood implies neerness of relation, *Act.* 17. 26. As the blood of *Adam* runs in the veines of all his posterity, and so there is a natural relation among all mankind; So God hath made Christ and us of one blood, *Heb.* 2. 14. Christ as God had power to redeem us; but as being *Immanuel*, God with us, he had also a right to redeem us.

The Pelican with her blood both feeds her young, and cureth them being stung with serpents. This is applicable to Christ in a spiritual sence. The Idolaters offered the blood of their sons and daughters to their Idols, but they would not offer their own: But Christ gave not any blood but his own, by his own blood he made a way into Heaven for us. *Constantine* being told, that nothing would cure his Leprosie but the blood of Infants, would rather dye: But Christ was content his blood should

ſhould be ſhed to cure us. A mother brings up her child with her owne milke, but Chriſt his children with his owne blood.

Is not this the water (ſaid *David*. 2 *Sam*. 23. 17.) for the which three worthy men ventured their lives? he would not drink of it though very thirſty. Our ſwearing, drunkenneſs, &c. theſe coſt the blood of the Son of God: We are waſhed from them in the blood of Chriſt, and ſhall we wollow in them? When we are provoked to ſin, let us reaſon with our ſelves, Indeed the water of theſe ſins is ſweet, but did it not coſt the blood of Chriſt? We think ſin to be nothing, yet all the Martyrs on the earth, and all the Angels in heaven could not have freed us from it. Chriſts blood is the price of our redemption, the Son of God muſt ſhed his blood for it. Therefore let the conſideration hereof be a perpetual bridle to reſtrain us from ſin.

Without ſhedding of blood is no remiſſion. Hebr. 9. 22.

Maſs.

A certain Sorboniſt finding it written in the end of St. *Paul's* Epiſtles, *Miſſa eſt*, &c. bragged he had found the *Maſs* in the *Bible*. And another in reading in *Joh*. 1. 41. *Invenimus Meſſiam*, made the ſame concluſion. Some of them (as *Bellarmine* for one) would fain ground it on *Malac*. 1. 11. Others fetch the *Miſſa* from an Hebrew word which ſignifyes tribute, coming of another which ſignifies to melt (becauſe it many times melteth away mens eſtates) *Reſtè quidem, per Miſſam ſcilicet pietas omnis liquefacta & diſſoluta.* Buxto f. מס מסס River.

Upon theſe words, *Heb*. 7. 18. *Reprobatio quidem fit precedentis mandati*, &c. Here the Jeſuites ſhew themſelves very acute, their wit mounteth above the Moun. The old Mandate (ſay they) is gone, *viz*. the Levitical Prieſthood, with the ſacrifices thereof: And the new Mandate is come in the room thereof, that is, the Goſpel with the ſacrifice thereof, the Maſs. Whereof Maunday-Thurſday hath his name; *quaſi Mandat* Thurſday, becauſe then the old Mandate of the Paſcal Lambe was aboliſhed, and the new Mandate of the ſacrifice of the Maſs was ordained in the ſupper. Indeed Dr. *Jones* well obſerves, it was once called Sheer-Thurſday, becauſe the Prieſts did ſhear their hair and ſhave their crownes on that day: Afterwards it had the name of Maunday Thurſday, not of the Latine word *Manditum* (that is far fetched) but rather of the Engliſh word Maund or basket, becauſe the People brought their proviſion for feaſting on that day in ſuch. To love one another is called the new Mandate, but the ſupper hath never that name. But here the Jeſuites (it may be) make this note, rather to ſhew their wit than Divinity.

In the time of the Law there was many ſacrifycing Prieſts, but now in the time of the Goſpel, there is but one ſacrificing Prieſt, and that is our Saviour Chriſt, which offered one ſacrifice once for the ſins of the world. Indeed ſpiritually we are all Prieſts to offer ſpiritual ſacrifices to God: but there is no Prieſt to offer an external ſacrifice for ſin, but Chriſt. This is firm there is but one ſacrifice of the New Teſtament, whereby the daily ſacrifice of the Maſs is overthrown. Object.

There is but one bloody ſacrifice, which was once offered on the croſſe, but there is an unbloody ſacrifice, which Chriſt inſtituted at his laſt Supper, where the body and blood of Chriſt are offered under the ſimilitudes of bread and wine, which is a commemoration and an application of his ſacrifice on the croſſe to us: for Chriſt ſaid to his Diſciples, *Hoc facite*, that is, *ſacrificate*, As the Poets ſay, *Cum faciam vitulâ pro fruge ſuperbâ.*

But where do they read in any Author, the *Hoc facite* with an Accuſative caſe doth ſignifie to ſacrifice? The Poet doth not ſay, *facere vitulam*. Beſides, Chriſt then ordained no Propitiatory ſacrifice, which was to be offered every day, he inſtituted a Sacrament, not ſuch a ſacrifice. Anſw.

Moreover, 1. In every ſacrifice there is *ſenſibile quiddam*, as *Bellarmine* confeſſeth, and they alſo ſay, it is an eternal thing, and they call it *Viſibile ſacrificium*. But in this imaginary ſacrifice there is no outward ſenſible thing, that may be diſcerned

cerned by the ſenſes. They ſay that the body and blood of Chriſt are there inviſible under the ſhape of bread and wine: therefore by their own poſition it is no ſacrifice. 2. They confeſſe it to be an unbloody ſacrifice, and then no Propitiatory, for the quick and dead, as they will have it: *For without ſhedding of blood there is no remiſſion of ſins*; There is no blood ſhed, therefore no remiſſion of ſins. Then a Maſs is worth nothing, but a Phantaſtical dream of their own.

Sacrificium incruentum.

The Papiſts were uſed to ſay, the ſacrifice of the Maſs, that it was propitiatory for the quick and the dead; but being forced to it by the light of Scripture, they let go that hold, and affirm that it is onely *repreſentativum, commemorativum & applicativum* of the ſacrifice on the croſſe. But however they miniſe it, all the ſacrifices inſtituted by God muſt ceaſe, after the oblation of that ſacrifice, whereby eternal redemption is obtained for us. And then this new forged ſacrifice, is but a bird of their own hatching, and muſt ceaſe. Beſides, if Chriſt be offered up in the ſacrifice of the Maſs, then he ſuffers at every Maſs; for there can be no offering of Chriſt without ſuffering: but he ſuffers not, even in the judgment of the Papiſts: Neither *Bellarmine* nor any of them all can (though full of ſhifts) tell handſomely how to elude this Argument. Here their unbloody ſacrifice hath a deadly wound. There can be no oblation of Chriſt, without the ſuffering of Chriſt.

Dr. *Thomas Taylor*, in his *Caveat* againſt offences, affirms: No Proteſtant ought to be preſent with his body at Popiſh Maſs, with pretence of keeping his heart to God, nor can without ſcandal.

1. For the Pretence.
2. For the Preſence it ſelf.

For the Pretence: No man can give his heart to God at that time he gives his body to an Idol. For, 1. Body and ſoul make but one man, and one man can have but one faith, one Lord and Maſter, one God, one Worſhip. 2. God requires not the whole heart onely, but the whole man and ſtrength: and he that created, both body and ſoul, requires them both to be glorified in. *1 Cor.* 6. 20. 3. She is no chaſt wife that gives any other man the uſe of her body, with Proteſtation ſhe keeps her heart to her husband. 4. God will have no ſuch heart reſerved for him, he will have no part of a divided man: He is a Spirit, and will be worſhipped in ſpirit and truth, not in ſpirit and falſhood.

For the Preſence: A number of ſcandals are infolded. 1. Here is a denial of Chriſt, and of the faith; which were it in the heart, it would be confeſſed in the mouth. Here's a daſtardly joyning with the enemy againſt Chriſt. For he that is not with him, is againſt him. And what union between Chriſt and an Idol? 2. A ſcandal in his own conſcience, allowing himſelf in that which he condemneth, *Rom.* 14. 22. His bodie allowes what his heart condemnes. He is a man damned in himſelf. His body and ſoul are at fight one with another, and both at fight with faith and truth. 3. A ſcandal to others: an occaſion by ſuch wicked example to draw others into the ſnare, and ſo far as he can, to deſtroy ſuch as for whom Chriſt hath died. *Rom.* 14. 15.

ἀνοικοδόμητον.

Let none object *Naaman* the *Syrian*, craving leave to *bow in the temple of Rimmon*, and the Prophet bade him *go in peace*, 2 *King.* 5.

For, among many anſwers; The text ſhews, 1. That *Naaman* confeſſed it a ſin, And how then can any hence prove it to be none? 2. That he prayed twice againſt it; And what thou prayeſt, thou muſt do. 3. He profeſſeth he will never worſhip any now, but the true God. 4. He craves the Prophets prayers, that he may never be drawn contrary to his purpoſe: To which part the Prophet ſaith, *Go in peace*; not giving him leave to bow before *Rimmon*, but promiſing his prayers, he bids him farewel. 5. *Naaman* might have pleaded a calling, yet that would not ſerve, nor ſatisfie his conſcience: How much leſs theirs, that plead only for new-fangledneſs, and a raſh running out of their way, ſo ſinning without a cauſe?

Nor let any ſay, Thoſe were Heathen Idols; the Maſs is not ſo bad, it hath ſome good

good things in it concerning God and Christ. For, the Mass is as gross Idolatry, as ever the Heathens committed, who never worshipped a baser thing than a piece of Bread. And let them tell us a difference between bodily fornication of Heathens and Christians, and we will conceive the same in the spiritual whoredom of Pagans and Papists. *But let him that hath an ear, hear what the Spirit saith unto the Churches: Come out from amongst them, and touch no unclean thing.*

I wish Travellers in forein Nations would observe this. Experience shews, how alluring the Antichristian Harlot is, how many are daily won to her Idolatry. Many that have frequented their Masses, conceiving it no great harm to be present there, if they can pretend to keep their heart to God; (proving Neutrals, Samaritans, and Cakes half-baked,) have had their hearts given up to horrible delusion, infection, and final destruction. Have not they now kept their hearts well to God, think we?

We are sanctified through the offering of the body of Jesus Christ, once for all. Heb. 10. 18.

Acceptance.

Sincerity cannot fail of Divine acceptance, where endeavours are vigorous. The poor Widows mite was above the rich mens magnificence. Willingness of mind contributes much to the worthiness of the work.

Hiparchian was graced as well as *Musæus*, though the best of his measures was but piping to the Muses.

God (as the Philosopher said in his Apology) accepts of our few ears, being scattered with a good mind into his Garner, since we are not able to bring handfuls into his barn. *Senec. Epist. 29. ad Lucillum.*

Sic minimo capitur thuris honore Deus.

For if there be first a willing mind, it is accepted according to that a man hath, and not according to that he hath not. 2 Cor. 8. 12.

Tabernacle.

By it was signified the Body of Christ. As the High-Priest came into the first Tabernacle, and by it passed into the Holy place; so the Deity of our Saviour Christ came into his sacred Humanity, and by it entred into heaven. It was a Type not only of Christ who dwelt among us, full of graces and truth, *Joh.* 1. 14. but of the Church built by Christ, 1 *Cor.* 3. 9. and also of every true Christian, *Eph.* 2. 10.

The Curtains were coupled with Loops; so should Christians by Love. The Taches made them one Tabernacle; so should we hold the Unity of the Spirit in the bond of peace. It was Goats hair without, and Gold within: God hid his Son under the Carpenters son; and the Kings daughter is all glorious within. Rams-skins covered the Ark from the violence of wind and weather, shadowing out Gods protection to his his people. The Vail was made with Cherubims; to note the special presence and attendance of the holy Angels in the Assemblies of the Saints. And the Hanging for the door of the Tent, shadowed him that said of himself, *I am the door.* Exod. 26.

It is observable, that the Holy place in this Tabernacle, hath an Epithite to abase it withall; *Heb.* 9. 1. The Apostle calls it a *Worldly Sanctuary*. 1. Because it was made after the manner of the world: For as God stretched the Firmament as a vail and curtain to separate the things above from them beneath, so the Sanctuary had a vail, that made a separation between the first and second Tabernacle. 2. Because it was made of worldly matter, as of hair, silk, &c. 3. Because it was not eternal, as our Sanctuary of Heaven is, (there our High-Priest

appeareth for us before God;) But a frail, brittle, and mortal Sanctuary, as the world is.

Heb. 9. 9. *Which was a figure for the time then present, &c.*

Noah's Ark.

By the description set down, *Gen.* 6. the Ark, in shape, was like to a Coffin for a mans body, six times so long as it was broad, and ten times so long as it was high: And so fit to figure out Christs death and burial, and ours with him, by mortification of the old man; whereby we are become dead and buried with Christ, *Rom.* 6. 3, 4, 6.

This Ark, in the judgment of all Interpreters, was a type of the Church.

The Ark was made after God's appointment, not *Noah's*: So the Church must be framed by God's will, not by man's. All were drowned, that were not in the Ark: So all (regularly) are damned, that are not in the Catholick Church. The Ark was neer drowning, yet never drowned: So the Church may be brought to a low ebbe, yet it shall continue still. There was in the Ark good and bad, clean and unclean: So we must never dream to have all holy and sanctified persons that be in the Church. In the Ark there were divers mansions and rooms, some for men, some for beasts: And, *In my Fathers house there are many dwelling places.* *Noah* and his family were saved in the Ark, yet with much ado, they endured much, they were in continual danger, they passed through many difficulties, the smell of beasts, little outward light, the Ark ready to rush on rocks and mountains: So the children of God shall be saved, yet through many tribulations. Lastly, the Ark had but a few in it, eight persons, yet there was the Church; Universality is no necessary note of a Church. Christs flock is but a little flock.

1 Pet 3.20. *The Ark was prepared, wherein few, that is, eight souls were saved by Water.*

Ark of the Covenant.

It was a chest, or cabinet, wherein to keep the two Tables of the Law, Exod. 25.

The Ark is a representation of the Church, which above all other things must have the Law of God in it. Signifying also thereby, that Christ is the end of the Law, covering the imperfection of our works.

It had upon it a Crown of Gold; to set forth the Majesty of Christ's Kingdom, or the eternity of his Deity; which, as a crown or circle, had neither beginning nor end. It was transportative, till settled in *Solomon's* Temple. So till we come to heaven shall we be in a continual motion. It was a visible signe of God himself among them, and therefore carried with staves, that it might not be touched, for reverence sake. It was made of Shittim wood, which corrupteth not; Christ's body could not putrify in the grave, &c. In a word, the several coverings did tipify Christ covering the curses of the law, in whom is the ground of all mercy.

1 Pet. 1. 12. παρακύψαι. *Which things the Angels desire to look into.*

Temple.

It was exceeding famous.

Called,
- The Temple of the Lord. Jerem. 7. 4.
- The place where Gods name was. 1 King. 8. 29.
- The holy and beautiful house. Isa. 64. 11.
- Gods resting place. 2 Chron. 6. 41.
- The mountain of the Lord. Isa. 2. 3.
- The desire of their eyes. Ezek. 24. 21.
- The house of God. Eccles. 5. 1.

David

David had told *Solomon*, *the house he builded for the Lord, must be exceeding magnifical of fame and of glory, through all countreys.* 1 *Chro.* 22. 5. There were 153, 00 men employed about the work of the Temple, 1 *King.* 5. The glory and stateliness of it, you may read, *Cap.* 6. It was known far and neare, hence it was prophesied, *Psal.* 68. 29. Because of thy Temple at Jerusalem, shall Kings bring presents unto thee.

Si Palatia Principum, si aedes privatorum ornamenta habebant, quid in Templa? Alsted. Architect. c. 9.

It was divided into three parts, *The Court of Israel, the court of the Priests*, and *Gods Court.* Hence *Jeremy* the Prophet, thrice rehearses these words, *The Temple of the Lord, the Temple of the Lord, the Temple of the Lord, Cap.* 7. 4. In the third court, or *Sanctum sanctorum*, the Lord did shew himself in a special manner unto the High-Priest once in the year.

The Temple was built of huge stones, as may appear, *Mark.* 13. 1. *Josephus* writeth of them, that they were fifteen cubits long, twelve high, and eight broad; and so curiously cemented, as if they had been inocculated one into another, that a man would have thought, they had been but one entire stone. *Quasi tota moles ex unico ingenti lapide in tantam magnitudinem consurgeret.*

I conceive, this is meant of the latter Temple, re-edified by *Zerubbabel.*

But there's no trusting to forts and strong holds, no, though they be the munitions of rocks, (as *Isaiah* speaketh.) The Jebusites that jeared *David* and his forces were thrown out of their *Zion*, *Babylon*, that bore her self bold upon her twenty yeares provision, laid in for a siege: and upon her high towers and thick walls, was surprized by *Cyrus*; So was this goodly Temple by *Titus*. He left onely three Towers of this stately edifice unrazed, to declare unto posterity the strength of the place, and valour of the vanquisher. But sixty five yeares after, *Elius Adrianus* inflicting on the rebelling Jews, a wonderful slaughter, subverted those remainders, and sprinkled salt upon the foundation. Hence was fulfilled the prefage of our Saviour, seest thou these great buildings? there shall not be left one stone upon another, that shall not be thrown down, *Mark.* 13. 2.

Cypr. de idol. van.

Quod vero Templum habere poscit Deus, cujus Templum totus est mundus, &c. in nostro dedicandus est monte, in nostro consecrandus est pectore. And certainly, next to the love of Christ in dwelling in our nature, we may wonder at the love of the Holy Ghost, that will dwell in our defiled souls. Dr. *Sibbs.*

Deflcata res est Spiritus Sanctum

Let our care be to wash the Pavement of this Temple, with our teares, to sweep it by repentance, to beautify it with holinesse; to perfume it with prayers, to deck it with humility, to hang it with sincerity. The Holy Ghost will dwell in a poor (so it be a pure) house.

Know ye not that ye are the Temple of God?— Which Temple ye are. 1 Cor. 3. 16, 17.

First-fruits.

The first of the first-fruits of thy land thou shalt bring into the house of the Lord thy God. *Exod.* 23. 19.

The import of it seems to be this, that the best, yea, and the best of the best is not to be held too good for God.

Thus saith the Lord, I remember thee, the kindnesse of thy youth, the love of thine espousals, &c. Jer. 2. 2.

Circumcision.

De circumcisione Praeputii, Aurium, Labiorum, cordis manuum, pedum & reliquorum membrorum. *Orig. Hom.* 3. *in Genes.*

It was the seal of the covenant to the people of God. *Gen.* 17. 10. It was also to them a signe of the mortification of the old man, and the resemblance holds well, for, 1. As in outward circumcision, the fore-skin (by which was signified natural pollution) was cut off, so by repentance the inward and spiritual circumcision, our

corruption is cut off from the heart, and taken away. 2. The body bled in that, in this the heart, in a ſpiritual conſtruction.

And thus outward circumciſion, was but a ſigne of the inward; that of the body, did ſignify that of the ſoul; the cutting off of the foreskin of the fleſh, ſet out that of the fore-skin of the heart: neither was to be omitted, not that of the fleſh, becauſe federally enjoined; nor that of the heart, becauſe Myſtically ſignified by that of the fleſh, and being the ſubſtance of it.

Deut. 10.16. *Circumciſe the fore-skin of your heart.*
—— Circumciſion made without hands, &c.

Paſcal Lambe.

As *Iſrael* was corporally and typically delivered by the blood of Paſchal Lambe; ſo are we ſpiritually and truly purchaſed by the blood of Chriſt; our hearts being ſprinkled therewith, by the hyſop-bunch of faith; and our bodies waſhed with pure water. For there was not onely an effuſion, but an affuſion; namely to the lintel and door-cheeks, with a ſponge of hyſop.

Exod. 12. *Ἐχευε & περιεχευεν.*

And as the blood ſo ſprinkled, did aſſure them of their deliverance from the plague and judgment of God, that though never ſo many were ſlain among the Egyptians, yet none of their firſt-born ſhould loſe their lives; the deſtroying Angel ſhould not enter into their houſes: even ſo, the blood of Chriſt ſprinkled on our conſciences, by the ſponge of faith, keepes away the Devil from us. Where this blood is ſprinkled, the Devil can there have no entrance or poſſeſſion.

1 Cor. 5. 7. *Chriſt our Paſſover is ſacrificed for us.*

Manna.

Exod. 16. The Hebrew *Manna* is quite different and contrary to that of the Apothecaries, which is a Syriack dew, and will neither melt with the ſun, nor putrify in the night, neither is it hard, nor fit for food (which the Iſraelites *Manna* was) but for Phyſick onely.

Pſeud. Epid. p. 300. To this ſpeaks Dr. *Browne*; what Meteor that was that fed the Iſraelites ſo many years, they muſt riſe again to inform us. Nor do they make it out, who will have it the ſame with our *Manna*; nor will any one kind thereof, or hardly all kinds we read of, be able to anſwer the qualities thereof, delivered in Scripture; that is, to fall upon the ground, to breed worms, to melt with the ſun, to taſt like freſh oyl, to be grounded in Mills, to be like *Coriander* ſeed, and of the colour of *Bdellium*. Thus he!

Certainly it was delicate fare, as might beſeem Angels to eat, if they did eat any at all: Such as the Poets fain to be their *Nectar* and *Ambroſia*.

The *Manna* came down in the dew, ſo doth Chriſt the bread of life in the Miniſtery of the Word.

Pſal. 78. 25. *Man did eat Angels food.*
John 6. 48. *I am that bread of life.*

Religion and Religious Exerciſes.

Religio.

TRue *Religion* is a grace of God, whereby we know, and worſhip the true God according to his own will. In

In which description here is to be observed; The original; It is a grace of God. So I call it, to distinguish it from all false religions, which are not from God, nor supernal; but from men and nature; and therefore are called Will-worship. *Col.* 2. 23. 1. ἐθελοθρησκία.

The Object of true *Religion*; and that's the true God, and things of God; and in all the matters of Religion, we must keep God in our eye, the special way of glorifying God here upon earth: and the onely means appointed to make us like unto God; Neither is it any thing else but the way unto God, and the happy meanes to bring us into communion with God, which is true beatitude. 1 *Joh.* 1. 3. 2.

The Act of it, and that's twofold, 1. That whereby we know God. And this is the first act of *Religion*, because ignorance leads men every way but unto God. *Gal* 4. 8. *Act.* 17. 23. Where there is no true knowledge of God, there can be no true worship of God, *Rom.* 10. 14. And besides, the knowledge of his Divine Nature must frame the right manner of his Worship. We must both know what he is in himself, and what he is to us. *Exod.* 20. 2. *Hebr.* 11. 6. 2. The second Act of *Religion*, is that whereby we religiously worship the true God onely; for it teacheth that all Divine worship belongs to him alone. 1 *Sam.* 7. 3. *Mat.* 4. 10. God is of the nature of those things which must be had alone; No man can serve two Masters at once: one woman cannot have two husbands at once. Now God is our alone Master, and a jealous husband, who admits of no corrival. Furthermore, whatsoever is to be worshipped, is superior to him that worshippeth; But only the true God is superior to the soul of man: Saints are our equals, Angls our fellow-servants, *Rev.* 19. 10. And all the other works of God (much more the works of men) are far mans inferiors. 3.

The last thing observable in the description, is the rule and measure of true *Religion*, which is the will of God. *Deut.* 10. 12. *Mic.* 6. 8. *Isa.* 1. 22. 4.

That's a Religion not pleasing to God, 1. Which hath a wrong rise or spring, *viz.* Custome and formality; and not chosen upon mature deliberation. 2. Which hath not subjection to the Principles of it, *viz.* Regeneration, Faith, Sanctification, &c. Which are *Principia constitutiuntia*. 3. Which hath other ends, than God hath propounded or intended in the same.

With too many, Religion is passeable as Coyn, because it hath the States stamp upon it.

The two heads of *Religion*, or the two main hinges upon which all Religion turneth, are, 1. Purity of Doctrine, or soundness of opinion. 2. And cleanness of practice, or holinesse of life. Here's the character of a Christian in his compleatnesse; these two constitute a perfect man. These were typified in the old law by the *Urim* and *Thummim* set in the breast-plate of the High-Priest. This Motto fitted not onely the Priests of the Old-Testament, or the Ministers of the New but befits every Christian, every true beleever should bear this upon his breast. It is an ill hearing, and a sad spectacle, when these two are seperated; Themselves are in an ill condition, and they are fit instruments to make others worse. Unsound Doctrine frets like a canker, and an unclean life is catching like a leprosie. We are apteſt to take an unsound Doctrine, from those whose lives are clean; and we are apteſt to imitate their unclean lives, whose Doctrine is sound. The jealous and just God hateth and plageth halting betwixt two; dow-baked duties, lukewarmnesse, neutrality and all mixtures in *Religion*; his soul loathes all such speckled birds, plowing with an Oxe and an Asse, mingled seeds, linsey-wolsey garments. *Levit.* 19. 19.

Those were wretched times, *Jerem.* 2. 28. When it was said, *according to the number of thy Cities, are thy gods, O Judah.* When people multiply to themselves as many religions (so I may say) as Pigeons; 'tis more than possible, they pursue none to purpose.

The tale of *Proteus* can no longer be a fable, when the business of Religion in *England* may be the Moral, Turk. Hist. *fol.* 211.

It is said of *Tamerlane*, he disliked of no man for his *Religion* whatsoever, so as he did worship but one onely God, Creator of heaven and earth, and all that therein is: being himself of opinion, that God in Essence one, and in himself immutable, without change or diversity; yet for the manifesting of his omnipotency and power, as he had created in the world sundry kinds of people: much differing both in nature, manners and condition, and yet all framed to the image of himself: So was he also contented to be of them diversly served, according to the diversity of their nature and manners.

But there is but one true *Religion*; 1. Because there is but one true God, the object

object of true *Religion*. *Eph.* 4. 4. 2. Becauſe there but is one end and ſcope of Chriſtian life and duty; and that is eternal bleſſedneſs; and one way to that mark, which is Chriſt himſelf; and one walking in that way, which is Chriſtian practice. 3. Becauſe there can be no agreement together of two divers religions, no more than iron and clay can be tempered together. 2 *Cor.* 6. 14, 15, *Joh.* 4. 24. 4. Becauſe of the expreſs word of God, 1. Commanding ſtraitly, that himſelf be worſhipped alone, and enduring no compeer, *Exod.* 20. 3. 2. Prohibiting that no tribe or family, man or woman ſhould turn his heart from the Lord, to any other God. *Deut.* 29, 18. 3. Threatning ſeverely to ſtretch out his hand upon them that ſwear by the Lord, and by *Malcham*. *Zeph.* 1. 5. 4. Executing his wrath and diſpleaſure upon this mixture of *Religion*, ſpewing out of his mouth thoſe that are neither hot nor cold. *Rev.* 3. 16.

Were I to chuſe a religion to license laſciviouſneſs, and gratifie the fleſh; it ſhould be the Popiſh Religion, ſaid Sir *Walt. Rawl.*

Popiſh religion ſaith, that a lewd miſcreant or infidel in the buſineſſe of the Altar partakes of the true body and blood of Chriſt; that men may ſave the labour of ſearching, for that it is both eaſy and ſafe to beleeve with the Church at a venture; the bare act of the Sacrament confers grace, without faith; that the meer ſigne of the Croſſe made by a Jew or infidel, is of force to drive away the Devil; that Maſſe in the very work wrought, doth not onely pardon our ſins in this life, but when we dye frying in purgatory, that Almes given merit heaven, diſpoſe to juſtification, ſatisfy God for ſin; that abſtinence from ſome meates and drinks is meritorious, that indulgences may diſpence with ſin afterward to be comitted; that one man may deliver anothers ſoul out of torments. So that he that wants neither mony or friends, needs not fear the ſmart of ſins. O Religion, ſweet to the wealthy, to the needy deſperate!

Anſelmus.

Valdus of *France*, *Wickliffe* of *England*, *Hitrom* of *Prague*, and *Luther* of *Germany*, framed not a new Church, but reformed the old, they endeavoured (and not without happy ſucceſs) to cleanſe and ſcoure, reſtore and reforme thoſe Churches, which were foiled filthily with the blemiſhes of diſorder and errour.

Tertul.

Cardinal *Wolſey*, when bidden not for to fear, the King loved him as well as ever he did: ſaid, that was not the cauſe of his ſadneſſe; but had he ſerved God, as diligently as he had done the King, he would never have forſaken him in his gray hairs. A godly perſon ſeeing a woman curious about her perſon to pleaſe her lover, and himſelf not ſo diligent to pleaſe his God; cryed out, *O miſerable man, whom ſo infinite love, bleſſings, and riches, cannot provoke to ſuch care and diligence of pleaſing God, as the vileſt things do make our induſtry to pleaſe the Devil.*

Omnia cum liceant, non licet eſſe pium.

Religion is the greateſt enemy to religion, the falſe to the true. *Favos etiam veſpa faciunt.* Waſps alſo make combs, though inſtead of honey we find Gun-powder.

Traytours againſt Kings and Kingdomes muſt be puniſhed in an high degree, and great reaſon: But why, when hourely we hear high treaſon againſt God, goes that uncenſured, ſo much as with a word?

The Egyptians worſhipped whatſoever they conceived comely, And *Zenophanes* ſaith, if beaſts could paint, they would pourtray God to their own ſhape and feature, becauſe they can conceive no further.

Fourteen principal cities in *Germany*, proteſted for *Luther*, from whence came the name of the *Proteſtant Religion*.

Tum Pontifex meus Pontifex eſto, tum Lutherus meus Lutherus eſto, Bulling.

It was the offer of great *Cham* the Tartarian Prince, of whom *Lipſius* reports, that when *Stephanus* the mighty King of *Poland* was departed, ſent a Legate to them, telling them he would be of any religion, if he might reign. Of *Charles* the fifth Emperour, it is ſaid, his actions that ſeemed moſt favourable, were the moſt pernicious to *Religion*. However truth of *Religion* is not to be judged by the proſperity or adverſity of the Profeſſours.

Religion is rather a ſetter than ſtickler in Policy; if they work otherwiſe, they labour out of their vineyard, and move out of their proper ſpheare. Far then is *Religion* from overthrowing government, or everting the degrees of ſuperiority and inferiority that be among men. True indeed, we are all one *in Chriſto*, *Gal.* 3. 28. but not *in mundo*; in Chriſt, but not in the world. Chriſt died indifferently for all, that is, for ſervants as well as for maſters; yet the degrees that be in the world muſt be retained, and acknowledged, to the end of the world.

Yet

Yet in all ages *Religion* hath been ſlandered. *Elias* was called a troubler, *Paul* an Innovator, *Luther* a trumpeter of rebellion, *Melanchton* a blaſphemer of God and his Saints, *Calvin* a Mahometan, *Zanchius* an Anabaptiſt, a *Zwenckfeldian*, a Novatian, and what not? *Arminius* paved his way firſt by aſperſing the fame and authority of *Calvin*, *Zuinglius*, *Beza*, Martyr, and other champions of the truth. The Papiſts reported the *Waldenſes* (thoſe ancient Proteſtants) to be *Manichees Arrians*, *Catharists*, &c. As they do us to be *Libertines*, *Enthuſiaſts*, *Atheiſts*, &c. Thus *they ſet their mouths againſt heaven, and their tongue walketh through the earth*, Pſal. 73. 9. But well ſaid one, *God will cut out ſuch falſe tongues*, Pſal. 12. 3. *And broyl them upon coales of Juniper*, Pſal. 120. 4.

Contra Sycophanta morſum non eſt remedium.

However, *Religion* is both the bulwark and beauty, muniment and ornament of a land. Even as *Sampſons* ſtrength and glory lay in his hair, ſo doth the ſtrength and glory of a land conſiſt in Gods ſincere ſervice: which if it ſhould be ſhaved and deprived of, though every ſhower were a ſhower of gold, (ſaith a Divine) every ſtone in the land a pearle, every beggar an honourable Senator, every fool as wiſe as *Solomon*, every weakling as ſtrong as *Sampſon*; yet for all our wealth, honour, ſtrength, wiſdome and glory, we ſhall ſing a doleful *Miſerere* with *Phineas* wife, *The glory is departed*, for Religion is gone.

Jam. 1. 26, 27.

If any man among you ſeeme to be religious, and bridleth not his tongue, but deceiveth his own heart, this mans religion is vain.

Pure religion, and undefiled before God and the Father, is this, to viſit the fatherleſſe and widows in their affliction, and to keep himſelf unſpotted from the world.

Divine Worſhip.

The Serpents Grammar firſt taught *Deum pluraliter declinare*; *Eritis ſicut Dii*, Ye ſhall be as Gods. And here is the firſt broaching of plurality of Gods, which ſince this time hath multiplied to an innumerable rabble of falſe gods. Of Divine powers adored by the heathens, *Heſiod* reckons up thirty thouſand that were in his time: What an Army, may we think there were of them in after ages? It is ſaid, that in *China* are no fewer than an hundred thouſand Idols. See Mr. *Fullers Pantheon*. But all religious ſervice done to any, but God, is manifeſtly condemned as impious. Be the gods of the Heathens good fellows, the true God is a jealous God, and will not ſhare his glory with another. Read, 1 *Cor.* 8. 5, 6.

וחיותם כאלהים

Worſhip is either, { 1. Civil. Or, 2. Divine.

The former may be given to men, and it is twofold,

1. A civil worſhip of duty, from inferiours to their Superiors, as from children to their Parents, from ſervants to their Maſters, from ſubjects to their Magiſtrates.
2. A civil worſhip of curteſie, which is from equals, when one equal will bow to another, or when a Superior bows down to his inferiour.

But the latter is Gods peculiar. For nothing but God, or that which we make a God, is or can be worſhipped. Either he is a God whom we worſhip, or (as much as in us lies) we make him one. Whatever creature ſhares in this honour, this honour (*ipſo facto*) ſets it up above, and makes it more than a creature. The very Heathens thought every thing below a God, below worſhip.

Indeed Papiſts have worſhip for creatures, and they have diſtinction for it, but no Scripture for it. They tell us of their *Latria*, worſhip onely proper to God, and *Dulia*, which is for Saints, and *Hyperdulia*, which is for the Virgin

Mary,

Mary, and for the signe of the Crosse. Thus they make vain distinctions, which God and the Scripture make not. They that invent a worship, must invent a doctrine to maintain it by. And indeed vain distinctions are good enough to maintain vain superstitions.

This divine worship of God is twofold, { 1. Internal. and 2. External.

The former is to love God, fear God, and trust upon him: These are acts of inward worship. The latter is nothing else but the serving of the Lord according to his own institution, in those several wayes wherein God will be honoured and served, by humble adoration, supplication, *&c.* God requireth both, and there is a necessity of joyning both together; but internal worship is the chief. External worship honours God most, but internal worship pleases God most. The external worship may be compleat in it self, but is never pleasing to God without the internal. Internal is compleat in it self, and pleasing unto God without the external.

Deo serviendum est, non ex arbitrio, sed ex imperio. Tert.

But in both we must be zealous. The *Lacedemonians* (though sore assailed by the *Persians*) would not resist, till their sacrifices to their gods were fully ended.

John 4. 24. *God is a Spirit, and they that worship him, must worship him in Spirit, and in truth.*

To these we oppose the profane person, he hath no gods at all, in matters of Religion his heart is a piece of dead flesh, without feeling of love, of fear, of care or of paines, from the deep strokes of a revenging conscience; custom of sin hath wrought his senselesness, which hath been so long entertained, that it pleads habitation; we are born sinful, but have made our selves profane; at the first he sinned and cares not, now he sins and knows not; appetite is his Lord, and reason his servant; when ought succeedeth to him, he sacrificeth to his nets, and thank either his fortune or his wit, and will rather make a false god, than acknowledge the true: His conscience would fain speak with him, but he will not hear it, and when it cries aloud in his ear for audience, he drowns it with good fellowship: He never names God, but in his oaths; never thinks of him but in extremity: The inevitable necessity of Gods decree makes him desperately careless, so with good food he poysons himself; his usuallest Theme is the boast of his young sins, which he can still joy in, though he cannot commit: He cannot think of death without terrour, which he fears worse than Hell, because this he is sure of, the other he but doubts of: He comes to the Church as to the Theatre (but not so willingly) for company, custome, recreation, perhaps for sleep: He is hated of God, as much as he hateth goodnesse, and differs little from a Devil, but that he hath a body

1 Tim. 1. 9. *The Law is made for the unholy and profane.*
Heb. 12. 16. *Look diligently, lest there be any profane person, as Esau.* ——

Servant of men.

There is a service due from man to man, but comparatively to our service of God, we must not be the servants of men. We ought to serve men heartily, but we must serve none but God with all our hearts.

He is a servant of men, in the Apostles sense, 1 *Cor.* 7. 23. that subjects himself to their lusts, either for hope or fear; labouring to please men, though it be with sinning against and provoking God. That Rule holds good in Rhetorick, but not in Divinity, *Non ad veritatem solam, sed etiam ad opinionem eorum qui audiunt, accommodanda est oratio.* *Cicero.*

This

This was a Principle held very fast by the Heathens, *Magis ob temperandum eſt Diis apud quos diutius manendum erit, quam hominibus, quibuſcum admodum brevi tempore vivendum eſt.* Better obey God, with whom we muſt ever live, than men with whom we have but a while to continue. Witneſſe *Antigona in Sophocles.*

Men-pleaſers that curry favour with all, they loſe a friend of God: neither do they long hold in with thoſe, whom for preſent they do ſo much pleaſe.

Whether it be right in the ſight of God, to hearken unto men more than unto God, judge ye. Acts 4. 19.

Servant of ſin.

Every man till regenerate, is a ſervant to ſin, and overcome by it, till the grace of regeneration do renue him, and ſet him at liberty. All unregenerate men have put their neck into ſins yoke, and are unwilling to have it taken off again. *Quæ vitia tot domini.*

Sin may have a twofold prevalency or dominion over a man; 1. Either with a full and plenary conſent. 2. Or elſe unwillingly, with reluctancy and contradiction. As *Joſephus* ſaith of *Herod*, that he reigned over the *Jews* for many year by meer force, they oppoſing and reſiſting of him; but afterwards they willingly conſented to him. By this diſtinction Divines uſe to reſolve that caſe of conſcience, whether a godly man may be ſaid to be under a reigning ſinne? for as we underſtand the word reigning (as aforeſaid) ſo it is true or falſe, *&c.* Rom. 7. 15.

There's a great difference betwixt the regency and reſidency of ſin; in a regenerate perſon rebel it may, raign it ſhall not. It fareth with ſinne in them (ſaith one) as with thoſe beaſts, *Dan.* 7. 10. they had their dominion taken away, yet their lives were prolonged for a ſeaſon. While we are at conflict and combate with ſin, it will not be our ruine; but when we willingly take theſe bonds and chains upon us, then ſin will be our overthrow.

Sin comes to prevail over a man by degrees, *James* 1. 15. ſo that as the cloud in *Eliah* time, which was at firſt but as big as an hand, did afterwards increaſe into a vaſt cloud, able to darken the whole skie; ſo ſin hath its beginnings and ſubtle ingreſſes, but afterward theſe ſparks do prove a very great flame. Therefore it ſhould be our godly wiſdom, to ſubdue ſin in the beginning of it, to break it in the egge, before it come to be a flying Serpent. One ſpark let alone may endanger a whole town; if we give indulgence to our luſts at firſt, they will be our Maſters afterwards. *Nemo repente fit turpiſſimus.*

Jacob complained of *Labans* deceit about his wages, but to all eternity thou wilt have cauſe to cry out, that ſinne hath deceived thee, promiſing joy and pleaſures; but inſtead of this honey, thou meeteſt with gall and wormwood to feed upon for ever. *Voluptates, latronum more, (quos Philetas Ægyptii vocant,) in hoc maxime amplectuntur, ut ſtrangulent.* Senec. Epiſt. 51.

Let not ſinne reign therefore in your mortal body, that ye ſhould obey it in the luſts thereof. Rom. 6. 12.

Servant of God.

To ſerve God is a comprehenſive term, taking in all the duty of man in holineſſe. To ſerve God is to give him all the duties both of natural and inſtituted worſhip; We ſerve God while we love him, fear him, believe in him, truſt upon him; yet all theſe have diſtinct and proper reſpects to God; We truſt God as he is faithful, believe on him as he is true, fear him as he is great, love him as he is good, and ſerve him as he is our Soveraigne and Lord of all.

Carnal men count the ſervice of God unprofitable. The reaſon is, becauſe they

they account nothing good, but that which is outwardly good, *Pſal.* 4.6. They can look no further than they ſee, and therefore becauſe they ſee no profit, they conclude there is none to be had; and are ready to ſay, *Mal.* 3. 14. *It is in vain to ſerve God.* At the beſt many deſire to be his retainers, rather than ſervants; willing they be to ſhrowd themſelves under that name, becauſe they think, that in the end it will go well with ſuch; alſo they think it a diſgrace to be ſaid to be of no Religion; yet for all that they are loath to be tyed, deſiring to be free ſtill, and at their own diſpoſing, ſerving God now and than, out of formalitie more than conſcience, and when their own occaſions will give leave.

The end of our Redemption is to ſerve God, whom we muſt ſerve,

1. *Integraliter*, with the whole man.
2. *Peculiariter*, him and him alone.
3. *Perſeveranter*, to our lives end.
4. *Totaliter*, in every part of the ſame.

If God be not ſerved with all, he counts himſelf not at all ſerved.

There is no fiſhing to the Sea: No ſervice to the Kings: Nor no ſervice to the King of kings.

Our Maſter,
1. Is rich.
2. Loving.
3. Liberal.
4. Lives for ever.

Adde, God will protect his ſervants, *Pſal.* 146. 14. Never be aſhamed of them, *Heb.* 11.6. And his ſervice is beſt and ſweeteſt at laſt.

Δεῦ δοῦλον, ὡς ἐλεύθερίας μέγιστον, ἀλλὰ καὶ βασιλείας ἔμφυτον. Philo in l. de Regno.

To be called the ſervant of God, is an higher title than Monarch of the world, ſaid *Numa* the ſecond King of *Rome*. *Conſtantinus*, *Valentinianus* and *Theodoſius*, three Emperors, called themſelves *Vaſallos Chriſti*, the vaſſals of Chriſt, as *Socrates* reporteth.

Mat. 4. 10. *It is written, thou ſhalt worſhip the Lord thy God, and him only ſhalt thou ſerve.*

Cap. 12. 28. Read, *Joſh.* 24. 15. *Luke* 1. 74. *John* 12. 26. *Rom.* 1. 9. 1 *Theſſ.* 1. 9. 2 *Tim.* 1. 3. *Heb.* 9. 14. *cap.* 12. 28, *&c.*

Truth.

If any aſk, as *Pilate* did, *John* 18. 38. What is Truth? I anſwer, it is the moſt perfect eſſence of any thing, or the moſt abſolute perfection it ſelf of any matter. *Veritas* and *bonitas* differ but as the ſeal and the print, for truth prints goodneſs, and they be the clouds of errour, which deſcend in the ſtorms of paſſions and perturbations. It hath theſe two properties. 1. It is Divine, grounded on the Scriptures. 2. Truth is ſingle, one and the ſame, at agreement with it ſelf; whereas errour is manifold, diſſonant, and contradictory to it ſelf. And truth is ever the ſame. The declarative truth of God, is like Chriſt the eſſential truth, *the ſame yeſterday, and to day, and for ever.* Truth, though it be very old, yet waxeth not old. Neither ever wanteth ſhe voluntary witneſſes to depoſe for her, or arguments that offer themſelves in her defence; As the Poets feined, the ſtones came of their own accord to the building of *Thebes*.

Veritas ſimplex. Error multiplex.

Yet Truth hath many cold friends; When *Callidus* once declared againſt *Gallus*, with a faint and languiſhing voice; Oh (ſaith *Tully*) *Tu niſi fingeres, ſic ageres?* Wouldſt thou plead on that manner, if thou were in good earneſt? Mens faint appearing for the Truth, ſhews they do but faine: Their coldneſſe probably concludeth they do but counterfeit. Yea, Truth hath alwayes oppoſites. Dogs (ſaith a Divine) though they fight never ſo fierce, and mutually enterteir

Obſequium amicos, veritas odium parit.

entertear one another, yet if a Hare run by, they give over and run after her. *Martial* makes mention of a Hare on the *Sicilian* shore, that having hardly escaped the hounds that hunted her, was devoured by a sea-dog: Whereupon he brings her in thus complaining,

In me omnis terra aquæ avisque marisque rapinæ est:
Fortitan & Cœli, si canis astra tenet.

An expertas ait Quintilianus ametur.

Moreover, the defenders of the truth in all ages were accounted Schismaticks, *Elias* the troubler of *Israel*, *Paul* a mover of sedition, *Amos* accused of the like before *Jeroboam*; yea, Christ to seduce the people, and to affect *Cæsars* Kingdome. And Satan is the enemy of Truth, either openly or covertly. Indeed though he be the father of lies, yet he sometimes speaks truth for his own advantage. But as it is said concerning *Judas* speaking for the poor, *Joh.* 12. 6. so Satan will sometimes speak that which is true, not that he regards the truth, or that he would speak a word of Truth (for he hath nothing but lies in his heart; there is a lie in his heart, when there is truth in his mouth.) But when ever he speaks truth, it is to deceive and do hurt by it.

Tertullian saith it hath ever been seen, *veritatem in terris peregrinum agere, & inter ignotos facilè calumniatores invenire*

However, Truth may challenge credit. It needs not stand begging audience, or creep upon the ground with flattering insinuations. Truth is a great Prince, it commands rather than entreats, every word of it being a Law or charge. Truth is not afraid to be tried. It often lieth in a corner, but never seeks corners, as ashamed to be seen or discussed by men. Truth (as some have said) lieth in a deep pit, it is hard to finde it out, it lieth out of sight; yet Truth doth not hide it self, but dares stand forth in the face of all the world. It no more fears the tryal, than pure gold fears the touch-stone, or than a scholar who hath made good progresse in his learning, fears to be examined. He that hath Truth with him, needs not care who appears against him. Nay more, Truth, the more it hath been opposed, the more it hath appeared. *Veritas abscondi erubescit*, saith *Tertullian*. It was *Zwinglius* his prophecy, *scio veritatem superaturam esse, & ubi ossa mea in favillam erunt redacta; occidetur quidem Christus, sed brevi resurgit, ac de hostibus triumphat.* In respons. ad Epist. *amici cujusdam non vulgaris.* Truth may be overclouded, but (like the Sun) it will break out and appear more glorious.

Magna veritas, & prævalet.

Tom. 2. p. 313. Reprimi non deprimi potest.

Mahomet the great *Turk*, seeing his beautiful wife *Irene* was the occasion of his neglect of his Realme, and his people ready to rebel against him, by his dallying with her: In the midst of his *Bassa's* struck off her head. Even so rather than hazard truth and a good conscience, let go peace, which her name in Greek signifies.

vide Irenæum.

We must know no relations in Truths case; *Socrates* is my friend, and *Plato* is my friend, but Truth is a better friend than both. Whosoever dares speak against truth, we must dare to speak for it. 'Tis noble to shew our selves friends to Truth, though we lose friends by it: and enemies to errour, though we get enemies by it.

Amicus Socrates, amicus Plato, sed magis amica veritas.

Veritatem desiderant multi, sed ad eam viam ignorant. Ut è fonte aqua hauritur, ex igne accenditur ignis, ex lumine lumen, ita ex Christo qui est veritas, Dei veritas. Veritas est in Jesu, & Jesus est veritas; veritas Deus est, & qui deum novit, veritatem novit.

Note further, that according to the Philosophers, there is a threefold truth, 1. Metaphysical, in being, the conforming of a thing to the *Idea*, by which it was framed. 2. Logical, in knowing, the conformity of the understanding with the thing. 3. Ethical, in signifying the conformity both *sermonis* and *facti*, of our words to the things, and our actions to right reason; by which distinction it manifestly appeareth, that there is a practical as well as a speculative truth, 1 *John* 1. 6.

Veritas in essendo; cognoscendo, faciendo.

And the Truth is done, Either, 1. Objectively, which is to conform in doing to the Truth, that is the Word of God, the rule and square of Truth, to make

the Law of God the rule of our converſation, *Ezek.* 18. 5. Or, 2. Modally, which is to do what we do heartily and ſincerely; for it is not ſufficient that we do what is right, but that we do it truly, with a good and upright heart, *Iſa.* 38. 2. To the former ſpeaks *Cyril* and *Tollet*, *Facere veritatem eſt operari ſecundum legem juſtitiæ, rectitudinis & honeſtatis.* And to the latter thus, *Facere veritatem nihil aliud eſt, quàm ſincerè agere.* Vorſt.

Pſal. 85. 10. 11.

Mercy and Truth are met together, righteouſneſſe and peace have kiſſed each other.

Truth ſhall ſpring out of the earth, and righteouſneſſe ſhall look down from heaven.

Lying.

Mendacium à mendi.

Pythagoras was wont to ſay, that in two things we become like unto God, 1. In beſtowing benefits. 2. In telling truth.

Mendacium eſt falſa enunciatio cum intentione fallendi.

Mentiri, is *contra mentem ire*, to lie, is to utter a known untruth, with an intention to deceive or hurt.

There is, *Mendacium* { 1. *Malitioſum.* 2. *Officioſum.* 3. *Jocoſum.*

For the firſt, it hath been the practice of the Chriſtians enemies, firſt to belie them, and then perſecute them. Thus *Epiphanius* teſtifieth, that after *Saul* was turned Chriſtian, the *Gretians* (with whom he ſometime was forward to joyn againſt *Stephen*) ſought his death, but firſt they gave out, that he turned meerly out of diſcontent, becauſe he could not obtain to wife the high-Prieſts daughter. And before the *French* Maſſacre, it was given out, that the Proteſtants in their night-meetings committed moſt abominable uncleanneſſe. Thoſe that kill a dog (ſaith the *French* proverb) make the world believe he was mad firſt. The Devil was firſt a liar, and then a murtherer; and he hath taught his Impes, firſt to take away the credit of the Church, and then to wound her. For the ſecond, that is a good rule, *In mendacio officioſo, memento ut deſtruas ſpiritum tuum, ut ſervet alterius corpus.* And for the laſt, lie not in jeſt, leſt God ſend thee to Hell in earneſt.

Diligi proximum ut teipſum, nolite deſtruere ut alium extruas.

The *Cretians* were loud liars, And *Tertullian* ſaith of *Tacitus*, he was *mendaciorum loquaciſſimus*, he never opened his mouth, but there came forth a ſwarm of lies.

Κρῆτες ἀεὶ ψεῦσται. &c. Tit. 1. 12.

It was grown to a common Proverb, *A Friar, a Liar.* One of them undertook to ſhew a feather of the wing of the Angel *Gabriel*. The poor people are perſwaded to believe, that the thunder of the Popes Excommunication hath ſo blaſted the *Engliſh* Hereticks, that their faces are grown all black, and and ugly as Devils; their eyes and looks gaſtly: their breath noiſome and peſtilent, &c. That they are grown barbarous and eat children, blaſpheme God and all his Saints.

It was a golden age when that argument took place, *Sacerdos eſt, non fallit: Chriſtianus eſt, non mentitur.* *Hierom* writeth of one upon the rack, that uttered theſe words, *Nim ideo negare volo, ut peream; ſed ideo negare volo ut non peccem.* Gods people are children that will not lie, they will die rather.

Epiſt. 97. ad finem. Mendacium vitro pellucidius.

Seneca obſerves, that a lie is of a thin and tranſparent nature, a diligent eye may ſee through it. Lying is a blaſhful evil; therefore doth the liar deny his lie. *Ariſtotle* ſaith, it is in it ſelf, evil and wicked, deſtructive to humane ſociety, and contrary to the order of nature, which hath given words to expreſſe mens minds and meanings.

There

There is a threefold lie which we muſt both avoid and oppoſe.

1. Verbal, when a man tells a falſe tale, or bringeth up a falſe report, which is a breach of the ninth Commandment, *Thou ſhalt not bear falſe witneſſe.* *Mendax haud inveniatur cum vera aixerit non credatur.*

2. Doctrinal, when a falſe poſition is averred to be the truth of God, and ſtamped with Divine authority. Any erroneous doctrine is branded with this title. *For this cauſe* (ſaith Paul) *becauſe they received not the love of the truth, God ſhall ſend them ſtrong delusion, that they ſhall believe a lie,* 2 Theſ. 2. 11.

3. Practical, this is a lie not ſpoken, but done, when a mans actions contradict his profeſſion, of which the Apoſtle, *He that ſaith, I know him, and keepeth not his Commandments, is a liar, and the truth is not in him,* 1 John 2. 4.

There is equivocation now ſet forth of a later impreſſion, a peſt which the Jeſuites have alate called back from hell, for the comfort of afflicted Catholicks, as ſome have not been aſhamed to profeſs. But it is plain, the Devil did onely equivocate with our firſt parents, and yet is called a liar. Arch-Prieſt Blackwel, and Provincial Garnet.

Every ſin the more congenial it is to the Devil, the more ſinful and abominable it is, Now, every ſin is of the devil, both by temptation and approbation, but onely ſome ſins are of the devil by way of practice, and the ſin which is chiefly of him by practice, is lying.

Remove from me the way of lying. Pſalm 119. 29.

Jeſting.

Quid nobis cum fabulis, cum riſu? Non ſolum profuſæ, ſed etiam omnes jocos declinandos. Ber.

Thraſillus ſaith, he was *Nihil ei natus niſi pœnitere*, borne for nothing elſe, but for repentance.

Sir *Thomas Moore* being brought to the *Tower* a malefactor, and one of the Officers demanding his upper garment for a fee, meaning his gown, he ſaid he ſhould have it, and took him his cap, ſaying, that it was the uppermoſt garment that he had. So, when he was to be beheaded, he ſaid to the Executioner, *I pray you let me lay my beard over the block, leſt you ſhould cut it.* It ſeems he thought it no glory, unleſſe he might die with a jeſt in his mouth. Surely, it was very unſeaſonable. The *Chronicler* ſeemeth to doubt, whether to call him a fooliſh-wiſe man, or a wiſe-fooliſh man. Act. and Mon. fol. 970. Edw. Hall Chron.

Critè mihi, rès ſeveræ eſt gaudium ſtrenè; True mirth is a ſevere buſineſſe. Scurrility, conſiſts not with piety and Chriſtian gravity. Seneca.

——*Nor fooliſh talking, nor jeſting, which are not convenient; but rather giving of thanks.* Epheſ. 5. 4. εὐτραπελία.

Obſcenity

Idle and vain words are to be accounted for, how much more then evil and wicked?

Plato and *Xenophon* thought it fit and profitable, that mens ſpeeches at meetings ſhould be written.

Evil words are not Winde (ſaith a late Writer) as moſt men imagine, but the Devils drivel, that leaves a foul ſtain upon the ſpeaker, and oft ſoils the like upon the hearer. Shunne obſcene borborologie (ſaith another) and unſavoury ſpeeches, thou loſeſt ſo much of thine honeſty and piety, as thou admitteſt evil in thy tongue.

Let

Eph. 4. 29. example. *Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace unto the hearers.*

Voice.

Christs not lifting up his voice in the street, *Isa.* 42. 2. is *vox jactantis, non docentis.*

Non vox hominis, sed Dei certè.

There are many voices (saith one) all the Prophets are voices, Preachers are voices; but there are some *voces ad placitum*, temporizing voices, crying for their own profit; others which are *voces æquivocæ*, as an hatchet that will not cut, a fire that will not burn: But *John Baptist* was the propereſt voice of them all.

Reverend Mr. *Samuel Crook* was wont to say to his friends, rejoycing with him, and blessing God for him, I am nothing but a voice. So *John*, he professeth himself to be no more but a voice; And indeed he was *totus vox*, all voice, his apparel, his diet, his conversation did preach holinesse as well as his doctrine, *John* 1. 23.

Every faithful Minister is ordained to be a cryer, and so had we need, we have to do with deaf men, dead men, living carcases, walking Sepulchres of themselves. Now therefore as our Saviour lifted up his voice, when he said, *Lazarus, come forth*: So must Christs Ministers (when they speak to such as lie rotting and stinking in the grave of their corruptions) cry aloud.

Isa. 58. 1. *Clamet etiam ut stentora vincat.*

Eph. 5. 14. *Awake thou that sleepest, and arise from the dead.*

Loquacity.

We read of it, *He that hath an ear to hear, let him hear*; but never, he that hath a tongue to speak, let him speak.

Empty vessels are full of sound, wisest men are most silent, for as some gravel and mud passeth away with much water; so in many words there wanteth no sin.

In multi loquio stulti loquium. Many words are hardly well managed. It is seldome seen that a man of many words miscarries not.

Vis fingue nequaquam erit fabilis.

The silence of Swans may for a time be overcome with the noise of Swallows, but when the Swallows are hoarse, the Swans will sing.

Epaminondas is worthily praised by *Plutarch*, for this, *Quòd nemo plura nesciret & pauciora loqueretur:* That no man knew more, and spake lesse than he did.

Talkativeneſse is a sign of worthlesneſse; taciturnity of solidity.

Prov. 17. 27. *He that hath knowledge, spareth his words.*

Silence.

It is a privative, at least a negative. A dumbneſse is a total, so silence is a temporal privation of speech.

It is a good rule that one gives, either keep silence, or speak that that is better than silence.

In Eccl. 3. 7. Well said *Hieron*, *Discamus priùs non loqui, ut postmodum ad loquendum ora reseremus; nihil nobis rectum esse videatur nisi quod discimus, ut post multum silentium ex discipulis efficiamur magistri.*

Seneca saith, *Summa summarum hæc est, tardiloquum te esse jubeo. Epist.* 40.

In Psal. 38. And *Ambrose*, *Ovalidum scutum circumspecta munitionis silentium! O fidissimum stabi-*

stabilitatis fundamentum! Multi enim etiam stabili corde firmati incauti tamen, sermonis fluctuantis errore ceciderunt. But here's a misery, *sæpè non possumus loqui quum volumus, & sæpè non volumus quum possumus; sæpius autem utrumque non debemus, quum facimus.*

There are three sorts of silent persons, { 1. Some, and it is their cunning. 2. Others, and it is their weakness. 3. But there are, and it is their wisdom.

To these I may adde a fourth; There is a superstitious silence, such as were those old Monks of *Egypt*, who (saith *Cassian*) were *Umbrarum more silentes & ἀλάλοι*, as speechlesse as Ghosts. So the *Carthusian* Monks, who speak together but once a week. Some kindes of Sectaries also at this day, will not speak a word to any, but those of their own Sect, and that but at some times.

Better to be counted proud (saith *Luther*, than be sinfully silent. So that there is a time to speak; and as sometimes, *Dixisse culpa sit qua fuerunt retinenda*; so at another time, *Tacuisse noceat qua dicenda fuerant.* *Epist. ad Strup.*

Such as love to vaunt themselves, and out of ostentation to set forth their good parts to publick view; may be compared to a vessel without a cover, touching which the Law saith, that it shall be counted unclean. But to utter a mans knowledge for the benefit of others, is not pride, but zeal, however the world censure it: And they have doubtlesse an heavy account to make, who hide their Talents; and having a great treasure of rare abilities, will not be drawn to impart them: The canker of these mens great skill, shall be a swift witnesse against them. *Vile latent virtus* —

Silence in some cases is a crying sin. Taciturnity is sometimes a vertue; but not at all where it tends to the betraying of a good cause, or the detriment of the Church. *Meam injuriam patienter tuli, &c.* Whiles the wrong thou didst reached onely to my self, I took it patiently; but thy wickedness against God, I cannot bear with. The like, *Hest.* 7.4. *Isa.* 62. 1. *Hieron to vigilantius.*

Divines observe, there are seven seasons of speaking. 1. When we may bring glory to God, and do good to our brethren. 2. When we have an opportunity to vindicate the honour and truth of God. 3. When we may relieve the credit of a brother that is wronged, 4. When we may instruct or direct those that are ignorant. 5. When we may comfort or support those that are weak. 6. When we may resolve and settle those that are in doubt. 7. When we may duly reprove and convince those that do evil.

There are also seven special seasons of silence. 1. Till we have a call. 2. Till we be rightly informed about the state of the matter or thing to which we must speak. 3. Neither may we speak rashly, without fitable preparation, either actual or habitual. 4. Nor when, what we speak is like to be a snare unto our selves, *Amos* 5. 10, 12. with *verse* 13. 5. So likewise, nor when our own passions or corruptions are up. 6. Nor when men are not capable of what we speak. 7. Nor to burthen or grieve the spirits of any, especially of those that are already afflicted.

I conclude then, it is a great part of prudence to know when to be silent, and when to speak: when it is a time to speak, silence is our folly: and when it is a time to keep silence, speaking is our folly.

A time to keep silence, and a time to speak. Eccles. 3. 7.

Prolixity.

Quàm multa quàm Paucis. Tertullus knew full well that Prolixity was troublesom, when he uttered that infinuating expression.

That I be not tedious unto thee, —— hear us of thy clemency a few words. Act. 24. 4.

With.

Wiſh.

To wiſh that a thing had been or not been, out of a tenderneſſe that God ſhould be offended by ſin, is not onely lawful, but very commendable: But to wiſh things otherwiſe than they are, as murmuring againſt, and miſliking Gods adminiſtration, or out of a tenderneſſe to our ſelves becauſe we ſuffer, is not onely ſinful, but abominable; becauſe our wills riſe up againſt the Will of God.

But what a zeal to God, and love to his countrey-men had *Paul*.

Rom. 9. 3. *I could wiſh that my ſelf were ſeparated from Chriſt, for my brethren, my kinſmen according to the fleſh.*

Vow.

Vota ſunt promiſſiones ſolemnes Deo facta de iis quæ in noſtrâ ſunt poteſtate, vel Dei gratiæ ad fidem in precibus confirmandam.

God it is to whom a vow belongeth, And therefore *Aquinas* ſaith, *Quod votum ſoli Deo ſit, ſed promiſſio etiam poteſt fieri homini*, And therefore a Vow is properly an act of Religion, and of Divine worſhip.

One main uſe of a religious Vow, is to tye our ſelves thereby, to the better abearance: that we ſlip not collar, that we detrect not the yoke of Gods obedience. Broken bones muſt have ſtrong bands to cloſe them. Tottering houſes muſt be crampt with iron bars, or they will ſoon down. If the Vows of God be upon us, it will help againſt the fickleneſſe of our falſe hearts: which cannot but know, that if God be all-ſufficient to us, we muſt be altogether his: His is a Covenant of mercy, even the ſure mercies of *David*; Ours is a Covenant of obedience to him in every part and point of duty.

Ut tales eſſe perſeveremus ſani, quales nos futuros eſſe profitemur infirmi.

Wicked men break theſe bonds (as *Samſon* did the green withes) and caſt away theſe cords from them: And the beſt are too ſlack, though in their affliction they are wondrous apt to promiſe great matters, if they may but be delivered. *Pliny* in an Epiſtle to one of his friends, that deſired rules from him how to order his life aright; *I will*, ſaith he, *give you one rule, that ſhall be inſtead of a thouſand, That you be ſure to be the ſame when well, that you vowed to be when you were ſick.*

* If that holy father be not wronged.

However that was not right of *Hierom**, *Melius eſt vovere, quàm votum non Præſtare*; For *Iſidorus* better, by *Davids* example towards *Nabal*, *In malè promiſſæ reſcindæ fidem, in ſtulto voto muta decretum, quod incauta vovisti, ne facias, impiâ enim eſt promiſſio quæ ſcelere adimpletur, neque debet votum eſſe iniquitatis vinculum.*

Pſal. 76. 11. *Vow, and pay unto the Lord your God.*

Covenant.

The old *Romans* had a great care to perform alwayes their word, whatever it coſt them, inſomuch that the firſt Temple built in *Rome*, was dedicated to the Goddeſſe Fidelity. In after times indeed, *Romanis promittere promptum erat, promiſſis autem, quanquam juramento firmatis, minimè ſtare*: They were forward to promiſe, but careleſs to perform.

Many ſuch degenerate *Romanes* we have, that can diſperce with promiſes at pleaſure, ſlipping them off as Monkies do their collars, and (Peacock-like) all in changable colours, as often changed as moved. But a good man will rather ſuffer loſſe, than forfeit his honeſt word.

Pſal. 15. 4. ——— *He that ſweareth to his own hurt and changeth not.*

Oath.

Against the Anabaptists. It is not unlawful to swear. For, 1. God never forbids an Oath *simpliciter*, but [illegible]. 2. He doth not say in the third Commandment, *Non assumes nomen Dei omnino, sed non assumes in vanum.* 3. It is commanded as a part of Gods worship. And by an Oath God is glorified; we professe, that is God present every where; that he sees the heart; that he is a just revenger of untruths. Besides, humane society is thereby benefited, strifes are ended, and love is preserved.

Object. *But I say unto you, swear not at all.*

Answ. It cannot be Christs meaning simply to forbid swearing, for he came not to destroy the Law, but to fulfil it. He takes away the corrupt glosses of the *Pharisees*, but not the use of an Oath, as may appeare in all the other precepts there reformed, but not abolished. Again, as Christ said, *Ne jurtis omnino*, so he said, *Ne resistatis malo*; yet the Magistrate may resist evil.

There were two glosses of the *Pharisees* in this.

1. If any sware by the Name of God, or by those things that did appertaine immediately to the worship of God, as by the gold offered to God in the Temple or by the Sacrifice on the Altar, he sinned: But if he did sweare by other creatures, by heaven, earth, *Jerusalem*, the Altar; it was no sinne.
2. That the breach of the first Oath was damnable, but not of the second. These Christ reformeth. Moreover the *Pharisees* meant onely of private Oaths, in the ordinary speech of men; for in publick judgement, they did swear onely by God alone. Besides, if it were unlawful to sweare, how shall Christ be justified, that addes to his speech, Amen, Amen.

Indeed for reformation of this vice of blasphemy and ordinary swearing, whereby (as *Chrysostom* saith) Christ is continually crucified again, it were to be wished, that that Law made by *Ludovicus* King of *France* were universally established, That whosoever sweareth vainly, should be burned in the mouth with an hot iron.

An Oath (saith *Tully*) is *affirmatio religiosa*. It is *lex naturæ*, and *Jus Gentium*. The use of it is mainly to settle minds, and end controversies. It is the end of all contradiction, there is no more litigation when one hath sworn, all are to be as mute as fishes. Heb. 6. 16.

We must have a reverend estimation of an Oath, and these conditions must be observed in it, *viz.*

Assumere Deum in testem dicitur jurare, quia quasi pro jure introductum est, ut quod sub invocatione divini testimonii dicitur, pro vero habeatur. Aquin.

Vt sit in, { 1. *Veritate.* 2. *Judicio.* 3. *Justitiâ.* } Jer. 4. 2.

It must be, 1. For the confirmation of a truth, not of a falsehood. It is a most vile thing to make God who is truth it self, the witnesse of a lie. 2. In judgement, with wisdome and discretion, upon great and weighty causes: When the glory of God, and the good of our brethren requires it; When the truth cannot otherwise be known. 3. For just and lawful matters, not for things that are unjust and unlawful; we must not swear to kill, to take a purse, or the like. Unto the first of these are opposed false Oaths, to the second rash, to the third unjust.

The depravation of our Nature hath abused the lawful act of an Oath, by equivocations and mental reservations; making it like the Gipsies knot, fast or loose, at pleasure. No scruple in a cauteriz'd conscience, passing the bounds of Religion. But as the wasp falls into the honey, that after drowns her, so man into the hands of delightful sin, that after kills him.

Therefore the ſacred and ſolemn obligation of an Oath, is to be interpreted, not by him that takes it, but by him that takes his aſſurance by it.

Eccl. 9. 2. —*He that ſweareth, and he that feareth an oath.*

Perjury.

Perjurij pœna divina Exitium, humana dedecus.

It is a ſin of an high nature, condemned by the light of nature, and puniſhed by the Heathens. God puniſheth Perjury with deſtruction; Men, with diſgrace: This was one of the Laws of the twelve Tables in *Rome*.

Lombard, Ex Aug. A man forſwears himſelf, when he ſwears that which
1. Is falſe, and knows it to be falſe.
2. Is true, but thought it to be falſe.
3. Is falſe, but held it to be true.

At leaſt the two firſt kinds are abominable.

Joſeph. de Bello Judaic. lib. 1. c. 15. *Antiochus muros Hieroſolymitanos obſeſſu, Judæis pacem denunciat, libertatemq; vivendi legibus, illi verò libenter hæc audientes, fide acceptâ & jurejurando interpoſito, è Templo exiverunt; at Antiochus cùm ingreſſus vidiſſet locum egregiè munitum, violato ſacramento juſſit ſuum exercitum, ut ſolo æquaret murum, qui Templum ſeptum fuerat; & hoc facto reverſus eſt Antiochiam, ſecum ducens Oniam Pontificem, qui Menelaus alio nomine dicitur*; who was ſlain in *Syria*, by the ſuggeſtion of *Lycias* to *Antiochus*.

But for this cruel tyranny and perjury, he had a cruel death and doom unexpected.

Michael Paleologus, Emperor of *Conſtantinople*, made the Greek Church acknowledge the Pope's ſupremacy, and did many other things contrary to his oath: And therefore lieth obſcurely buried (ſaith the Hiſtorian) ſhrouded in the ſheet of defame.

Rudolphus Duke of *Suevoland*, who by the Pope's inſtigation, brake his oath of allegiance to *Henry* the Emperor, by the cutting off of his faithleſs right hand, loſt his life.

Turk. Hiſt. *fol.* 297. *Uladiſlaus* King of *Hungary*, for his perjurious ſetting upon the *Great Turk*, at the battel of *Varna*, was deſervedly defeated. Mind *Amurath's* prayer unto Chriſt: *Behold thou crucified Chriſt, this is the League thy Chriſtians in thy name made with me, which they have without any cauſe violated: Now if thou be a God, as they ſay thou art, and as we dream, revenge the Wrong now done unto thy name, and me, and ſhew thy power upon thy perfidious people, who in their deeds deny that their God.*

fol. 1310. *April.* 16 1613. A *Turk* cauſing a *Chriſtian* to pay a ſumm of money moſt unjuſtly twice over, by taking an oath before the Judge where the matter was examined, to the contrary, that he had not paid it: The *Chriſtian* withall prayed God to ſhew ſome publique ſigne which of them had done the wrong: And thereupon the *Turk* going forth to repair home to his own houſe, fell down dead in the ſtreet.

Perjury is a ſin which violates the name of God exceedingly, and evidences that men have no fear of God in them, that they make an Idol of him to ſerve their own turns; That ſuch men are neither for God nor man to truſt; not only Religion, but even common honeſty ſuffers by them. No marvel then if the Lord recompence ſuch ſins upon mens heads.

Mat. 5. 35. —— *Thou ſhalt not forſwear thy ſelf.*

Read *Zech.* 5. 4, 5. *Mal.* 3. 5, *&c.*

Remembrance.

In *Traged.* *Seneca* brings in *Hercules*, lamenting and ſaying, *Tot feras vici horridas, reget tyran-*

tyrannos, non vultus meos in aſtra torſi. Oblivio Jovis erat cauſa miſeria.

Fulneſſe breeds forgetfulneſſe; ſaturity ſecurity. Many in their low eſtate could ſerve God, but now reſemble the moon, which never ſuffers Eclipſe, but at her full: and that is by the earths interpoſition between the ſun and her ſelf; at which time alſo ſhe gets furtheſt off from the Sun. Its the ſaying of one, that *Solomons* wealth did more hurt, than his wiſdom did him good: it was his abundance that drew out his ſpirits, and diſſolved him, and brought him to ſo low an ebbe in grace. The fed hawk ſoon forgets her Maſter. *Therefore when thou ſhalt have eaten and be full, then beware leſt thou forget the Lord.* Deut. 8. 10.

Let us be careful we forget not Gods word, neither let ſlip any one ſermon without ſome profit. There are ſeveral helps to memory.

Attention. Men remember what they heed and regard. Attend to my ſayings (ſaith wiſdom) keep them in the midſt of thine heart; that is, in ſuch a place where nothing can come to take them away. Where there is attention, there will be retention; the memory is the cheſt and Ark of divine truths, and a man ſhould ſee them carefully locked up. 1.

Affection. That's a great help to memory, men remember what they care for. Delight and love are ever reviving and renewing the object upon our thoughts. 2.

Application and appropriation of truths. We will remember that which concerneth our ſelves. Hear this, and know it for thy good. This I muſt remember for my comfort. 3.

Meditation. This is a covering of the word, that the fowles of the air do not ſnatch it from us. As an apple which is toſſed in the hand, leaveth the odour and ſmell of it behind; ſo often revolving the word upon the thoughts. *Mary* kept Chriſts ſayings, and pondered them in her heart. 4.

Conference with others. The Diſciples that travelled to *Emmaus*, conferred together: The *Bereans* that came from St. *Paul* his ſermon, took their Bibles and conferred together: Many eyes ſee more than one; that which one hath forgotten, another may remember. Repetition will be as a nail to faſten the things we have heard. 5.

Prayer. Our corporal meat will do us no good, except God bleſs it; no more can the food of our ſouls. And beg the Spirit of God, whoſe work it is to bring things to our remembrance. And obſerve the accompliſhment of truths, ſuch occaſions obſerved, will make old truths come to mind afreſh. 6.

Practiſe. Chriſtians can remember the circumſtances of that ſermon, by which they get profit. This is the digeſting of our ſpiritual meat, and the converting of it into our ſubſtance. It is never our own truly, and indeed, till it be practiſed. 7. *In ſuccum & ſanguinem.*

Therefore we ought to give the more earneſt heed to the things which we have heard, leſt at any time we ſhould let them ſlip. Heb. 2. 1. *Ne præterfluamus.*

Abſtinence.

Nature is contented with a little. For who perceiveth not that at all things are ſeaſoned by the deſires? *Darius* in his flight, when he drunk of the water that was dirty, and polluted with dead Carkaſſes, affirmed, he never drank ſweeter or more pleaſant. The reaſon is, becauſe he never abſtained from drink, untill he was thirſty. *Natura paucis contenta.* *Cicer. Queſt. Tuſc.*

It is neceſſary that every one be ſo far forth continent, as may deſtroy the vices, not the fleſh; for oftentimes in the purſuit of the enemy, therein we kill the Citizen whom we love. And oftentime while we do as it were ſpare our fellow-Citizen, we further the enemy in the skirmiſh. *Greg.*

Abſtaine from all appearance of evil. 1 Theſ. 5. 22.

Testimony.

Testimonium est fallibile in fide humanâ; in fide divinâ, infallibile.

The witnesse of the Holy Ghost is the work of faith, the witnesse of our spirits the sense of faith wrought. This is better felt by experience, than expressed by words; known altogether and onely to them that have it.

The state of Gods children is full of sweet certainty and assurance; he that having a cause to be tried, and hath two sufficient witnesses, doubts not of the day. Now Gods Children have two witnesses, *Omni exceptione majores*, 1. Their own spirit, which is not to be condemned: for if conscience a natural thing, be a thousend witnesses: much more the spirit, which is a supernatural power given of God:) 2. The Holy Ghost, which cannot deceive, or be deceived, witnesseth with our spirits. Besides, what an honour is this to the Saints, that the Holy Ghost should bear witness at the bar of their consciences?

There are several wayes of bearing witnesse to Christ, 1. By openly publishing the truth of Christ, promulging of the Evangelical truths concerning the *Messiah*. 2. By leading lives answerable to the Christian profession: holinesse and uprightness of conversation, doth attest and credit the Doctrine of Christ. 3. By suffering (especially death it self) for Christs cause and the Gospels. To such the name of μαρτυρες is eminently applied.

Under the law, one witnesse was allowed sufficient in case of Religion, *Deut.* 29. 16, 17. But two were required in civil cases. *Cap.* 19. 15.

Malitia tua te adduxit ad mortem, non nos. Lyran.

Witnesses of old, were wont to put their hand upon the head of the offendor, and say, *It is thy own wickednesse which condemns thee, and not we.*

Plerque Diabolum habet, iste in linguâ ille in aure. Dav.

We may neither raise an evil report, nor receive it; neither be the tale-bearer, nor tale-hearer. The one carries the Devil in his tongue, the other in his ear. Not only those that make a lye, but those that love it when it is made to their hands, are shut out of heaven. *Rev.* 22. 15.

Detractionis Canini dentes Diaboli. Parisien.

Every man hath two great witnesses, either for or against him.

1. Conscience within him.
2. God above him.

Other faculties may rest, but no passage shall be able to scape the record of conscience.

Ovid.

Conscia mens ut cuique sua est, ita concipit intra
Pectora pro facto spemq; metumq; suo.

This is Gods deputy-judge holding court in the whole soul, bearing witnesse of all a mans doings and desires, and accordingly excusing or accusing, absolving or condemning, comforting or tormenting.

But yet the witnesse of God is the most desireable witnesse; The witnesse we have on earth is nothing worth, unless we have a witnesse in Heaven. If we have not the inward witnesse of our own conscience, it is little advantage, though we have a thousand outward witnesses: Conscience is more than a thousand witnesses, but God is more than ten thousand consciences.

As the witnesse of good men is more desirable, than the witnesse of all other men; and the witnesse of a good conscience, is more desirable than the witnesse of good men; so the witnesse of God is more desirable than (without which we cannot have it, and with which we shall have it,) the witnesse of a good conscience.

Job 16. 19.

Behold, my witnesse is in heaven, and my record is on high.

Contem-

Contemplation.

A contemplative life without practice, is like unto *Rachel Jacobs* wife, beautiful and bright-sighted, but yet barren. It is good therefore to have *Rachels* beautiful face to be seconded with *Leah's* fruitful womb.

If ye know these things, happy are ye if ye do them. John 13. 17.

Consideration.

Cras tibi respondebo, said *Melanchton* to his adversary *Eccius*.

It is but little that can be learned in this life without due and deep consideration; which is an act of the practical understanding, whereby it reflects and stayes upon its own intentions: and comparing them with the rule, it proceeds to lay a command upon the will and affections, to put them in execution.

Without this, though a man had all possible knowledge lockt up in his brain and breast, it would be but like fire in a flint-stone, insensible and unprofitable, till beaten out by sound consideration: But when consideration hath soundly inlightned a mans mind, informed his judgment, and determined his will according to rule, then it must needs bring forth sound resolutions, purposes and practices.

Solomon got much of his wisedome by this means, as appeareth by his *Ecclesiastes*, which some have not unfitly called, *Solomons Soliloquy*.

Commune with your own heart upon your bed, and be still. Psal. 4. 4.

Study.

A wise mans tongue runs not before his wit, but he weighs his words before he utters them. He dippeth his words in his mind (as *Plutarch* saith *Phocian* did) ere men see what colour they are of. Such a one was *Melanchton*, who, when some hard question was propounded to him, would take three dayes deliberation to answer it.

In some that is verefied, *Studium partium maxima pars studiorum*. Above all let us study to go to Heaven. 1. We have a place to study in; enter often into the closet of our own hearts, examine whether we be in *regia via* or not that leadeth to heaven. 2. We have a book to study on; the book of books, the sacred book of holy Scriptures. 3. We have a light to study by; Gods Spirit, who must enlighten our eyes, that we may see the wonders of Gods lawes. 4. And we have a time to study in, from infancy to old age, from the cradle to the grave, the terme of our life, so far as is possible. In which study we must use all diligence. 2 *Pet.* 1. 10.

Aquinas at *Lewis* the French Kings table, was so deep in his study, when others were chatting; that he forgate himself, and smiting upon the table, said, *Jam contra Manichaos conclusum est*. When *Rainolds* friends desired him, he would not *perdere substantiam propter accidentia*; his answer was, *Nec propter vitam vivendi perdere causas*.

One calls *Scaliger*, *Portentosi ingenii juvenem*, of a superdious wit. And it is said of *Willet*, that when he preached in *Cambridge*, he shewed himself to be the man, *Quem rus non infuscavit*.

Study to shew thy self approved unto God. 2 Tim. 2. 15.
Read, *Pro.* 15. 28. *Eccl.* 12. 12. *Heb.* 4. 11. *&c.*

Soliloquy

Soliloquy.

A wise man can never want with whom to discourse, though he be alone.

Its good to have our eyes in our head, with *Solomons* wise man: yea, to have our eyes like the windowes in *Solomons* Temple, broad inward. But mens minds are naturally as ill set as their eyes, they turn neither of them inward. *Lamia*-like, they are sharp-sighted abroad, to discern other mens faults; but mole-like, blind at home, to take notice of their own. Corrupt nature shews no sin. Men deal with their souls, as some do with their bodies; who, when their beauty is decayed, they desire to hide it from themselves by false glasses, and from others by painting. So their sins, from themselves by false-glasses, and from others by excuses.

A good mans businesse lyeth much within doors, and he taketh the fittest time, for the better dispatch of it, when he is in secret; putting his hand into his bosom and recoiling upon his own heart, by self-reflection.

But as it is a signe that there are great distempers in that family, where husband and wife go divers dayes together, and speak not the one to the other: So in that soul that flieth from it self, and can go long without self-examination.

חתקושו וקושו *Fanne your selves, yea fanne your selves. Zeph. 2. 1. So Tremel. Excutite vos, iterumq; excutite.*

Read, 2 *Cor.* 13. 5. *Lam.* 3. 4. *Psal.* 4. 4. *Psal.* 77. 6.

Confession.

There is no way to purge the sick soul but upwards. *Confessio peccati est vomitus sordium animæ.*

But to shew how unwilling men are to confesse their sins; they are apt (saith one) to decline sin through every case; as, In *Nominativo per superbiam*, striving to get them a name. In *Genitivo per luxuriam*. In *Dativo per symoniam*. In *Accusativo per detractationem*. In *Vocativo per adulationem*. And in *Ablativo per rapinam*. But yet they will not confesse so much in any case.

Per miserere mei, tollitur ira Dei. Homo agnoscit, Deus ignoscit. Man no sooner confesseth the debt, but God crosseth the book.

Certainly *Bellarmine* (with reverence to his learning) missed the cushcon wretchedly, when he could not find in all the book of God, any Promise made to confession of sin to God.

1 John 1. 9. *If we confesse our sins, God is faithful and just to forgive us our sins, and to cleanse us from all unrighteousnesse.*

Read, 2 *Sam.* 12. 13. *Prov.* 28. 13. *Psal.* 32. 5.

Contrition.

The sacrifices of God are a broken spirit; a broken and a contrite heart, O God thou wilt not despise. Great comfort to a soul that is at the next door to despair. This comforted *Bernard* on his death-bed, he died with this sentence in his mouth. And *Austin* caused it to be written on the wall, over against the bed where he lay sick and died.

Happy when a man (with those converts, *Act.* 2.) is so pricked and pierced, that he feels the nails wherewith he hath crucified Christ, sticking fast in his own heart, as so many sharp daggers, or stings of Scorpions.

But it is the Spirit that conviuceth of sin. These waters flow not till his wind bloweth. Neither can a sigh for sin be breathed out, untill he imbreath it into us.

And

the eye is the instrument both of sight and sorrow. What the eye never sees, the heart never rues. Sight of sinne must precede sorrow for sin. Let us therefore get our eyes anointed with this eye-salve.

I will powr upon the house of David and upon the inhabitants of Jerusalem, the spirit of grace and of supplications, and they shall look upon him whom they have pierced, and they shall mourn for him, as one mourneth for his onely son, and shall be in bitternesse for him, as one that is in bitternesse for his first-born. Zech. 12.10.

Teares.

All teares are not pleasing to God. There be, 1. *Lachryma rancoris & indignationis*: such were the teares of *Esau*; he wept more upon stomack, being vexed in his mind, that he should be thus defrauded by his brother, than for any grief for sin. More for the loss, than the fault.

2. *Lachryma Simulationis*: such are Crocodiles teares, and (as they say) some womens teares, that have them at command. *Vt fluent oculos, eruditæ fuos.* Ovid.

3. *Lachryma compunctionis*: being pricked with sorrow for sin. These be good teares, which the Angels in heaven rejoyce at.

Some report of *Mary Magdalen*, that after our Saviours resurrection, she spent thirty years in *Gallia Narbonensi*, in weeping for her sins. And of St. *Peter*, that he always had his eyes full of teares, insomuch as his face was furrowed with continual weeping. Its said of Sr. *Philip Sidney*, that when he met with any thing he well understood not, he would break out into teares. ——*facilis motus mens generosa capit.* The spouse in the *Canticles*, had her eyes like the pooles of *Hesbon*, glazed with teares. *Adeò ut lachrymæ cutem genarum exederint.*

Verbum, preces & lachryma, misera arma sunt Ecclesiæ. And as musick upon the water sounds farthar, and more harmoniously, than upon the land: So prayers with teares are more pleasing to God, and prevalent with him. Teares are not words formally, but virtually; their voice is very significant, Teares are effectual Oratours. *Oratio sine malis, est tanquam avis sine alis.*

Large Dei pietas veniam non dimidiabit,
Aut nihil, aut totum (te lachrymante) dabit.

Let us drown our sins in a deluge of teares. *Peter* never look't more sweetly, than when he wept most bitterly. *David* never sung more Pathetically, than when his heart was broken most penitentially: when teares instead of Gemmes were the ornament of his bed. *Chrysost.*

It is a witty observation of one, that God is said in Scripture to have a bag and a bottle; a bag for our sins, a bottle for our teares; and that we should help to fill this, as we have that. Every drop of these is kept safe, as so much sweet-water.

Put thou my teares into thy bottle. Psal. 56.8.

Pardon.

Est Pœna meritæ remissio. Seneca.

Sed nisi peccassem quid tu concedere posses? Ovid.

Dum tribuit veniam, donat ac culpam.

Pardon of sin, is the removing, or the lifting off, or the passing away of sin from the sinner. *Job.* 7.21. NOTE

Called

Called
1. Paying of a debt. 1 *Joh.* 2. 12.
2. Removing out of sight. *Isa.* 38. 17.
3. Washing and purging. *Psal.* 51. 1, 2.
4. Covering and not imputing. *Psal.* 32.
5. Blotting out. *Isa.* 43. 25.

Grave vocabulum debitum.

Sin makes a man a debtor; And (saith *Ambrose*) the name of debtor is very unpleasing; yet such is every sinner, a debtor to Gods Justice, by reason of the breach of his law. Indeed, man as a creature was a debtor to Gods authority commanding, but withal, he was able to pay that debt to the full, and therefore it was no burden nor misery: whereas man as a sinner, is a debtor to Gods Justice punishing; and this such a debt as he is never able to satisfy, and therefore must lye in prison for ever. A sinner may be red with blushing at the time of sinning, but must needs be oftentimes pale for fear of paying. *Augustus* would fain buy his pillow who was so much in debt, as conceiving it was good to sleep on. How can a sinner sleep securely, who is indebted so deeply?

But now forgiveness taketh off this obligation, and consequently the punishment it self: so that look as a forgiven debtor is freed from whatsoever penalty his debt did render him liable to; yea, from being so much as liable to the penalty; so is the forgiven sinner from the punishment it self, which is the remote term, and the obligation to it, which is the proxime term of Pardon. In this respect it is that *Anselm* saith, to forgive sin, is not to punish it. And *Austin* to the like purpose. And the schools.

For know, there's a great difference between these two, to withold the Execution off, and to withdraw the obligation to the punishment: It is one thing for a creditor to give day of payment, and another thing to cancel the bond. A vast difference between forgiving and forbearing mercy. This latter God vouchsafeth even to those who go on in sin; but the former onely to his own penitent servants.

Novatus the proud Heretick, denied possibility of pardon to them that had any whit fallen off in times of persecution, though they rose again by repentance. *But Gods thoughts are not as mans, Isa.* 55. 8. *Mic.* 7. 18. Beg we supernal grace to beleeve this, and measure not God by our model. God forgives all manner of sin, all without exception, *Mat.* 12. 31. yea, though it be blasphemy. He blots out enormities, as well as infirmities, *Isa.* 44. 22. The sun by his force can scatter the greatest mist, as well as the least vapour: And the sea by its vastness drown mountains as well as mole-hils. The grace of our God abounds to flowing over. *The blood of Jesus Christ cleanseth us from all sin.*

Dicitur Christus emundare abominationes peccato, quia nullum est tam immane facinus, quod Christi sanguine non possit eluere. Justin. in 1 Joh. 1. 7.

Paul was a blasphemer (and so sinned against the first table) he was also a persecuter (and sinned against the second table) he was injurious (and so came near unto the unpardonable sin, and) yet he obtained mercy and pardon. *Ego admisi, unde tu damnare potes me; sed non amisisti unde tu salvare potes me*, saith *Austin*. Man cannot commit more than God can and will remit to the penitent.

Men may forgive the trespasse, God onely the transgression: Ministers remit sins ministerially, as *Nathan* did; God onely authoritatively, and by his own power.

Mat. 6. 12. *Forgive us our debts.* Read, *Mat.* 18. 27. *Psal.* 33. 1. 2. *Psal.* 103. 2, 3, 12. *Isa.* 55. 7. *&c.*

Mortification.

It is the one half of Christianity: It is a dying to the world, a denying of the will and all its natural desires: An abstinence from pleasure and sensual complacencies, that the flesh being subdued to the spirit, both may joyn in the service of God, and in the offices of holy Religion.

Hæc tria in se comprehendit,
1. *Agnitio Peccati.*
2. *Odium Peccati.*
3. *Fuga à peccato.*

Ab

Ab initio mortificationis naturæ, peccatum languescit; in progressu labescit; In the beginning of the conflict, corruption grows sick of it; and by our pressing and pursuing, it pines away it self into a consumption. *Origen.*

As Christ hath suffered in the humane nature, so must we in the sinful nature: using it as Christ was used; that is, first stripping it naked by confession, and then piercing it; the hands of it, in respect of operation; the feet, in respect of progression; and the heart, in respect of affection.

We are so incorporated to the desires of sensual objects, that we feel no relish or gust of the spiritual: there is no proportion between the object and the appetite, till by mortification of our first desires, our wills are made spiritual, and our apprehensions supernatural and clarified. For as a Cook told *Dionysius* the tyrant, the black broth of *Lacedæmon* would not do well at *Syracuse*, unless it be tasted by a Spartans palate; so neither can the excellencies of heaven be discerned, but by a spirit distrelishing the sottish appetites of the world, and accustomed to diviner banquets.

And this was also mystically signified by the two Altars in *Solomons* Temple, in the outer Court whereof beasts were sacrificed, in the inner Court an Altar of Incense: The first representing mortification or slaying of our beastly appetites: The second the offering up our prayers. Without our spirits be mortified, we neither can love to pray, nor God love to hear us.

It was Bishop *Hoopers* speech, before a Christian can be brought to perfection, he must first be brought to nothing. Unmortified men and women are no creature, fit for God. *Sic mihi res eadem vultui eademq; ferat.* Ovid.

Origen (through a grosse mistake) made himself an Eunuch. *Demosthenes* put out his own eyes. *Crates* cast his money into the Sea. And *Thracius* cut down his own vines.

Peccata sepa raduntur, sed non eradicantur. Sin hath a strong heart, and is not easily brought down: It is the hardest task in all Christianity, yet must be done, or we are undone.

Mortifie therefore your members which are upon the earth, fornication, &c. Colos. 3. 5.

Solitude.

A solitary condition is a sad condition, a sorrowful condition. Indeed there is a solitarinesse which is the sweetest part of our lives, when we retire awhile from the world, from the throng of men and businesse, that we may be more intimate with Christ, and take our fill in communion with him: This is to go alone, that we may meet with God in heaven upon earth: But to be so left alone, that we cannot meet with men, is one of the greatest afflictions upon the earth. Such solitary times are sad times.

There is an elective aloneness or retiredness, at sometimes very useful for contemplation and prayer; and thus we are never lesse alone, than when we are alone, for then God is more specially with us, and we with him. It is said, *Gen.* 32. 24. *Jacob* was left alone; that is, he stayed alone purposely, that he might have freer communion with God, in that recesse and retirement from the creature,

So the Church gets her into the clefts of the roks, *Cant.* 2. 14. *Isaac* into the fields; *Daniel* to the rivers side; Christ into the Mount; *Peter* up to the leads or house top; that they might pour out their prayers, and solace themselves with God in secret. Thus it is good for man to be alone from the company of man, that he may enjoy (more fully) the presence of God. It's a desirable solitarinesse, to talk with God, and with our selves. *Sed quid prodest solitudo corporis, si non sit solitudo cordis? Greg.*

Yet solitarinesse is to be well and carefully managed; for Satan is readiest to assault, when none is by to assist. Neither is there a greater tye to constancy than the society of the Saints. This the Heathen Persecutors perceived, and therefore banished and confined the confessors to Isles and Mines, where they could not come

together for mutual edification. Communion of Saints is to be accounted a point of practice, as well as an Article of belief.

All solitarinesse therefore is not to be affected, because it is the hour of temptation.

Psal. 102. 7. *I watch, and am as a Sparrow alone upon the house top.*

Society.

God is for society, *he is greatly to be feared in the assembly of the Saints, Psal. 89. 7. Christ sent out his Disciples by two and two*, Mark 6. 7. He himself came from heaven to converse with us, therefore we may not (like Stoicks) shye up our selves. A mild affableneesse and amicable conversation, is to be preferred before a stern froward austerity, or wild retiredneesse.

Man is (*Ζῶον πολιτικὸν*, (saith the Philosopher) a sociable creature, or Natures good-fellow. He that loves to be alone, is either a beast or a God. Yea, one subordinate end of mans creation is, that man might live with man, in holy society and communion.

Arist. Polit. 1.

Let two cold flints be smitten together, and fire will come forth; so let two dul Christians conferre and communicate their soul-secrets, and they shall find the benefit of it.

We see (saith a late writer) that God will have the sweetest works in nature, to be performed with natural help. Canst thou bind the sweet influences of the *Pleiades*? Saith God to *Job*, *Chap.* 38. 21. These *Pleiades* be the seven starres, that have all one name, because they all help one another in their work, which is to bring on the spring, and like seven sisters so are they joined together in one constellation, and in one company. Now the best time of the year, the sweetest warmth cometh with those *Pleiades*; And the best time of our life cometh when we keep together in true love and fellowship.

Optimum solatium sodalitium; There is great comfort in good company. *Quid sit vera amicitia nondum novit, qui vult aliunde esse mercedem quam ipsam*, saith *Austin*. What true friendship is, he doth not as yet know, who desireth any other reward than it self.

Lib de Amicitia.

No sooner had the *Philippians* received the Gospel, but they were in fellowship to a day. *Cap.* 1. 5.

Noscitur ex socio, qui non dignoscitur ex se.

As sincerity is the life of Religion, so is society the life of sincerity.

Besides, *Vis unita fortior*. *Jonathan* will not go without his Armer-bearer: Christ, when to begin his passion in the garden, took *Peter*, *James* and *John* with him, for the benifit of their prayers and company, though they served him but sorrily. Christs Dove is but one? *Jerusalem is a City compact together*, *The Church is terrible as an Army with banners*, the gates of hell cannot prevail against her. Unity hath victory, but division breeds dissolution.

Quanto plures & boni in amicitia consistunt sunt, tanto status eorum melioratur.

The more they are that unite, so they be good, the better it is with them. We lose much of our strength in the losse of friends; our Cable is as it were untwisted. Hence *David* so much bemoans the losse of *Jonathan*, and *Paul* counts it a special mercy to him that *Epaphroditus* recovered.

2 Sam. 1.
Phil. 2. 27.

I conclude then, Its not so much perfection to live immur'd in a cell, as to converse with the world, and yet live abstracted from it, and dead to it; for so did Christ.

Two are better than one.

Eccl. 4. 9.

Way.

Domine, ſequemur te, per te, ad te: te quia veritas: per te, quia via; ad te, quia vita ſaith *Bernard.*

Chriſt hath paved us a new and living way to God, with his own meritorious blood, *Heb.* 10.20. And his fleſh ſtands as a skreen betwixt us, and thoſe everlaſting burnings. *Iſa.* 33. 14.

There are the wayes of Gods
- 1. Counſel, and Decrees; paſt finding out. *Rom.* 11. 33.
- 2. Providence, and outward adminiſtration. *Pſal.* 145. 17. *Pſal.* 77. 19.
- 3. Commandments, or rules of life; of two ſorts,
  - Ways of
    - 1. Worſhip.
    - 1. Practice.

Furthermore, the way of a man in his walking with God, is twofold; 1. Internal, there is a ſecret path which the ſoul treads in converſe with God, which no eye hath ſeen. 2. External, an outward way of walking. That ſpeech of God to *Abraham* takes in both, *Gen.* 17. 1. *Walk before me, and be thou perfect.*

Thus if we ſpeak metaphorically, that's not onely a way, which we tread with our feet, but that's alſo a way, which we tread with our actions. A right courſe of life, is a right way. Go here (ſaith God) it is a way of holineſſe; go there, it is the way of juſtice; Come hither, this is the way of truth; Thus God beckens and invites man into his way. And ſurely there's no ſafety out of Gods way; many have died in Chriſts way, but no man ever periſhed in it.

God knoweth the way that I take. Job. 23. 10.

Quality.

Worth is valued by the quality, not by the greatneſſe of a thing. Some feeble creatures have a notable forecaſt. And others, what they want in ſtrength, they have in wiſedome. Pro. 30. 25, 26.

The leaſt meaſure of true faith, if exerted and exerciſed, will bring a man to heaven, though he have not this or that faith, to rely upon God without failing, without feeling; as reſolving, that nevertheleſſe God will hear him, in that very thing that he prayes for.

Verily I ſay unto you if ye have faith, as a grain of muſtard ſeed; ye ſhall — Mat. 17. 20.

Experience.

The requiſites for a City or Incorporation, are, One to judge, a law to rule, power to defend, wiſedome to order, and riches to communicate. Man (the City of God) at his creation had theſe; will for the King, reaſon for the law, free-will for power, for wiſedome knowledge, for riches obedience, and cogitations for Inhabitants.

But man triumphed gloriouſly in a chariot of glaſſe, which was broken with an Apple. And now man is deceived by Satan, infected with ſin, baniſhed from Paradiſe, ſweating in labour, living in ſorrow, continuing in warre, and fearful of death.

I have read of a monſter, having a head like a man, teeth like a Lion, wings like an Eagle, tail and nails like a Dragon, and breathed fire like a Devil:

The wicked man hath reaſon for his head, preſumption for his wings, ſtiffneſſe in wickedneſſe for his teeth, temptation for his nails, and envy for his breath.

Some ſparks of the Deity were created in man in the beginning, which he ſtriving to blow into a flame, blew them out. And now, what gets man in the Devils ſervice, but death? what comfort in his conſcience, but hortours? eyes flaming, noſtrils fuming, eares glowing, hands burning, and heart trembling.

As the body of *Cerberus* ſupports three heads, ſo the ſtem of ſin ſends forth three armes, *The concupiſcence of fleſh, the luſt of the eyes, and the pride of life.*

Delilah deceives *Sampſon*, and the *Philiſtines* pull out his eyes; *Delilah* is the fleſh, the *Philiſtines* bind him, when reaſon yeilds to ſenſuality, and pull out his eyes, when ſin perſwades him to iniquity.

Fas eſt ab hoſte doceri.

Job 41. 8. *Lay thine hand upon him, remember the battel, do no more.*

Œconomical Order.

Nature.

AS *Galatus* painted *Homer* vomiting, *Reliquit verò Poeta in quæ ipſe vomuiſſet hauriemes*; To ſignifie (ſaith *Ælian*) that he was the firſt Poet, and all the other, as well Greek as Latine, but the Apes: In the manner *Moſes* is called, *Oceanus Theologus*, from whom all other Writers, as Armes are derived. *Ariſtotle* was called, *Ultimus conatus naturæ.*

Nature the common mother breedeth divers effects, according to the conſtitution of each body. Many times by events and accidents, divers deformities and blemiſhes appear, which by nature were not decreed to be.

There is greateſt cold in the boſome of the earth, when the Sun with greateſt vehemency ſhines on it, to heat it, even ſo our corrupt nature doth never ſhew it ſelf more rebellious and ſtubborn, than when the Law of God begins to reſtifie it; as an unruly and untamed horſe, the more he is ſpurred forward, the faſter he runs backward; ſo the perverſe nature of man, is ſo far from being reformed by the Law, that by the contrary, ſin that was dead without the Law, is revived by the Law, and takes occaſion to obey its concupiſcence.

Rom. 7.

When we ſpeak of ſins againſt nature, our meaning is, againſt the light of nature; not againſt the corruption of nature.

Naturally, *Homo eſt inverſus Decalogus*; whole evil is in man, and whole man in evil. And there is never a better of us: Therefore Chriſt came to diſſolve the old frame, and to drive out the Prince of darkneſſe, who hath there entrenched himſelf.

Eph. 2. 3. *We were by nature the children of wrath, even as others.*

Marriage.

In ſcripturis, copula conjugalis appellatur.

It is called, *Conjugium, à conjungendo*, i.e. *à jugo communi quo vir & uxor ſimul in unam carnem, & velut in unum hominem junguntur. Matrimonium, quaſi matrem moneas, nam à matre dictum eſt. Connubium, & numero plurali*

Nuptiæ

Nuptiæ, à nubendo, i.e. velando vel obtegendo; quia sicut velatis illicitus aditus aliis obtegitur; sic antiquitus virgines, dum ad viros ducebantur, velabantur, ut pudor earum ab omnibus tegeretur. Gelas. Antig.

Idque ad testandum. 1. *Pudorem & verecundiam.* 2. *Subjectionem & obedientiam, seu alterius potestatem in se.*

Some honour marriage too much, as the Papists, that make a Sacrament of it. *Sacramentum hoc magnum est*, Ephes. 5. 32. yet the Greek word is μυστήριον, and if every mystery should be a Sacrament, there should not be seven; but seventy Sacraments, and more. Neither doth he speak of marriage, but of the conjunction of Christ and his Church, in that place.

A number there be also, that have exceedingly disgraced it. *Marcion* called Matrimony, *Inventionem diaboli*. *Saturnini* and *Basilidei* blushed not to affirme, that *Nubere & generare* were *à Satanâ*. And *Hierom* with *Tertullian* wrest some sentences of St. *Paul*, to the disgrace of marriage. But let them all say what they will; The very first work God did after the very first creation, was his marrying of man to woman: and one of the first Miracles Christ wrought, was in honour of marriage. Here *Bellarmine* also toyes with a triple distinction, such as that in his Treatise for Purgatory, where *Peter Martyr* nonplust him. A great scholar; but were he as great as his great-Grandfather, that came to our Saviour with *scriptum est*, his greatnesse were nothing, because it is against God, who only is great without quantity. Great is *Diana* of the *Ephesians*, yet nothing because an Idol. So *Epiphanius* recordeth of him.

Before marriage, let us begin with God, as *Abrahams* servant did, send me good speed this day. And make a Christian choice; let not red angels and ruddy cheeks be the loadstones (though the one is not wholly to be contemned, and the other is an ornament much to be commended) But, rather grace and vertue: remembring what the wise man saith, *Prov.* 31. 30. *Favour is deceitful, and beauty is vanity, but a woman that feareth the Lord, she shall be praised.* *Non nos Deus makes such marriages.* *Forma bonum fragile est.* Ovid. *Res est forma fugax.* Seneca.

And being married, let us arme our selves against the crosses of it. It is *Dulciter amarum*, a sweet bitter thing. Saint *Paul* hath read the destiny of married folks, 1 *Cor.* 7. 28. *Such shall have trouble in the flesh.* If we have not Christian patience in some measure to bear them, we shall dishonour this honourable estate; instead of honourable, we shall make it onerable, burdensome to our selves and others. *Dulciter amarum.* *Conjugium* turned into *conjurgium.*

Take heed of matching with one of the daughters of *Heth*, for he that grafts into a crab-stock, is like never to want verjuice. An hard adventure it is to yoke once fast with any untamed heifer, that beareth not the yoke of Christ.

Marriage is honourable in all, and the bed undefiled. Heb. 13. 4. *in omn.*

Husband.

A number of *Nabals* there are, that tyrannize over, and trample upon their wives; as if they were not their fellows, but their stoolestooles, not their companions and copes-mates, but their slaves and vassals. Many that live as *Lamech*, like lions in their houses; quarrelsome, austeere, discourteous, violent, with high words, and hard blows, fitter indeed to live in *Bedlam*, than in a civil society. *Vxor admonenda persæpe, reprehendenda raro, verberanda nunquam.* *Aurelii vox est.*

These are together in the house, no otherwise than as two poysons in the stomack; their houses being more like kennels of hounds, than families of Christians. Or as so many fencing-schools, wherein the two sexes seem to have met together, for nothing, but to play their prizes, and to try masteries. *Job* was not more wary of his words, than they are of their bed-fellows; cursing their wedding-day, as much as he did his birth-day; and thirsting after a divorce, as he did after death; which, because it cannot be had, their lives prove like the sojourning of *Israel* in *Marah*, where almost nothing could be heard, but murmuring and mourning, conjuring and complaining. Mr. *Trapp.*

Febris Hectica dixer nulla, & non nisi morte avellenda. Scal.

I confesse, it were better to be married to a *Quartan*-ague, than to a bad wife (so said *Simonides*) for there be two good dayes for one bad with the one; not one with the other. But that should have been looked to aforehand. If men by leaping unadvisedly into the marriage estate, have drawn much misery upon themselves; know, a wives faults must be either cured or coverd, mended, if we can; made the best of, if we cannot: If the first she is made better, if the second, we. *Qui tollit hanc, sibi commodiorem præstat: qui tolerat, ipse se meliorem reddit.* Gellius.

Uxoris vitium aut tollendum, aut tolleran-dum est. Varro.

Col. 3. 19. *Husbands, love your wives, and be not bitter against them.*

Wife.

Uxor, quasi unxor: domum enim viri deducta, oleo postes inungebat.

We must not chuse wives, by dancing or playing under an Oak: for then we shall sooner light upon a wild wanton, than a mild Matron, which will become rather a gadding *Dinah*, running abroad to see the Countrey, than a sage *Sarah*, keeping her self within the doors of her tent; which will become rather a careless Grashopper, than a careful Ant; yea, we shall sooner win an whorish Harlot, *Helen*, as did *Paris*, than a vertuous *Electra*, as did *Phylades*.

A good wife is the beauty and ornament of the house.

Nature makes a woman, Election a wife: *but to be prudent, wise and vertuous, is of the Lord*, Prov. 19. 14. A good wife was one of the first real and royal gifts bestowed on *Adam*: Not a gift of industry, but of destiny; for Marriages are made in heaven.

Sylla had been happy, if he had had no wife. All evils, as Elements, are most troublesome when out of their proper place, as impiety in Professours, injustice in Judges, discomfort in a wife. This is like a tempest in the Haven, most troublesome, most dangerous, *Prov.* 19. 13.

Turk. Hist. fol. 512. In a great battel between the *Persians* and the *Turks*, in which the *Turks* had victory, some which were present reported, that amongst the heaps of them that were slaine, were found the dead bodies of divers *Persian* women, who being armed, and following their husbands, died with them in the battel; whom *Selymus* the first caused to be honourably buried.

But what a woful wife was *Jesabel* to *Ahab*! of which wretched couple, it is said, that *Regina erat rex, Rex verò regina.* It never goes well when the hen crowes. How many have we known, whose heads have been broken with their own rib! Satan hath found this bait to take so well, that he never changed it, since he crept into Paradise.

Wives have a double advantage in perswading with their husbands. 1. In regard of nearnesse, a wife hath opportunity and freedom to improve that opportunity. 2. The motions or perswasions of a wife, whether to good or evil, are very taking upon a husbands heart. *Bajazet* the fourth, King of the *Turks*, marrying *Despina* the fair daughter of *Lazarus* the *Despot*, she allured him to drink wine, forbidden by their Law, and caused him to delight in sumptuous banquets, which his predecessors *Othoman*, *Orchanes*, and *Amurath* never used. Fol. 207.

The deadly difference that fell out betwixt those two noble *Seymours*, in *Edward* the sixth time, was thorow the instigation of their ambitious wives; which caused our English Historian passionately to cry out, *O wives! woman was first given to man for a Comforter*, (saith he) *not for a Counseller, much lesse a Controler and Director.* And it is remarkable that in the first sentence against man, this cause is expressed, *Because thou obeyedst the voice of thy wife*, Gen. 3. 17. Sir Iohn Haywood in the life of K. Ed. 6. p. 84.

A wife is made for a help to man, and never so much need of help, as in affliction. That which is good at all times, is at some times better. A wife should ever be a help to her husband, but then most, when he cannot help himself.

ſelf, The vertue of ſome wives hath appeared gloriouſly at ſuch times; True conjugal love out-lives all changes both of time and ſtate.

The ſtory is famous of Prince *Edward*, wounded with a poyſoned knife, by a treacherous *Aſſaſſine*, to whom when other means of cure proved ineffectual, his wife the Lady *Eleanor* ſucked out the poyſon, and gave him both eaſe and healing. A rare pattern of conjugall fidelity. *Speeds Chron. pag. 630.*

The woman was not made of a bone of the head, nor of any anterior part, nor of the ſoot, nor yet of any hinder part; to ſhew, that ſhe muſt not be *Domina*, nor *Prælata*, nor *ſerva*, nor yet *Poſt-poſita*: But ſhe was made of a bone of the ſide, of a bone under the arm, and not far from mans heart; to ſhew that ſhe is *ſocia*, to be protected and defended by the husband, and that he muſt affect and love her. And if at any time ſhe prove hard and unkind to her husband, or crooked and perverſe, he muſt remember whereof ſhe was made, of a bone, therefore hard; of a rib and therefore crooked: But howſoever ſhe prove, whether kind or unkind, there's no putting of her away; but as the Rabines Proverb is, *The bone that is fallen to our lot we muſt gnaw.* *Or quod in ſorte tuâ cecidit, rodas.* Druſ.

Let every one of you in particular ſo love his wife, even as himſelf; and the wife ſee that ſhe reverence her husband. Eph. 5.33.

Poligamy.

It is, when a man or woman couples himſelf or her ſelf in marriage to more than one. *Qui primus unam coſtam in duas diviſit.* Hierom.

The firſt author of Polygamy we read of, was *Lamech*, noted for a prophane and wicked perſon: As was alſo *Eſau* another Polygamiſt.

Some of the fathers were herein faulty, as *Abraham*, *Jacob*, *David*, &c. And this was not their priviledge, (as ſome would have it) But whether it were their ignorance, or incogitancy, or miſtake of ſome text of Scripture, or the commonneſſe of long cuſtome of the ſin, (it having ſo long continued, was (perhaps) grown ſo faſhionable, it ſeemed to be no ſin) or however, ſure they could not, as to this, (though otherwiſe good men) waſh their hands in innocency.

It is a ſin againſt the light of nature, and againſt the firſt inſtitution of marriage.

He that made them at the beginning, made them male and female. Therefore they twain ſhall be one fleſh. Mat. 19.4,5.

Jealouſie.

It concerneth our own proper good, whereof we feare another doth partake. It is the gall that corrupteth all the honey of our life.

It is a mixt affection of zeal, or feryent love, and carries wrath and rage with it, alſo anger and grief. *Non amat qui non zelat.* Aug.

More properly, it is a fear or doubt, leſt any forraigner ſhould participate or ſhare with the lover, in the thing poſſeſſed or beloved. *Cum maximus ne amatæ rei extrinſecus poſſeſſor.*

It hath theſe properties,
1. It is exceeding watchful, and quick ſighted; a wanton glance is ſoon noted.
2. It is violent; it puts a man into a feaverfit of outrage, he is ready to take any revenge.
3. It is irreconcilable, implacable; It will not regard any ranſome, &c.

Jea-

Nature not more able of an acorn to make an oke, than some men of a surmise to make a certainty.

Jealousie (saith *Vives*) begets unquietnesse in the minde night and day: he hunts after every word he hears, every whisper, and amplifies it to himself, with a most unjust calumny of others; he mis-interprets every thing is said or done, most apt to mistake or misconstrue, he pries into every corner, follows close, observes to an hair.

Turks, Spaniards, Italians; Mulierum conditio misera, nullam honestam credunt, nisi domo conclusa vivat.

Burt. Melanch. pag. 602.

The truth is, *Mala mens, malus animus*; ill dispositions cause ill suspitions. It may be they have been formerly too blame themselves, and they think they may be so served by others. He that turned up the trump, before the cards were shuffled, expects therefore *Legem talionis*, like for like.

Prov. 6. 34, 35. Cant. 8. 6.

Jealousie is the rage of a man, &c.
Jealousie is cruel as the grave.

Divorce.

Godw. Antiq.

Amongst the *Romans*, if after the marriage any discontent had fallen out between the man and his wife; then did they both repair unto a certain Chappel, built in the honour of a certain Goddesse, called *Dea viri placa, à viris placandis*; whence after they had been a while there, they returned friends.

But upon just causes divorcements were permitted. There were two manner of divorcements, the one between parties onely contracted, the second between parties married. The first was properly called *Repudium*, in which the party suing for divorcement, used this form of words, *Conditione tuâ non utor.* The second was called *Divortium*, wherein the party suing for it, used these words, *Res tuas tibi habeto*, or *Res tuas tibi agito.* Both these kindes were termed *Matrimonii renunciationes*, a renouncing or refusal of marriage.

This, *Moses* permitted amongst the Jewes, meerly for the hardnesse of the mens hearts, and for the relief of the women, who else might have been misused by their cruel husbands. The *Athenians* were wont to put away their wives upon discontent, or hope of greater portions. *Solon* their Law-giver (who permitted it) being asked whether he had given the best Laws to the *Athenians*? Answered, the best that they could suffer.

Picus est imago ingrati mariti, the Pyanit is an emblem of an unkind husband: for in autumn he casts off his mate, lest he should be forced to keep her in winter: afterwards in the spring, he allures her to him again, and makes much of her.

Mal. 2. 16. Mat. 5 32.

The Lord, the God of Israel *saith, that he hateth putting away.*
Whosoever shall put away his wife, saving for the cause of fornication, causeth her to commit adultery: and whosoever shall marry her that is divorced, committeth adultery.

Parents.

Beneficia naturâ debentur, primò domesticis, deinde extraneis: Agentia naturalia agunt semper in propinquiora, deinde in remotiora, si calefacit ignis, si frigefacit aqua, si scindit, ladius, si dividit serra, in partes propinquiores, deinde in remotiores agunt. Hence the Apostle, let children learn first to shew piety at home, and to requite their parents; for that is good and acceptable before God.

1 Tim. 5. 4.

The Storks feed their ancient parents: Kites expel them. Boughs bend toward their root. *Obed* was to *Naomi* a restorer of her life, and a nourisher of her old age. *Cornelius* was the staffe of his fathers age, and thereby merited the honourable name of *Scipio* among the *Romans*. *Epaminondas* rejoyced in nothing more, than that he had lived to chear up the hearts of his aged parents, by the report of his victories.

The

The bleſſing of Parents is highly to be regarded. *Prærogativa parentum, disciplina filiorum*: Though there be a difference between our bleſſing of our children, and of the Patriarchs: Our *benedictio* is but *bona dictio*, or *bona precatio*; theirs was an actual and real beſtowing of things on them; yet the curſe or bleſſing of Parents, is in all ages to be reſpected: Whom they curſe juſtly, God curſeth; and whom they bleſſe, God bleſſeth. Amir.

Therefore let children ſo behave themſelves, that they may have their parents bleſſing, eſpecially at their departure out of the world.

Children, obey your parents in the Lord: for this is right. Eph. 6. 1.

Father.

The fifth Commandment requires honour to Fathers.

1. Oeconomical, *viz.* { 1. Parents. 2. Husbands. 3. Maſters.
2. Political, *viz.* { 1. Betters in office. 2. Elders in yeares.
3. Eccleſiaſtical, *viz.* { 1. Tutors. 2. Paſtours.

Ambroſe reports a tragical accident, how there was a poor man in extream neceſſity, conſtrained to ſell one of his ſons into perpetual bondage, that he might thereby ſave the reſt from a preſent famine: who calling all his dear children unto him, and beholding them as Olive-branches, round about his table, could not reſolve which he might beſt ſpare. His eldeſt ſon was the ſtrength of his youth, even he that called him his father, and therefore not willing to part with him; his youngeſt boy was his neſt-chick, whom he dearly beloved; A third reſembled his progenitors, having his fathers bill, and his mothers eye; and for the reſt, one was more loving, and another more diligent, a third more manly, &c. Therefore he could not afford to part with any.

Like as a Father pitieth his children —— Pſal. 103. 13.

Mother

The Greeks commonly called their children φίλτατα; the Latine *Chari*, darlings; and ſo they are, eſpecially to mothers, which uſually are moſt tender of them. There is an Ocean of love in a parents heart, a fathomleſſe depth of deſire after the childs welfare; in the mothers eſpecially. φίλτρον δὲ συμβέβηκε φύσις τοκέως τε γόνος τε.

I was my fathers ſon, tender and onely beloved in the ſight of my mother, Prov. 4. 3.

Widow.

It is a calamitous name. The word by which a widow is expreſſed in the Hebrew, as well as her condition, calls for help and pity. It comes from a root that ſignifies either, 1. To bind, & indeed the widow may be ſo called, both becauſe ſhe is (as it were)

bound about with afflictions and ſorrows; As alſo by the rule of contrary ſpeaking, bound, that is, ſhe is not at all bound, but free and looſed from her husband, *Rom.*7.1,2,3. 1 *Cor.*7.39. Or, 2. To be ſilent; death having cut off her head, ſhe hath loſt her tongue, and hath none to ſpeak for her.

אלמנה

When the Apoſtle ſaith of the widow indeed, that ſhe is deſolate; he ſeemeth to allude to the Greek word for a widow, which comes of a verb, that ſignifies to be deſolate, and deprived. So the Latine *Vidua à viduando.*

χήρα. à χήρω deſolor, deſtituo

God therefore pleads for ſuch as his Clients, and takes ſpecial care for them: The Phariſees are doomed to a deeper damnation, for devouring their houſes, *Mat.* 23.14. And Magiſtrates charged to plead for them, *Iſa.* 1. 17. And all ſorts to make much of them, and communicate to them. *Deut.* 24. 19,20,21.

Iſa. 1.17. ——*Plead for the widow.*

Fatherleſs.

Theſe two deſolate names are often found alone, but oftener as one in Scripture; the widow who is diſ-joyned from her husband, and the fatherleſſe, who are bereaved of their parents, are commonly joyned together. And in a large ſenſe theſe two names ſignifie any that are in diſtreſſe, and need our charity.

Per viduam & Pupillum omne genus miſerorum hominum ſignificatur, Pined.

ὀρφανὸς *ab* ὀρφνὴ, *tenebra*, orphans are (as it were) darkling.

We are orphans, and fatherleſſe, ſaith the Church, *Lam.*5.3. And we are all Orphans, ſaid Queen *Elizabeth* (in her ſpeech to the children of *Chriſts* Hoſpital) let me have your prayers, and you ſhall have my protection.

Iſa.1.17. ——*Judge the fatherleſſe.*

Infant.

As a tree by the roots is faſtned to the earth, and by the *fibra* the little ſtrings upon them draws nouriſhment from the earth; ſo is it with an infant in the womb, the Navel faſtens it to the mother, and by the veine and arteries in the Navel, it fetcheth its nouriſhment and ſpirits. Hence *Plutarch* likens the Navel to the roap and Anchor, which ſtayes the Infant in that harbour of the mothers womb: and when it is cut, the Infant goes from harbour to the ſea, and ſtormes of the world.

Hence ſome make the Infants tears a preſage of ſorrows, as if he wept to think upon what a ſhore of trouble he is landed: or rather into what a ſea of ſtormes he is lanching, when he comes into the world; ſuch ſtorms as he ſhall never be fully quit of, till he is harboured in his grave.

Infantes non ſunt innocentes.

Infants are not innocents, but eſtranged from the womb, they go aſtray as ſoon as they be born, *Pſal.*58.3. The firſt ſheet wherein they are covered, is woven of ſin and ſhame, *Ezek.*16. Infants have ſin, though unable to act it: as *Pauls* viper, ſtiffe with cold, might be handled without harm, yet was no leſſe venemous. But no ſooner can they do any thing, but they are evil-doing; as young nettles will ſting, young crab-fiſh go backward, and as the young urching is rough.

Vt urtica ſtatim urit, & cancri retrocedunt, & echinus aſperi eſt.

Therefore an Infant, as ſoon as he liveth, hath in him the ſeeds of death. Not onely is man acting ſin, but nature infected with ſin, the ſubject of, and ſubjected to the power of death, *Rom.* 5.14. Sin is the ſeed of death, and the principle of corruption. God doth Infants no wrong when they die, their death is of themſelves, for they have the ſeed of death in them.

The *Macedonians* being to conflict with the *Grecians*, took their young King in his cradle, and brought him into the field: thinking, either they could not

be

be beaten, their Soveraign being preſent; or that none would be ſo inhumane, as to hurt an helpleſſe infant.

Suffer little children to come unto me, and forbid them not; for of ſuch is the kingdome of God. Luke 18.16.

Birth.

The firſt woman was (in a ſenſe) born of a man, from which ſhe receives her name; but ſince, all men are born of a woman. That is, the formation and production of man is from the woman, in her the body of man is framed by the mighty power of God, and all the pieces of it put together, and in her man receives his life and quickning. Hence it was that *Adam*, who at firſt called his wife woman, becauſe ſhe was taken out of man, calls her afterwards *Eve*, becauſe ſhe was the mother of all living. *Mulier dicitur virago, quia de viro ſumpta.*

And upon this ground ſome Nations have made a Law, that all deſcents ſhould be reckoned by the mother, becauſe the mother gives the greateſt contribution towards the birth and bringing forth of man. *Apud Lycios ſiquis peregrinetur, quâ familiâ ortus, &c. A matribus genus ſuum repetere ſolebant, quod plurima ſubſtantia quâ conſtamus materna ſit.* *Plut. de clar. Mulier. cap. 9.*

The birth of man ſpeaks two things, his { 1. Frailty. 2. Faultineſſe.

For he is born of a woman, the weaker veſſel, who both breedeth, beareth, and bringeth forth in ſorrow, a weak ſorry man; And is *ante partum onerosa, in partu dolorosa, poſt partum laboriosa*, every way calamitous, neither is the child in a better condition.

And as that which is weak, cannot produce that which is ſtrong, ſo neither can that which impure, ſend forth that which is clean. An Heathen could ſay, *cum primum naſcimur, in omni continuo pravitate verſamur*; As ſoon as ever we are born, we are forthwith in all wickedneſs. And *Auſtin*, man is condemned, as ſoon as conceived. *Damnatus homo antequam natus.*

Our great Grandmother *Eve*, did not bring forth, before ſhe had ſinned, therefore corruption is conveyed by the impurity of the ſeed, being in it *incoative*, as fire is in the flint. Therefore man is at his birth, overſpread with ſin, as with a filthy morphew.

In ancient times (and the cuſtome in ſome places remains to this day) great men and Princes kept the memory of their birth-dayes with feaſting and triumph, *Gen.*40. 20. And *Herods* birth-day was kept; *Origen*, in his fragments upon *Matthew*, affirms, that the Scripture gives no teſtimony of any one good man celebrating his birth-day; I ſay, an ancient and commendable cuſtome, if in honour of God, for his mercy in our creation, education, preſervation, *&c.* But indeed, while we reflect upon our birth-ſin, we have little cauſe to rejoyce in our birth-day: The birth-day of Nature ſhould be mourned over every day, the birth-day of Grace is our joy and glory, and is worthy to be rejoyced in. Eternity, which is the day of glory, is one continued triumph for our birth-day in grace. *Our ſoſpitator.*

Behold, I was ſhapen in iniquity, and in ſinne did my mother conceive me. Pſal. 51. 5.

Baſtard.

The Greeks call ſuch children νόθους, becauſe they are ſubject to contumelies; The Hebrews call them brambles, (ſuch a one as *Abimelech*, *Judg.*9.14.) as growing in the baſe hedge-row of a concubine. נתין

νόθος, Spurius.

Nothus, quaſi ignotus, Judg. 11. 1. It is an ignominious thing to be a baſtard. Baſtards are deſpiſed by all, many brands of infamy are ſet on them by the Law.

Qui nati ſunt ex proſtibulo, planè incerto patre, ſed certiſſimâ infamiâ

1. A baſtard properly is not a ſon, *Abraham* was *Pater*, when he had *Ismael*; but not *filii Pater*, till he had *Iſaac*; ſo that he cannot inherit his fathers lands, unleſſe he be made legitimate by Act of Parliament.
2. A baſtard may be advanced to no office in Church or Common-wealth, without ſpecial licence, favour and diſpenſation.

Deut. 23. 2. *A baſtard ſhall not enter into the Congregation of the Lord, even to his tenth generation.*

Children.

It is εὐτυχὴς ἀτυχία, a bleſſed miſery ſaith he.

Children if good, are a great bleſſing, what can more rejoyce our hearts, than to ſee our children, the work of Gods hands, framed and fitted for Gods building? But if otherwiſe, to be childleſſe is a mercy, ſaith *Euripides*; and *Ariſtotle* concludeth, that πολυγονία is no bleſſing, unleſſe it be ἐυγονία, that is, to have a numerous iſſue, unleſſe they be vertuous. It is ſaid that *Paſiphaes* iſſue, were ever a ſhame to the Parent.

None are ſo ready to drink in falſe Principles, and corrupt practices, as young ones. *Plato* reporteth of one *Protagoras*, that he gloried of this, that whereas he had lived ſixty years in all, he had ſpent forty of them in corrupting of young people.

Ful. Holy ſtate.

What a wretched childe was that, who when his father complained, that never father had ſo undutifull a childe as he had; anſwered, yes, my grandfather had.

Regeneratus non regenerat filios carnis, ſed generat. —ut Olea ſemina non Oleas generant, ſed Oleaſtros. Idem.

That regenerate men may have unregenerate children; *Auſtin* illuſtrates thus, 1. As corn that is never ſo well winnowed, brings forth corn with chaffe about it; 2. And the circumciſed Jew begat uncircumciſed children; ſo holy parents do beget unholy children; begetting their children, not according to Grace, but according to Nature; for grace is perſonal, but corruption is natural.

Mat. 19. 13. It is our duty to preſent our little ones to Chriſt, as well as we can; 1. By praying for them before, at, and after their birth. 2. By timely bringing them to the Ordinance of Baptiſme with faith, and much joy in ſuch a priviledge. 3. By training them up in Gods holy fear.

A populous poſterity, is the bleſſing of God. Let us not take too much thought for providing for them. God hath filled two bottles of milk againſt they come into the world. He that feedeth the young ravens, will feed our children, if we depend on him.

Pſal. 127. 3. *Lo, children are an heritage of the Lord; and the fruit of the womb is his reward.*

Boy, Girle.

Si puellam viderimus moribus lepidam atque dicaculam, laudabimus, exoſculabimur; Hæc in matronâ damnabimus & perſequemur.

Puerilitas eſt pericularum pelagus.

Eccleſ. 11. 10. —— *childhood and youth are vanity.*

Education,

Education.

Refert nonnihil ubi naſcaris, ſed magis refert à quibus naſcaris, plurimùm verò à quibus à teneris inſtituaris. Eraſm. de virtd. & c. Origenis pag. 1.

Education conſiſteth in three things, *viz.*
1. Religion.
2. Learning.
3. Manners.

Touching the former, *David* and *Bathſheba* joyned together to ſeaſon the tender years of *Solomon*, with ſweet liquor of celeſtial Piety. By the meanes of *Hanna*, *Samuel* came preſently from the corporal, to the ſpiritual Dugge. *Eunice* taught *Timothy* the holy Scriptures from his childhood. *Hierom* would have *Leta* to teach her daughter *Paula* the Canonical Scriptures, beginning with the *Pſalmes*, and ending with the *Canticles*; the *Pſalmes* as the eaſieſt and ſweeteſt, the *Canticles* as the hardeſt. To this end catechizing is very requiſite. 1. Chryſ. Hom. 2. Ad Letam.

For education in learning, *Pharaoh's* daughter trained up her adopted ſon, in all the learning of the *Egyptians*. *Paul* was brought up at the feet of *Gamaliel*. *Ariſtippus*, that famous Philoſopher was μητροδίδακτος taught by his mother. The eloquent tongue of *Cornelia* was a great means of the eloquence of the *Gracchi* her two ſons. *Philip* procured two Schoolmaſters for his ſon *Alexander*, *Ariſtotle* for his Teacher, and *Leonides* for Directer and Informer. And *Conſtantine* procured three ſeveral Tutors for his three ſeveral ſons; One for Divinity, the other for the Civil Law, the third for Military Diſcipline. 2. Plu. Euſeb.

Concerning behaviour, we muſt bring up our children *in nutritura & diſciplina*, in inſtruction and information, that may *formare mores*, frame their manners, and put a good mind into them, as the word imports. 3.

Let not theſe things be delayed. Thou mayeſt be taken from thy children, or they from thee, who then ſhall teach them after thy departure? Moreover, great trees will not eaſily bend, and a bad habit is not eaſily left. Beſides, dye cloth in the wooll, not in the webb, and the colour will be the better, the more durable, *Quo ſemel eſt imbuta recens ſervabit odorem, Teſta diu.*

Train up a childe in the way he ſhould go, and when he is old; he will not depart from it. Prov. 22. 6.

Eſpouſals.

Contracts or eſpouſals before marriage, were a very ancient and laudable cuſtome; both amongſt the people of God, *Adam* took his wife the firſt day of their creation, but knew her not till after the fall: *Lots* daughters were eſpouſed, yet had not known man: And *Mary* was betrothed unto *Joſeph*, and yet a pure Virgin. And amongſt the Heathens they had their eſpouſals.

The cuſtome was for the ſpouſe to be brought to her husband, her head being covered, in token of her ſhamefaſtneſſe and chaſtity; Thus *Rebekah*, Gen. 24. 65. Herein (ſaith one upon that place) that of the Poet held not, *Virginem magis laudando quàm vituperando, confundas.* Ter.

Faſtus ineſt pulchris, ſequiturque ſuperbia formam.

Contracts amongſt the *Romans* were called *ſponſalia à ſpondendo*, becauſe in them each did promiſe other to live as man and wife. The manner of contracting was commonly thus; They did for the greater ſecurity write down the form of the contract upon tables of record, as appeareth by *Juvenal*. Godw. Antiq.

Si tibi legitimis pactam junctumque tabellis
Non es amaturus ——— Satyr. 16.

Conſci-

Conſcience is to be made of contracts. *Nuptias facit conſenſus, non concubitus*, ſaith the lawyer: And in Scripture the bethrothed virgin is called a wife, and the violation of it, puniſhed as a dultery. *Deut.* 22. 23, 24.

Mal. 2. 14. *The Lord is witneſſe between ſuch, and it is the Oath of God: therefore let ſuch take heed how they deal treacherouſly.*

Servant.

Servus eſt nomen officii.

Eſſe dominos & ſervos, introductum eſt in orbe propter peccatum. Dixit Deus, dominamini piſcibus maris, volatilibus cœli, & beſtiis terræ; non verò dixit, dominamini hominibus. Si enim non eſſet peccatum, non eſſet ſervus nec ſubditus. Nec Scriptura meminit de ſervis nec dominis uſque ad tempus Noe, cùm injecit maledictionem Chamo; Maledictus Cham, ſervus ſervorum erit fratribus ſuis. Hinc maximus peccatur Papa, cujus titulus eſt, Servus ſervorum: In which title (not without the providence of God) he will needs be *Cham's* ſucceſſor.

Gen. 9. 25.

Peccatum ubi intravit libertatem perdidit, & corrupit poteſtatem naturæ datam. Chryſ. Hom. 19. in Gen.

Sin brought in ſervility, and the ſubjection of man to man. In the ſtate of innocency, there was a dominion granted to man over the beaſts, but there was no dominion granted to him over man: In the ſtate of integrity relations ſhould have continued, but ſubjection ſhould not have been found, only that natural ſubjection of children unto parents; but as for civil ſubjection, there had been no ſuch thing in the world. Before man forſook the ſervice of God, he needed none to ſerve him; Service comes in by ſin, and the increaſe of it by the increaſe of ſin: As we ſee, when *Cham* was ſo vile as to forget the duty of a ſon, he is ſet below, or in the worſt condition of a ſervant.

A ſervant is one that is not at his own diſpoſe, but at the call and beck of another. So the Centurion deſcribes a ſervant, *Mat.* 8. 9. Servants are not *ſui juris*, in their own power, but at the word of another. Therefore *Ariſtotle* calls ſervants living tools or inſtruments, to be uſed and imployed at the diſcretion of their maſters.

ζῶντα ὄργανα.

Bernard obſerves, that Inferiors duties are firſt deſcribed in Scripture, becauſe, 1. They are leſs willing to ſubject themſelves. 2. They ſhould be readier to perform duty, than to expect it. 3. Hereby they ſhall win upon their Superiors, who will lie the heavier upon them, if there be ſtrife who ſhall begin.

Servants muſt be ſubject to their Maſters three ways; To their
1. Commandments.
2. Rebukes.
3. Reſtraints.

It was a bad ſaying of him in *Plautus*; *Ego non ſervio libenter; herus meus me non habet libenter, tamen utitur me ut lippis oculis.*

Apelles painted a Servant with Hinds feet, to run on his Maſters errands; with Aſſes ears, and with his mouth made faſt with two locks; to ſignifie that he ſhould be ſwift to hear, ſlow to ſpeak. But too many ſervants are contrary, having heavy ears, lazy hands, and long tongues.

The Apoſtle giving rules (among other relations, to ſervants) charges them, *Tit.* 2. 9. *to be obedient to their own maſters, and to pleaſe them well in all things, not anſwering again.* But is it a fault for a ſervant asked a queſtion, to make an anſwer? No, it were a fault not to anſwer: Silence is ſometime a ſign of conſent, but ſuch ſilence is rather a ſigne of contempt. Not to anſwer when called, is incivility in moſt, and it is undutifulneſs in ſome: If a ſervant anſwer not when he is called, he forgets what his calling is. The Apoſtle forbids ſervants ſome kind of anſwering. There is a twofold anſwering; 1. By way of ſubmiſſion, or an anſwer of obedience. When maſters give lawful commands, ſervants muſt give anſwer by ſubmitting: And indeed, Coming, and Going, and Doing, are the beſt language of

μὴ ἀντιλέγοντας.

ſervants:

ſervants: 'Tis moſt comely when they ſpeak with their feet, and make anſwer with their hands. 2. By way of contradiction, or an anſwer of reluctance: When a ſervant being reproved for a fault, his ſpirit doth riſe and return againſt his maſter: Or if he be directed to do any warrantable work, he contradicts or murmures at the orders he hath received, chatting or thwarting, in ſtead of addreſſing himſelf to the fulfilling of them. This is the anſwering again, reproved as a fault in ſervants, which is rather gainſaying than anſwering.

Servants, obey in all things your maſters according to the flesh; not with eye-ſervice, as men-pleaſers, but in ſingleneſs of heart, fearing God. Coloſ. 3. 22.

Steward.

A man may play the bad Steward three wayes, *viz.*

By { 1. Getting wrongfully. 2. Keeping baſely. 3. Spending unlawfully.

Stips pauperum theſaurus divitum, was the ſaying of the good Emperor *Tiberius Conſtantius*; The rich mans treaſure is the poor mans ſtock. *Non enim tuum fortuna quod fecit tuum.*

He that is faithful in that which is leaſt, is faithful alſo in much: And he that is unjuſt in the leaſt, is unjuſt alſo in much. Luke 16. 10.

Friend.

A true Friend admits no change, except he whom he loveth change from himſelf. Extremity doth but faſten him, while he (like a well-wrought Vault) is the ſtronger, by how much the more weight he bears. When neceſſity calls him, he can be a ſervant to his equal, with the ſame will wherewith he can command his inferiour; And though he riſe to honor, yet he forgets not his familiarity; And when his friend is dead, he accounts himſelf but half alive. He hates to enjoy that, that would do his friend more good: His boſom is his friends cloſet, where he may ſafely lay up his complaints, doubts, fears. He is ſo ſenſible of anothers miſeries, that when his friend is ſtricken, he cries out as one affected with a real feeling of pain. He ſteals the performance of a good office unſeen; the conſcience of his faithfulneſſe herein being more ſweeter, as it is more ſecret. In favours done his memory is frail, in benefits received never failing. He is the joy of life, the treaſure of earth, and no other than a good Angel cloached in fleſh. D. H.

It is ſaid of *Auguſtus*, that he was *ad accipiendas amicitias rariſſimus, ad retinendas verò conſtantiſſimus.* *Dimidium animæ.*

Euripides ſaith, that a faithful friend in adverſity, is better than a calme ſea to a ſtorm-beaten Marriner. The world is full of *Jobs* comforters and friends, miſerable ones; who inſtead of comforting, reproach; vizarding themſelves under the cloke of amity, when their hearts are no better than lumps of hypocriſie.

But true friendſhip is *Hercules* knot, indiſſoluble. And like *Mercuries* ſtaffe, whereon are placed two ſnakes, both the male and the female, alwayes clipping and cluſping together.

One asking a poor man how he would prefer his children? his anſwer was, *Cyrus* is my friend. *Xenophon.*

But O happy is he that hath the God of Jacob for his help: and whoſe hope is in the Lord his God. Pſal. 146. 5.

Kiſſe,

Kisse.

To kisse noteth { 1. Worship and service, 1 *Kings* 19. 18.
2. Duty and obedience, *Psal.* 2. 12.
3. Love and affection. As a sign of unity and oneneſſe.

Rom. 16. 16. *Salute one another* (ſaith *Paul*) *with an holy kisse*, As it is the faſhion among us, for men meeting with their friends, to ſhake hands; So was it among the Jewes as appears by many places in both Teſtaments) for men to kiſſe men at meeting and parting. The Apoſtle intends a true conjunction of minds and affections, forgetting all former offence. This *Peter* calleth the kiſſe of charity, and *Auſtin Oſculum columbinum*, the Dove-like kiſſe.

But there are unholy kiſſes; The unchaſt kiſſe of the Harlot; The idolatrous kiſſe of the Iſraelites to *Baal*; The flattering kiſſe of *Abſolom*; and the trayterous kiſſe of *Joab* and *Judas*.

Above all its good to kiſſe him, in whoſe lips grace is ſeated.

Cant. 1. 3. *Let him kiſſe me with the kiſſes of his mouth: for thy love is better than wine.*

Enemie.

Wiſdom tells us it is good to keep a bit in the mouth of an enemie, but much more of our ſpiritual enemies. Fury fights againſt the ſoul, like a mad Turk; Fornication like a treacherous *Joab*, it doth kiſſe and kill; Drunkenneſſe is the maſter-gunner, that ſets all on fire; Gluttony will ſtand for a Corporal; Avarice for a Pioner; Idleneſſe for a Gentleman of the company; And Pride muſt be a Captain. Let us therefore put on our ſpiritual armour.

To love our enemies, is a hard task, but Chriſt commands it, and it muſt be done, be it never ſo contrary to our foul nature. The ſpirit that is in us luſteth after envy, but the Scripture teacheth better things, and God giveth more grace.

This is our Saviours Precept, and this was his practice. He melted over *Jeruſalem*, the ſlaughter-houſe of his Saints and himſelf; Called *Judas* friend; Prayed *Father forgive them*; And did them all good for bodies and ſouls. And all his children in all ages of the Church, have reſembled him. *Abraham* reſcueth *Lot*, that had dealt ſo diſcourteouſly with him; *Iſaac* forgives the wrong done him by *Abimelech* and his ſervants, and feaſteth them; *Jacob* was faithful to *Laban*, who changed his wages ten times, and alwayes for the worſe; *Joſeph* entertained his malicious brethren into his houſe; *Eliſha* provides a table for them, that had provided a grave for him; And *Stephen* prayes heartily for his perſecutors; *Lord, lay not this ſinne to their charge*; and prevailed (as *Auſtin* thinketh) for *Pauls* converſion.

In doing ſome good to our enemies, we do moſt to our ſelves; for God cannot but love in us that imitation of his mercy, who bids his Sun to ſhine on the wicked and unthankful alſo.

Mat. 5. 44. *Love your enemies, bleſſe them that curſe you, do good to them that hate you, and pray for them that deſpitefully uſe you, and perſecute you, &c.*
Read *Rom.* 12. 20, 21.

Teſtimony.

Money.

It was and ſtill is a common medler. It is the worlds great Monarch, and bears moſt Majeſty. What great deſigns did *Philip* bring to paſſe in *Greece* by his gold? The very Oracles were ſaid φιλιππίζειν, to ſay as *Philip* would have them. *Antipater non tenuis fuit pecuniæ, & ideo prævalida fuit potentia*, ſaith *Egeſippus*, he was a well-monyed man, and therefore a mighty man.

But what ſecurity is in money? Doth the Devil balk a lordly houſe, as if he were afraid to come in? Dares he not tempt a rich man to lewdneſſe? Let experience witneſſe, whether he dare not bring the higheſt gallant both to ſin and ſhame; Let his food be never ſo delicate, he will be a gueſt at his table, and perhaps thruſt in one diſh at his feaſt, Drunkenneſs; Satan will attend him though he have good ſervants: Wealth is no charm to conjure away the Devil; ſuch an Amulet and the Pope's Holy-water, are both of a force; An evil conſcience dares perplex *Saul* in the throne, and a *Judas* with his purſe full of money: Can a ſilken ſleeve keep a broken arm from aking? then may a full barn keep an evil conſcience from vexing. Hell-fire doth not favour the rich mans limbs more than the poor's; *Dives* goes to hell out of his purple-robes, to flames of the ſame colour; The frogs dare leap to King *Pharaoh's* chamber, into his ſumptuous pallaces. The rich Worldlings live moſt miſerably, ſlav'd to that wealth whereof they keep the key under their girdle; *Eſuriunt in Popina*, They ſtarve in a Cooks ſhop. The Poet tells us, that when *Codrus* his * houſe burns, he ſtands by and warms himſelf, knowing that a little few ſticks, ſtraw and clay, with a little labour, can rebuild him as good a tabernacle: But if this accident light upon the Uſurers houſe, diſtraction ſeiſeth him withall; he cries out of this Chamber, and that Cheſt, of this Cloſet and Cabinet, Bonds and Mortgages, Money and Plate.

* A little cottage in the forreſt.

Strabo ſaith, That *Phalerius* feared, leſt in digging for Gold and Silver, men would dig themſelves a new way to Hell; *& Plutonem brevi ad ſuperos adduſturos*, And bring up the Devil among them. *Effodiuntur opes, &c.*

Gold is that which the baſeſt yield, the moſt ſavage *Indians* get, ſervile Apprentices work, miſerable Muckworms admire, and unthrifty Ruffians ſpend.

Yet the danger is not in having gold and ſilver, ſo as theſe metals have not us, ſo as they do not get within us: But that is too often verified, of which an Antient complaineth, (and not without cauſe) *Divites facultatibus ſuis alligatos, magis aurum conſuevisſe ſuſpicere quam cælum*; That rich men mind Gold more than God, and Money more than Mercy. If wealth be wanting, they ſit down in a faithleſs ſullen diſcontent and deſpair; And if they have it, they riſe up in a corky frothy confidence that all ſhall go well with them. *Minut. Octav.*

Money anſwereth all things. Eccl. 10. 19.

Clothing.

Decor corporis, It hath parts civil, and parts effeminate: For, cleanneſs of body was ever eſteemed to proceed from a due reverence to God, to ſociety, and to our ſelves. As for artificial decoration, it is well worthy of deficiency, being neither fine enough to deceive, nor handſom to uſe, nor wholſom to pleaſe.

Neither gold, nor precious ſtone ſo gliſtereth (ſaith *Plato*) as the prudent mind of a pious perſon. Nothing ſo beautifieth as grace doth.

Behaviour ſeemeth to me, as a garment of the mind, and to have the conditions of a garment: It ought to be made in faſhion, it ought not to be too curious; It ought to be ſhaped ſo, as to ſet forth any good making of the mind, and hide any deformity; and above all, it ought not to be too ſtrait or reſtrained for exerciſe or motion.

Too much outward neatneſs (ſaith one) is a ſigne of inward naſtineſs.

The Kings daughter is all glorious within, — Pſal. 45. 13.

Food.

Animantis cujuſque vita eſt in fuga: Were it not for the repair of nutrition, the natural life would be extinguiſhed.

The Latines call Bread *Panis*, of the Greek πάω, becauſe it is the chief nouriſhment. *In pane concluſus eſt quaſi baculus, qui nos ſuſtineat*; therefore called the *ſtaff of bread*; yet without Gods bleſſing it can no more nouriſh us, than a clod of clay.

God can out of ſtones raiſe up children unto *Abraham*; yea, God out of Chriſt Jeſus the Corner-ſtone, hath raiſed up the children of *Abraham*. And whereas Sathan ſaid to Chriſt, *Command theſe ſtones to be made bread*; He himſelf the chief Corner-ſtone of his Church, is the bread of life that came down from heaven.

Meat doth not nouriſh by its own power, but by Gods appointment; Elſe it would be more likely to choak than to feed: But his word of command is able to ſoften ſtones, and make poyſon to be both meat and medicine. Therefore if bread fail, feed on faith. *Daniel* and his fellows their countenances appeared fairer and fatter in fleſh, than all the children which did eat the portion of the Kings meat, *Dan.* 1. 4.

Fides famem non formidat.

Beza.

God hath given us the creature, not only for neceſſity, but for delight. *Deus multa plura condidit, quibus facilè carere poſſemus, quàm quibus neceſſariò nobis opus eſt.* Our Saviour Chriſt himſelf was at a feaſt in *Cana* of *Galilee*, where, when wine failed, he ſupplied it by miracle.

But have a care we turn not this liberty into wantonneſs, being the moſt wicked, when we ſhould be moſt thankful; and grieving God moſt, when he gives us both occaſion and means of rejoycing. And let us mind our ſelves, *ab ovo ad mala*, that our hearts be not drowned in the creature, and that we make not our belly our God.

Aves propter viles eſcas gratias agunt; tu pretioſiſſimis epulis paſceris, & ingratus es? Tertul.

It is ſaid, the Elephant turns up the firſt ſprig towards heaven, when he comes to feed. God is the great Houſe-keeper of the world, providing ſuſtenance for all, from the greateſt to the leaſt; from the Elephant to the Mouſe, from the Eagle to the Sparrow, from the Whale to the Shrimp. He carves them out their meet meaſures of meat, and at fit ſeaſons. Of him they have it, *per canſarum cunctationem.*

Pſal. 145. 15, 16.

The eyes of all wait upon thee, and thou giveſt them their meat in due ſeaſon. Thou openeſt thine hand, and ſatisfieſt the deſire of every living thing.

Sleep.

A certain Commander finding the Centinel aſleep, ſlew him, ſaying, *Mortuum inveni, & mortuum reliqui.*

The Night and Sleep are well called, *Malorum domitrices*, the conquerors of evil, and victors over ſorrow. Hence Chriſt, *Mat.* 6. 34. *Take therefore no thought for the morrow, for the morrow ſhall take thought for the things of it ſelf; ſufficient unto the day is the evil thereof.* Sleep is the ſweet Parentheſis of nature, a medicine for all diſeaſes.

They are likelieſt to ſleep, who together with their clothes can put off their cares: And ſay as Lord *Burleigh* did when he threw off his gown, *Lie there Lord Treaſurer.*

Sweet ſleep is not from a ſoft bed, or an eaſie couch, but from the eſpecial bleſſing of God; therefore let us bleſs God for it, and not our beds. A good nights reſt is the good gift of God, and deſerves daily acknowledgments by man.

Pſal. 127. 2. ——— *So he giveth his beloved ſleep.*

Dream

Dream.

When men are plunged in sleep, and are (as it were) neither in the number of the living, nor the dead; Then many times the Reasonable soul cometh into the shop of Phantasie, and there doth strange works, which are viewed in our Dreams.

A Dream is an imagination, which the mind of man conceiveth in sleep.

For the causes and kinds of Dreams, they are either, 1. Natural, from the temper or distemper of the body. Or, 2. Moral, as a man works in the day, his fancy works in the night. Or, 3. Divine; The Scripture is full of instances. Or, 4. Diabolical, permitted, the Devil causeth sometimes filthy and fruitful Dreams. It is conceived by some, that the Dream of *Pilat's* wife, *Mat.* 27. 19. was from the Devil, because thereby he would have hindered the work of mans Redemption. *Aug. confes. l. 10. c. 30.*

Richard the *Third*, after the murther of his two innocent Nephews; and *Charles* the Ninth of *France*, after the *Parisian* Massacre, had such dreadful Dreams, that they became a terror to themselves, and to all about them. *Bez. in vit.*

But to instance in better men: *Calvin* being sick of the Gout, dreamed, that he heard a great noise of Drums beaten up most vehemently, as they use to be in warlike marches. *Ramus*, that he saw all *Heidelburgh* on a thick smoke, but the Prince's Palace all on a light fire. *Phil. Pareus in vit. David Par. operib. ejus prefixa.*

The Antients fancied, that a Dream had wings like a bird of the air, it is so speedily gone. Hence a wicked mans joy, is but the joy of a Dreamer, which quickly vanisheth. A beggar dreameth of gold, but he awaketh, and his purse is empty. The prisoner dreameth of liberty, but he awaketh, and findeth himself in irons. Such is the wicked man in his prosperity. *Antiqui somnium Deum fingebant volatilem, &c.*

As a dream when one awaketh, so, O Lord, when thou awakest, thou shalt despise their image. Psal. 73. 20. Eccl. 5. 7. Isa. 29. 8

Life present.

Our life is *Davids* span, seventy years, half spent in sleep, so thirty five remain: Abate then days of youth and childhood, which *Solomon* calls vanity, in some old age, in which we take no pleasure; with our dayes of grief, which we wish had never been: Deduct these, the time of sleep, youth, age, sorrow, and only a span remains. *Prosper* said to them that wept about him; *The life I have enjoyed, was but given me, upon condition to render it up again, not grudgingly, but gladly.*

Gods child watcheth, stands, sits upon thorns while he is here, because he panteth and desireth to be dissolved and to be with Christ. *O mihi beata longè mansio pars ultima vitæ.*

We may desire life upon a threefold account; To
1. Bring more glory to God.
2. Get more grace.
3. Do more good to others.

Epaminondas saith aptly: We may salute Young men with *Good morrow*, or welcom into the world; Old men with *Good night*, because they be leaving the world; Only those of middle age, with *Good day*.

Our pilgrimage on earth is called a Day, for
1. The shortness of this life.
2. That after this our day is spent, we shall no longer work.

Senec. Epist. 1.

Magna vitæ pars elabitur malè agentibus, maxima nihil agentibus, tota aliud agentibus. *Similis* an ancient man, who lived seven years well, caused this to be written on his tomb-stone,

Hic jacet Similis cujus ætas
Annorum septem fuit, ipse
Septem dierum tantum annos vixit.

Dies vixit, dies pertæsit.

Many and great are the miseries of this life, *Bernard* speaking unto man, saith Think from whence thou camest, and be ashamed; where thou art, and sigh for sorrow; whither thou goest, and tremble with anguish. Like unto him saith *Austin*, *Intelligis ergo in quantum sit ingressus tuus flebilis, progressus tuus debilis, & egressus tuus horribilis.*

Cogita unde venerus, et erubesce, ubi sis, et ingemisce, quò vadis, et contremisce.

The meer natural mans life is comforted in three things especially.
1. Quiet rest.
2. Liberal diet.
3. Good apparel.

A mans life whenit declines, falls of the leef

When one brag'd unto *Lælius*, of the multitude of his ships and shipping, he answered, he little esteemed that felicity that hanged upon ropes, and depended on cables. But such is all mundane prosperity. *Crœsus*, that so greedily hunted after the Parthians gold, perished miserably, had his head cast into a vessel of gold, with this inscription or blame, *Thou hast thirsted after gold, now drink thy fill.* *Tertullian* reports of the Indians and Ethiopians, that they made no more account of gold than dirt.

Qui bene latuit bene vixit.

Vivere est bene valere.

Non amo illam fortunam rudem sibi aptam.

Aurum fitisti, aurum bibe.

Wise *Solomon* saith, *there is a time to be born, and a time to die*, you do not hear him say, *a time to live*: Death borders upon our birth, and our cradle stands in our grave. We lament the losse of our Parents, how soone shall our sons bewaile ours? Out of those words of *Job*, *c.* 1. 21. *Naked came I out of my mother's womb, and naked shall I return thither.* It plainly appears, the life of man is nothing else but a coming and returning, here is nothing said of staying or abiding, *we have here no continuing City*, while we are here, we can hardly be said to continue here, and after a few dayes we shall not be here at all. It is but a coming and going, it is but a flood and an ebbe, and then we are carried into the Ocean of eternity.

Natura hîc nobis diversorium commorandi dedit.

But this riddle passeth the worldling, as the silver mans did *Homer*, *Quæ cepimus reliquimus, quæ non cepimus, nobiscum portamus.*

It were well if the world were as our Tent, yea, as our Inne; if not to lodge, yet to bait in. What shall a wicked man say, when death comes fiercely, and pulls him by the throat, and summons him to hell? Who can but tremble, the messenger being terrible, but the message worse? Then the raging despairs of an evil conscience, finding no peace within, lesse without! Contrariwise, the gracious soul hath no leisure to care for sufferings, that beholds her crown, which if she were enjoyned to fetch it thorow the flames of hell, her faith would not stick at the condition.

Matt. 10. 39. Confess. 1. 1.

Vita ista in corpore, umbra est vitæ, et imago, non veritas. Ambr. in Psal. 118.

Jam. 4. 14

Austin doubted whether to call it a dying life, or a living death; *Nescio an dicenda sit vita mortalis, an vitalis mors.* The whole course of life is but a flying shadow, a little spot of time between two eternities. So that it is improper to ask, when we shall die? but rather when we shall make an end of dying, for first the infancy dieth, then the childhood, then the youth, then age, and then we make an end of dying. This life in the body is a shadow, and an image of life, not the truth of it.

What is your life? it is even a vapour that appeareth for a little time, and then vanisheth away.

Age of Man.

De hâc mortalitate vitæ humanæ duplex status potest intelligi,

Vid. 1. *Ante Diluvium.*
2. *Post Diluvium.*

Lazard. de gen. et temp. cap. 29.

Loquendo de eâ ante diluvium, verum est multos per multa secula vixisse, ut Patres ibi dicti leguntur. Si loquendo de vitâ humanâ post diluvium; jam audivimus dominum dicentem, non permanebit spiritus meus in homine, quia caro est, sintque dies hominis centum viginti annorum. But

But since then, Scripture makes mention of seventy yeats. So *Solon* in *Latinis*, and to the same sense speaketh *Macrobius* also saying, *Septimum annum Physici ætatium metas vocandi, & tot circuitibus humanæ perfectionis spacium terminatur, &c.*

The Fathers lived longer; but as mans wickednesse increased, so their dayes decreased; and now their lives are daily shortned, the generations dispatche away, that the world may sooner come to an end.

Lord make me to know mine end, and the measure of my dayes, what it is; that I may know how fraile I am. Psal. 39. 4.

Old age.

This once come (saith the Philosopher) youth is no more to be expected, as when once winter is come, no more of the past summer,

As in an house, Stillicidia præcedunt ruinam, so in a man, gray haires fore-signifie death. Therefore when the Palm-tree is full of blomes, the map of age is figured in the forehead, and the Calenders of death appear in the furrowes of the face; then it is high time for a man to bethink himself of death. *Annus est decessimus mihi admodum, ut sarcinas colligam,* (said *Varro*) It is high time for me to pack up, and to be gone out of this life.

Cleanthes was wont sometimes to chide himself. *Aristo* wondering thereat, asked him, whom chidest thou? *Cleanthes* laughed, and answered, I chide an old fellow, who hath gray haires indeed, but wants understanding and prudence worthy of them. Such are sick of *Ephraims* disease, Hos. 7. 9. Or of our neer neighbours disease, (if that of *Erasmus* (who conversed among them) be true) The elder they are, the foolisher they are.

Qui canus qui-dem habet, sed mentem non habet.

Quò magis senescunt, eò magis stultescunt.

There are some who have attained the last degree or step of old age, who have not attained the first degree of wisdome. And this is sad upon a double account, 1 Because it is the duty of old men to shew forth wisdome. 2. They have had a great opportunity to gather wisdome; a price hath been in their hands, though possibly they have not had hearts to make use of it. How much time everyone hath had, such a talent he hath had, and he shall be reckoned with answerably. Time is not an empty duration. God hath filled time with helps to eternity, and with meanes to know him the onely true God, which is life eternall. An old man ignorant, is more childish than a child. It is bad enough when children and young men are ignorant, but to see old men ignorant of the things of God, with what teares should we lament it!

Turpis senilis stultitia cujus est senex clemens arius.

Old men are to be reverenced,
1. *Propter ipsam ætatem.* *Levit.* 19. 32.
2. *Propter prudentiam.* *Job* 12. 12.
3. *Propter Experientiam.*
4. *Propter Pietatem.* *Prov.* 16. 31.

Canities tunc venerabilis est, quando ea gerit quæ canitiem decent, &c. Else it is *miserior senio senio canities*; As Manna, the longer it was kept against the command of God, the more it stanke.

Cygnos.

Sapit antiquum cor est, cani album.

The white rose is sooneſt cankered, so is the white head sooneſt corrupted. Satan got great advantage against old *Solomon, Asa, Lot* and others, whom when young, he could never so deceive. The Heathens can warn us to look well to our old age, as that which cometh not alone, but is infected with many diseases, both of body and mind.

Multa senem circumveniunt incommoda. *Horat.*

To live long, and dye in a full age, is a blessing, yet it is infinitely better to be full of grace, than to be full of dayes, but to be full dayes, and full of grace too, a venerable spectacle. To be full of years and full of faith, full of the fruits of righteousnesse, which are by Christ, this is comely and beautifull, beyond all the beauty and comelinesse of youth. Such may be truly said to have filled their dayes, for those dayes are filled indeed which are full of Goodnesse.

Semper aliquid novi ad portat.

Solet senectus esse deformis, infirma, oblivios a, sordida, incrosa, inamabilis et molesta,

saith

faith *Cato* in *Plutarch*. As *Africa* is never without some Monster; so never is old age without some ailement. Old age and misery are never seperated. Therefore let no man be so besotted, as to make that the talke of his old age, which should be the trade of his whole life.

Psal. 37. 25. Eccl. 12. 1. Psal. 71. 9.

I have been young, and now am old.
The evil dayes, the years when it will be said, I have no pleasure in them.
Cast me not off in the time of old age, forsake me not when my strength faileth.

The World.

Mundus.

Heil. Geog. l. 1. 31.

THE great body of the world, like the body of man, though it have many parts and members, is but one body onely. A body of so exact a forme, and of so compleat a Symmetry in respect of the particular parts, and all those parts so beautified and adorned by the God of Nature, that from the Elegancy and beauties of it, it was called Κόσμος by the Grecians, and *Mundus* by the Latines, both names declaring the composure of it to be full of ornament; and all those ornaments conducting mankind to the knowledge of God.

Κόσμος ab ornatu, mundus à munditie.

There is { 1. *Mundus mundanus*, Act. 17. 24. 2. *Mundus immundus*, 1 John 5. 19. 3. *Mundus mundanus*, 2 Cor. 5. 19.

There are two sorts of men in the world, { 1. Of the world, *Psal.* 17. 14. 2. Not of the world, *John* 17. 16.

Terrigenæ fratres animam habentes triticam.

The former are opposed to the Citizens of the new *Jerusalem*, such as have incarnated their souls, are of the earth, speak of the earth, and mind earthly things; as if they were born for no other purpose. The latter indeed have their commoration on earth, but their conversation is in heaven. Pearls, though they grow in the Sea, yet they have affinity with the heaven, the beauty and brightnesse whereof they resemble. That which the soul is in the body, that are Christians in the world; for as the soul is in, but not of the body; so Christians are in, but not of the world.

πλείονα.

Chrysost.

Two things occasion fashion in this world. { 1. Multitude. 2. Greatnesse.

Insipit esse licitum, quod solet esse publicum. Quod est consuetum, præsumitur esse justum.

For as *Cyprian* said, custome is not only another nurture, but another nature. What is done of many, speak the Lawyers, is at length thought lawful for any.

It is an Axiom in the *Bible, that amity with the world, is enmity with God*: He that is a Parasite to men, is not the servant of Christ: it is an unhappy thing to converse in the tents of *Kedar*.

Universus mundus exercet Histrionem.

As in a Chess-play, so long as the game is in playing, all men stand in their order, and are respected according to the place, First the King, then the Queen, then the Bishops, &c. But when once the game is ended, they are all confusedly tumbled into a bagge, and perhaps the King is lowest: Even so it is with us in this life, the world is a Stage or Theatre, whereon some play the part of *ficus supra*, but when our Lord shall come with his Angels to judge the world, all are alike, great men and mean persons in the same sin, shall be bound together, and cast as a fagot into hell. Let us not then conform our selves according to the greatest, for *Ego & Rex meus* is no good plea, when God shall reckon with us at the last dreadful day.

The world is both { 1. Transitory, and 2. Unsatisfactory.

The

The fashion of this world passeth away. One of the Kings of *Egypt*, minding one day to ride in pomp, caused his Chariot to be drawn with four captive Kings, the hindermost of which looking back, nodded his head at one of the wheeles; which the King observing, asked him his reason; he answered, it did resemble the changable fortune and affaires of the world; which the King seriously considering, set them at liberty and restored them.

In mundo nihil constat, in orbem vertitur orbis,
Quid mirum? recti quod sit in orbe nibil.

Yea, the ruine of the goodliest pieces in the world, foreshews the destruction of the whole. How ill beseeming and unworthy a thing is it then for a Christian to set his heart on the things of this world, considering that they are vain and transitory; rather shews and shadows of things, than true things themselves. *Ariſt. Polit.*

Neither do they fill and satisfie the minde of man; Pleasure is like lightning, *simul oritur, & moritur*; sweet and short. And *dolor est etiam voluptas*; Men first itch, then scratch, then smart. Learning, the more we know, the more we would know. Honour contents not; the poor labourer would be written Yeoman, the Yeoman a Gentleman, the Gentleman a Knight, the Knight a Baron, the Baron a Lord, the Lord an Earl, the Earle a Marquesse, the Marquesse a Duke, the Duke a Prince, the Prince a King, the King a *Cæsar*, *Cæsar* an *Alexander*, and *Alexander* would be a God. *Omnia præterunt, præter amare Deum.* *Aut Cæsar, aut nullus.*

Unus Pellæo juveni non sufficit orbis.
Æstuat infœlix angusto limine mundi.

All the worlds army consists of two wings, { 1. Prosperity on the right hand. 2. Adversity on the left hand.

And prosperity assaults more dangerously than adversity; for as *Austin*, *Homo victus in Paradiso*; *victorem stercore*, Job.

Gregor. Mundum comparat nuci cassa qua si cultro veritatis aperiatur, nihil intus invenire quam vanitatem & inanitatem. Et D. Johannes, ὁ κόσμος ὅλος ἐν τῷ πονηρῷ κεῖται; *in quo non aliter atqua in Medea sinu versamur. Orbis hic nihil aliud est, quam scelerum officina Publica, in quâ vel Lycurgum ad nequitiam commoveri posse videatur.* The world is so full of evils, as that to write them all, would require another world as great as it self. *Initio vita cecitas & oblivio possidet, Progressu labor, dolor exitu, error omnibus.* It may be said of an old man, as one of a marriner, *Nec inter vivos, nec inter mortuos. Epictetus* spake more like a Divine than a Philosopher, *Homo calamitatis fabula, infelicitatis tabula.* Though a King should conquer all the world, yet he gets but a needle-point, a mote, a mite, a nit, a nothing. *Nam quid longa dies, nisi longa dolorum colluvies?*

The world promiseth many things, but performes nothing. All that is in the world, is, the lust of the flesh, the lust of the eyes, and the pride of life; That is pleasure, profit, preferment; the worldlings Trinity. To the same purpose the Christian Poet,

Ambitiosus honos, & opes, & fœda voluptas,
Hæc tria pro trino numine mundus habet.

Every sin we commit in this world, will be as a fury to torment us in the next. It was a clear heart that gave so bold a forehead to that holy Bishop, who durst on his death-bed professe, *I have so lived, as I neither fear to die, nor shame to live.*

Love not the world, neither the things that are in the world. 1 John 2. 15.

King-

Kingdoms.

Remotâ juſtitiâ, quid ſunt Regna, niſi magna latrocinia? quia & ipſa latrocinia, quid ſunt, niſi parva regna? It was the Pirates anſwer to the great *Macedonian Alexander*, who had taken him; the King asking him, how he durſt moleſt the ſeas ſo? he replied with a free ſpirit, how durſt you moleſt the whole world? But becauſe I do it with a little skip onely, I am called a thief; thou doing it with a great Navy art called an Emperor.

Clem. Alex. l. 7. It is reported that it was a cuſtom among the learned Nations, that he who ſhould be King, muſt alſo be a Prieſt, ſo much they adjudged Religion to import the felicity of Kingdomes: Hence the *Perſians* counted them moſt happy that were moſt godly, as teſtifieth *Xenophon*. We may well ſay with *Cicero*, why ſhould we be inamoured with our ſelves, ſince we have neither overcome the *Spaniards* with numbers, the *French* with ſtrength, the *Carthaginians* with craft, nor the *Greeks* with art, but onely with Piety and Religion.

8 Paul.

Dii multa neglecti dederè Hiſperiæ mala luctuoſa. Plutarch lib. de Exilio. The Poets all acknowledge that the gods all forſook to ſuccour *Troy*, for the adultery of *Paris*. The neglect of God brings many ſorrowful evils to mankinde. The *Lacedemonian* Ambaſſador commended his countrey to *Ptolomy*, becauſe that with them there was no envy, for all were equal; nor covetouſneſſe, for all were common; nor idleneſſe, for all did labour. Which three will or may be in time the wrack and ruinous down-fall of any land.

Kingdoms, after the manner other things, have but their time to flouriſh in, and ſo again decay. For no Kingdom or Empire upon earth (were it never ſo flouriſhing or great) was ever yet ſo aſſured, but that in the revolution of time, after the manner of other worldly things, it hath (as a ſick body) been ſubject to many ſtrange innovations and changes, and at length come to nothing. Yea, and all the States in the world have their critical days, and Clymacterical years, beginnings and diſſolutions at Gods appointment.

Junius Quæſt. Pol. 5. Ruines of Kingdoms may be known before-hand, not by Apodictical and demonſtrative neceſſity, but by Topical probability. A skilful Phyſician by the cauſe of the diſeaſe, doth fore-judge of the death of a ſick Patient, what ſort it ſhall be; and why then ſhould not a wiſe Governour of the republick foreſee the Sun-ſetting of a Kingdom? yea, in every City there are certain pulſes, from

Suetonius. whoſe faint and languiſhing motions, we may divine fearful fates to hang over them. Sith *Seneca* himſelf ſaith, that the luxury of banquets and garments, are the tokens of a ſick City.

It is reported, that before the death and deſtruction of *Domitian*, a crow cried in the Capitol, ἴσα πάντα κακῶς, *All things are evil.* So alſo that vultures renting in pieces the young unfeathered Eagles, portended death to *Tarquinius ſuperbus*. It is good for Kingdomes to have their eyes opened, that they may ſee the day-break before the Sun-ſhine, and dark night before the cock-crow.

Rev. 11. 15. *The kingdoms of this World are become the kingdoms of our Lord, and of his Chriſt, and he ſhall reign for ever and ever.*
Not for a thouſand years onely, as the Millenaries.

Jews.

Upon their Nation is that fully verified, *Ingentia beneficia, flagitia, ſupplicia.* They were a people ſignally proſperous, incorrigibly flagitious, and God hath made them in publique judgements moſt notorious. Abuſed mercy turns into fury. Their diſperſion for this ſixteen thouſand years and upwards is ſuch, as that one of their own Rabbines concludeth from thence, that their Meſſias muſt

needs

needs be come, and they muſt needs ſuffer ſo much for killing him. O the ſeverity of God! and O the obſtinacy and miſery of this hard-hearted people!

Such is their ſtubbornneſs, that they curſe us Chriſtians in their daily prayers. They ſtick not to ſay, that rather than we ſhould have any benefit by their Meſſiah, they would crucifie him an hundred times over. Yea, they have been ever ſuch bitter enemies to Chriſtians, (and ſo they continue) that among the *Turks* every *Viſier* and *Baſha* of State uſeth to keep a *Jew* of his private counſel, whoſe malice, wit and experience of Chriſtendome; with their continual intelligence, is thought to adviſe moſt of that miſchief, which the *Turks* put in execution againſt us. *Maledic. Domine Nazarati.* *Blunt's* Voyage. *p.* 114.

I omit what Authors report of them, concerning the judgement of God upon their bodies; that they are to this day a naſty people, much addicted to the leproſie. Hence that fable in *Tacitus*, that the *Iſraelites* were driven out of *Egypt*, for that lothſome diſeaſe. Mind *Bodinus* his obſervation; He obſerves it for a ſpecial providence of God, that in *Arabia* (which bordereth upon *Judea*) there are no ſwine to be found, leſt that moſt leprous creature, ſaith he, ſhould more and more infeſt and infect that people, who are naturally ſubject to the leproſie. *Summâ Dei benitate id factum eſt, nè populus ad lepram proclivus, animal leproſiſſimum magis, ac magis infeſtaret.* *Theat. Nat. p.* 354.

And therefore ſome have thought they were forbidden to eat Swines-fleſh, and Hares-fleſh, becauſe in diſeaſed bodies it eaſily turnes to ill humours.

They are ſo deſpicable a people for their unexpiable guilt, in crucifying Chriſt; that they are therefore baniſhed (as it were) out of the world, by a common conſent of Nations. Yea, the very *Turks* themſelves ſo hate them, that they uſe to ſay in deteſtation of a thing, *I wiſh I might die a Jew*, if ſo and ſo. *Judæus ſim ſi fallo.*

But chiefly Gods judgement for their unbelief, is upon their mindes, as may be read at large, *Rom.* 11. ——— Whence we may obſerve, that God in his juſt judgment, gives over ſuch as are enemies to the Goſpel, to the Devil, to be blinded, that they cannot convert. This is a fearful eſtate. Note.

But yet for all this, before the end of the world, they ſhall be called. That Nation lies under many promiſes. Therefore it is our duty, not to deſpiſe them, nor deſpaire of their converſion; but to pray for them, as they did for us, when we had no breaſts, *Cant.* 8. 8.

——*The natural Branches.* Rom. 11. 21.

Gentiles.

Great was the knowledge of the Heathen ſages; witneſs the ſeven wiſe men of *Greece*. *Archimedes* of *Syracuſe*, who had a name and fame, ſaith *Plutarch*, ἐκ ἀνθρωπίνης ἀλλὰ δαιμονίας τινὸς σοφίας, not of humane, but of a kinde of divine wiſdome. So had *Socrates*, ſo had *Apollonius* of whom *Philoſtratus* ſaith, that he was not taught, but born a wiſe man. Theſe all were the worlds wizards, but what came they to? *Lactantius* truly telleth us, in the name of the whole community of Chriſtians; That all the wiſdome of a man conſiſteth in this, to know God and worſhip him aright. But this they never attained unto. *Non doctus, ſed natus ſapiens.* *Inſtit. l.* 3. *c.* 30.

The *Tyrians* had an hand in building the Temple; the molten ſea ſtood upon twelve oxen, which looked towards Eaſt, Weſt, North, and South. The new *Jeruſalem* hath twelve gates: To ſhew that there is every way acceſſe for all ſorts to Chriſt; who is alſo fitly called the ſecond *Adam*; the Greek letters of which name (as *Cyprian* obſerveth) do ſeverally ſignifie all the quarters of the earth. He was born in an Inne, to ſhew that he receives all commers. His ſalgarments were divided into four parts, to ſhew, that out of what part of the world ſoever we come, Chriſt is willing to entertain us. *Jether* an *Iſhmaelite*, may become an *Iſraelite*; and *Araunah* the *Jebuſite*, may be made an exemplary Proſelyte. *A. ἀνατολὴ. D. δύσις. A. ἄρκτος. M. μεσημβρία.*

The Gentiles (saith one) were converted by vertue of this prayer, *Gen.* 9.27. as *Paul* was by *Stephens*. But this text, *Mal.* 1.11. the perverse Jews could never abide to hear of: nor can they to this day. And therefore it is that they have in their expositions basely depraved it, and corrupted the true sense of it: Calling us still *Goi Mamzer*, bastard Gentiles.

גוי ממזר

Let us pity and pray for them, as *Isa.* 25.7,8. And let us praise God who hath made us Gentiles meet to be partakers of the inheritance of the Saints in light, *Col.* 1.12. And take heed we sin not away our light, causing God to take his Kingdom from us, and give it to a Nation bringing forth the fruits thereof.

Gen. 9.27. *God shall perswade* Japhet, *and shall dwell in the tents of* Shem.

Countrey.

Nos patriæ fines, & dulcia linquimus arva, Nos patria fines ——

A mans native countrey is pleasant and sweet to all. *Nescio quâ natale solum dulcedine cunctos ducit, & immemores non sinit esse sui.* *Ulysses* was very desirous to see the smoke of his country. Shall I leave my country, that hath been as a mother to bring me into the world, and to nourish me in it? A man in conscience by the law of Nature is bound to his own countrey.

Omne solum forti patria est.

But this world is not our country. *Socrates* is highly commended for his answer, being demanded what country man he was: he answered, κόσμιος, *mundanus*, the world is my country, all countreys are alike to me. Yet in truth we have no country in the world; Heaven (properly to speak) is our country, and we must seek it.

Heb. 11.16. *Desire a better country, that is an heavenly.*

Signes.

Signum est quod seipsum, sensui & præter se, aliquid animo repræsentat.

There are signes, 1. Of Gods wrath, such are prodigious events. 2. Of his power, such are Miracles. 3. Of his grace, such are Sacraments.

For irreverent using of good means, *Uzziah* was smitten with leprosie. Fifty thousand *Bethshemites* for looking irreverently into the Ark, (which was a sign of mercy.) These signes of mercy proved means of misery.

Signa sunt triplicia,
1. *Memorativa, qua præteritum aliquid in memoriam reducunt; Hujusmodi voluit Deus esse Iridem.*
2. *Demonstrativa, qua præsentia monstrant; Ut fumus ignem.*
3. *Prognostica, qua futura præmunciant; ut varius solis color dum occidit; juxta illud Poetæ,*

Carulea pluvias denunciat igneus Eurus.

As God hath given us signes and foretokens of a tempest, so hath he also of an ensuing judgement; and blames those that take not notice thereof, sending them to school to the Stork and Swallow, *Jerem.* 8.7. If *Elias* see but a cloud as an hand, arising from *Carmel*, he can tell that great store of rain will follow, that the whole heaven will anon be covered.

Many prodigies there were before the last desolation of *Jerusalem*. A terrible tempest at *Rome*, the same year that *Luther* began to stir. Blood raining at *Brixia* in *Italie*, in the year 874. for three dayes and three nights, &c. Gods signes have a voice and words, speaking both to our eyes and ears.

A prudent man foreseeth the evil, not by divination or star-gazing, but by a judicious collection and connection of causes and consequents: As if God be the same that ever, as holy, just, powerful, &c. If sinne be the same that ever, as foul, loathsome, pernicious, &c. Then such and such events will follow upon such and such courses.

Ye can discern the face of the skie, but can ye not discern the signs of the times? Mat. 16 3.

Judgements.

We must reverence the judgements of God. When *Daniel* pondered in himself the fearful fall of *Nebuchadnezzar*, that such a faire and beautiful tree that reached to heaven should be cut down, he held his peace by the space of one hour, and his thoughts troubled him.

When the Angels were to blow their trumpets, there was silence in heaven; they were stricken with a kinde of astonishment, and could not speak. The wicked that have no portion in Christ may tremble, but the holiest men of all must fear and reverence the judgements of God. Doth the lion roar, and shall not the beasts of the forrest quake?

And the consideration of these temporal judgements inflicted on sinners, should scare us from sin. The water wherwith the old world was drown'd, the fire and brimstone that consumed the *Sodomites*; the casting of *Jesabel* that filthy strumpet out of a window, and the eating of her by dogs; the hanging of *Absolom* by the hair of his head; the fall of the Tower of *Siloam* upon eighteen persons; and the falling of the carkasses of the *Israelites* in the wilderness.

Though we fear not Hell, because we see it not; yet let us fear the arrows of Gods wrath, which he may shoot at us in this world, and pierce us thorough. If we will not fear him, because he can kill the soul, which is the greatest: yet let us fear him, because he hath infinite wayes to destroy our bodies. He can make the Pox to eat up the body of a whoremonger: He can make the body of an ominous and malicious person to consume away to the very bones: He can wash away the flesh of a drunkard, &c.

Arrius the Heretick, as he was easing nature, all his entrails came forth, whereupon he immediately died.

The Lord is known by the judgement which he executeth. Psal. 9 16.

Tumult.

The word in the Hebrew, which is sometimes used for tumult, signifieth an inundation or multitude of waters, which over-run their banks with violence and roaring, *Hos.* 10.14. The people are a most dangerous and heady water, when once it is out. שאון *strepitus belli, vel strepitus aquarum inundantium.*

Seditious tumults do soon bring all into a miserable confusion. Intestine commotions may undo a people, as a man may die of an inward bleeding.

When the multitude is in a rage, they are like unto a tiled house that is on fire, there's no coming near the house, the tiles do so flie about your face: so it is in tumults; there's no coming neer to talk to them, to convince them; but they are ready to flie presently upon you.

What havock made the seditious in *Jerusalem*, a little before the last destruction of it? The *Guelfs* and *Gibellines*, in *Italy*? *Wat Tiler* and his complices here? *Josephus. Speed.*

Ac veluti in magno populo cum saepè coorta est,
Seditio, saevitque animis ignobile vulgus,
Jamque faces & saxa volant, furor arma ministrat. *Virgil. Æn. l. 1. —Ubique pavor, & plurima mortis imago.*

For the avoiding of this, remember that rule, *Prov.* 24. 21. subjects may (doubtleſſe) ſignifie what is good for the State, and what is amiſſe; but to make any alteration in the State, either Civil or Eccleſiaſtical, belongs to the ſupreme Magiſtrate.

But none ſo inſolent and cruel as the vileſt of the people, when they are got together in a head.

It is God alone that can aſſwage theſe tumults, others may ſtir ſtrieſe, but God onely can ſtint it.

Horat.

Qui terram inertem, qui mare temperat
Ventoſum, & urbes regnaque triſtia,
Divoſque mortaloſque turbas,
Imperio regit unus aequo.

As God alone hath the ſea it ſelf, that bruiſh creature, at his beck and check; ſo alſo hath he Devils and maſterleſſe men, who ſeek to ſubvert Government, and to lay all level.

Pſal. 65. 7. *He it is that ſtilleth the noiſe of the ſeas, the noiſe of their waves, and the tumult of the people.*

Warre.

Nulla fides pietaſque viris qui caſtra ſequuntur. Lucan. l. 10.

Mars the reputed God of War, was feined to be the ſonne of *Juno*, onely without company of her husband, for when *Juno* was greatly diſpleaſed with her ſelf, that *Jupiter* by ſtreining his head without company of a woman, did bring forth the Goddeſſe *Minerva*, ſhe by the counſel of the Goddeſſe *Flora* touched a certain flower in the field of *Olenius*, by vertue whereof ſhe immediately conceived the god *Mars*. The *Romans* painted him fiery, ſometimes in his chariot, ſometimes on horſe-back, with a Javelin in one hand, and a ſcourge in the other. He was called *Gradivus à gradiendo*, from his furious marching.

Roſin. Antiq.

Joſeph. de Bel. Iud.

The Jews within the City of *Jeruſalem* fought one againſt another, they had civil wars; but when the enemy approached, they both joyned forces againſt them, and came out very peaceably; Nevertheleſs when they had repell'd their enemy the *Romans*, they came to the City, and fell preſently to war again among themſelves; ſo that there were more ſlain by civil wars, than by their foraign enemy.

Signes and tokens are *Praenuncia bellorum*, Gods meſſengers to forewarn a ſinful Nation of enſuing wars. As in *Rome*, before *Sempronius* went out to war againſt the *Picents*; *aedes ſalutis*, the Temple of health and ſafety was diſſolved by a thunderbolt. Three wolves brought a dead carkaſſe half eaten, with hideous cries into the Market-place. Before *Hannibal* vanquiſhed *Flaminius*, the ſun ſeemed to be leſſened. At *Arpi* bucklers were ſeen in the heavens. At *Sardinia* the Sun fought with the Moon. To *Jeruſalem* before the deſtruction thereof by *Titus*, the Moon was eclipſed twelve nights together. The Angels (*Templi Praeſides*) with a loud cry left the Temple. A ſtar like a ſword appeared over the City, Chariots running in the skie, armed men fighting in the air. To *Italie*, when *Lodowicks* force procured *Charles* the Great to enter into *Puglia*, three Suns appeared environed with clouds and horrible thunder. And in *Aroſſo* were ſeen images ſweating, drums and trumpets, men and horſes in the air. The Lord preparing us by theſe, either for preſent repentance, or ſpeedy deſtruction.

One of *Xerxes* men boaſting, the *Perſians* would let flie ſuch a flight of arrows, as ſhould darken the Sun; It was anſwered by one of the *Grecian* Captaines, it was well, for then they ſhould have the benefit of fighting in the ſhadow.

Aug. *Non quaeritur PAX ut bellum geratur, ſed bellum geritur ut pax acquiratur.*

Yet

Yet Peace betwixt ambitious Princes and States, is but a kinde of breathing: For the rusty sword and empty purse do onely plead performance of Covenant. And surely its good to hold that weapon in the scabbard, that hath no good edge. *Sir W. R.*

when he giveth quietnesse, who then can make trouble? and when he hideth his face, who then can behold him? whether it be done against a Nation, or against a man onely. Job 34.29.

Peace.

Epiphanius used to say, that he never let his adversary sleep, not that he disturbed him, but agreed with him presently, not suffering the Sun to go down upon his wrath.

There is peace, { 1. External, 2. Internal, 3. Eternal, } of the { 1. World, 2. Minde, 3. God.

Or more plainly, peace between { 1. Man and man. 2. Man and himself. 3. God and man.

Christ both procures us peace by his blood, and keeps peace by his intercession. He both makes and maintains peace.

Pax nostra bellum contra Satanam. For as *Aulus Fulvius* when he took his son in the conspiracy with *Catiline* said, *Ego te non Catalina, sed Patria,* so God hath not begotten us in Christ, that we should follow the arch-traitour Satan, but serve him in holinesse.

Est pax peccatorum, pax justorum, pax temporis & pax aeternitatis. Pax temporis interdum conceditur bonis & malis, sed pax aeternitatis nunquam dabitur nisi bonis, quia non est pax impiis. De pace peccatorum, inquit Psal. *Zelavi in peccatoribus, pacem peccatorum videns; De hac dicit Christus, non veni mittere pacem, sed gladium. De pace justorum, dicit Apostolus, fructus Spiritus est charitas, gaudium, pax, patientia, hanc reliquit Christus Apostolis, pacem relinquo vobis. De pace temporis, inquit Propheta, Oritur in diebus ejus justitia, & abundantia pacis, Hanc incessanter petit Ecclesia, Da pacem in diebus nostris. De pace aeternitatis, Dominus dixit Apostolis, pacem meam do vobis, non quomodo mundus dat, Ego do vobis; De hac inquit* David, *In pace dormiam,* &c. *Nulla salus bello, pacem nos petamus omnes.* Drances. *Innocent. 3. l. 3. De sacr. Alt. myst. c. 11.*

Dona nobis pacem, ut de pace temporis, per pacem pectoris, transeamus ad pacem aeternitatis.

It is observable, that amongst those seventeen sins, which are called works of the flesh, *Gal.* 5. eight of them are of the adverse party to peace; and that all the nine fruits of the spirit there reckoned up, are peace, and the assistants thereof. Which sheweth, what a concourse of evils is in strife, and that all good things which we can expect from the Spirit, are in peace. Hence even the heathens feigned *Eirene* (Peace) to be the nurse of *Pluto*, their god of riches. *Omnia pace vigent, & pacis tempore florent. Pansanias in Atticis. p. 13.*

The work of righteousnesse shall be peace, and the effect of righteousnesse, quietnesse and assurance for ever. Isa. 32.17.

Tamerlane after a great battel with, and victory over the *Muscovit*, beholding so many thousands of men there dead upon the ground, was so far from rejoycing thereat, that turning himself to one of his familiars, he lamented the condition of such as commanded over great armies, commending his fathers quiet course of life; (who being now well stricken in years, and weary of the world, delivered up unto him the government of his Kingdome, retiring himself into a solitary life, the more *Turk. Hist. fol. 212.*

more at quiet to ſerve God, and ſo to end his dayes in peace.) Accounting him happy in ſeeking for reſt; and the other moſt unhappy, which by the deſtruction of their own kind, ſought to procure their own glory; Proteſting himſelf even from his heart to be grieved to ſee ſuch ſad tokens of his victory.

Fol. 216. Yea, the ſtern *Bajazet* marching with his great army againſt *Tamerlane*, and by the way hearing a countrey ſhepheard merrily repoſing himſelf with his homely Pipe, as he ſate by the ſide of a mountain feeding his poor flock, ſtanding ſtill a great while liſtning unto him, to the great admiration of many, at laſt fetching a deep ſigh, brake forth into theſe words: *O happy ſhepheard, which hadſt neither* Orthobulos *nor* Sebaſtia *to loſe*: bewraying therein his own diſcontentment. And yet withal ſhewing, that worldly bliſſe conſiſteth not ſo much in enjoying of much, ſubject unto danger, as enjoying in a little, contentment devoid of fear.

Eccleſ. 4.6. *Better is an handful with quietneſſe, than both the hands full with travel and vexation of ſpirit.*

Famine.

It is the want of bread, and bread is the ſtay and ſtaffe of life. When this ſtay is gone, our lives fall quickly; when this ſtaffe is broken, the thread of life breaks too.

Famine within hath fought more eagerly than ſword without. *Xenophon* reports of one *Anaxilaus*, accuſed in the *Spartane* judgement, for delivering up the City of *Bizantium* to the enemy, when he ſaw many die with famine, he anſwered, he knew difference between warring with an enemy and Nature.

It is numbred among the ſore judgements of God, if it be not the ſoreſt: 1. Cauſing faintneſſe and madneſſe, *Gen.*47.13. 2. Hunger burneth, *Deut.*32.24. 3. It cauſeth pining and languiſhment, *Lam.*4.9. 4. Shame and howling, *Joel* 1.11. 5. Rage and curſing, *Iſa.*8.21. 6. It breaks all the bonds of nature, *Deut.* 28.53, 54. *Lam.*4.10. *Iſa.*9.20. But yet this famine of the body is a light judgement, to a famine of the Word, which drieth up the ſoul, and bringeth with it eternal death, *Amos* 8.11, 12.

Miſerable was the famine amongſt the Jews in *Jeruſalem*, beſieged by the *Romanes*; ſome chewing the graines of raw wheat; wives ſnatching the meat from their husbands, children from their parents, and (that which was moſt miſerable) the mothers from the infants mouths, *&c.* Many ſeeing no way but one, went and and laid them down upon the Beers to welcome death. So miſerable was the ſight, that *Titus* himſelf ſorrowed and ſighed, and ſtretching forth his hands, called God to witneſſe, that he was not the cauſe of this calamity. In *Tranſilvania* they ate up all the dogs, cats, mice, and rats that they could get; dead horſes, loathſome carrion of other hunger-ſtarved beaſts; One man did eat another; A woman having ſix children, did among them eat one another, until they were at length all ſix devoured; yea, theeves and malefactors hanged for their villanies, were by the poor and miſerably hungry people cut down from the Gallows, and devoured. At *Athens* the father and ſon fought for a dead mouſe, which dropped down betwen them from the top of the houſe.

Joſeph. lib.5.c.6.

*Turk. Hiſt. fol.*1209.

God can cauſe a famine, either by immoderate drought, *Joel* 1. 10. Or by immoderate moiſture, *verſ.* 17. Theſe are uſually the natural cauſes of famine: but 'tis good to enquire after the ſupernatural, as *Jacob* enquired who ſtood on the top of the ladder, and ſent the Angels to and fro, *Gen.*28.13.

I beheld, and low a black horſe.

Peſtilence.

Pestilence.

The word in the Hebrew, *Ezek.* 14.19. comes from another word, which signifieth *to speak*: And indeed in this judgment the Lord speaks aloud. דבר a דבר *Loqui.*

One calls it, *Bellum divinum*. *Homer* saith, that the Plague is the arrow of God: And *Hyppocrates*, That a great Plague among them, was the Divine disease, because a punishment sent from God more immediately, as an evil messenger. And indeed, it hath less of man and second causes in it, than others. Τὸ Θεῖον.

Though second causes are not wholly denied, yet they are hard to be found out; it puzzles the learned Physicians clearly to express them; some referring it to the indisposition of the air, others to malignant occult qualities in the air, body or diet; some to corruption in the blood; and others to hunger and surfeit: But *Senertus* concludes very honestly; *Qualis sit pestilentialis veneni natura, & qua ejus in qualibet pestilenti constitutione differentia, nemo hactenus satis explicavit. Lib. 4. cap.* 10. *Quicquid asseratur, omnis pestilentiæ cæca et delitescens est causa, et aliunde quàm ex primis qualitatibus, aut ex putredine perfecta. Fern. De abd it. rerum caus.*

Gods hand is seen much in this noisom disease: Some Pestilences kill cattel, and not men; some kill men, and not cattel; and some kill one sort of men, and not others, as the learned have observed.

A certain Historian calls it, (and aptly) A scourge of the greatest multitudes, and the handmaid of Famine. For this deadly disease lays heaps upon heaps, (as many places have had lamentable experience,) and scarce leaveth living enow to bury the dead. As in the days of *Decius* the Emperor. In *David's* time, Seventy thousand were consumed by it in three days, 2 *Sam.* 24.15. In *Vespasian's* days, at *Rome*, there died Ten thousand a day, for many days together. And in the year 1345. it was so general through the Christian world, that it destroyed half mankind. Where God gives it a commission, it runs as fire in a corn-field. *Euseb. in Chronico.*

Experience clears it, (however some have questioned it) that a godly man may die of the Plague; As did *Oecolampadius* and others. *Hezekiah* is thought to have had it: So had reverend *Beza*, (his family was four several times visited herewith,) who was much comforted under it, and other heavy afflictions, by that sweet Psalm, as himself witnesseth. Psal. 91.

The Arrow that flieth by day, the Pestilence that walketh in darkness. Psal. 91. 5, 6.

Political Administration.

Vulgus. The Common people.

I Do not regard (saith *Seneca*) to please the Vulgar: for, the things that I know, the people do not approve; and the things that the people approve, I know not. Yet it's good for Princes to know, that if the common people be a beast of many heads, it hath more hands, and therefore not to be despised. *Nunquam vobis populo placebo, nam quæ ego scio, non probat populus; quæ probat populus, ego nescio. Epist.*

A good Horsman must sometimes use the reins, not always the spur.

Some are to their Country, as the worm in wood, or moth in cloth; not Common-wealths, but rather Common-woes men.

Grievous was the disorder, when *Herod* cannot be wrought with, but by *Herodias*; nor *Pilate*, but with his wife underhand.

It is also hard with the whole body, when the stomack which should feed all, and concoct nourishment, is foul and distempered.

The whole head is sick, and the whole heart faint. Isa. 1.5.

Magistrate.

Magistrate.

B. H. *Magistratus descriptio.*

A good Magistrate is a faithful Deputy of his Maker: His breast is the Ocean whereinto all the cares of private men empty themselves; which as he received without complaint, so he sends them forth in a wise conveyance, by the streams of Justice: His doors his ears are ever open to suiters; and not who comes first, speeds well, but whose cause is best: On the Bench he is another from himself at home; all private respects of blood, alliance, amity, are forgotten; and if his own Son come under trial, he knows him not. Pity, which is the praise of humanity, and the fruit of a Christian love, is by him thrown over the bar: As for Favour, the false advocate of the gracious, he allows him not to appear in the Court, there only Causes are heard speak, not Persons: Truth must strip her, and come in naked to his bar, without false bodies or colours; A Bribe or a Letter on the Bench, or a word of a Grate man, are answered with an angry repulse: Displeasure, Revenge and Recompence stand on both sides the Bench, but he regards them not, only he looks at Equity right before him. His hand is slower than his tongue; but when he is urged by occasion, either to doom or execution, he shews how he abhorreth merciful Injustice; his forehead is rugged and severe, able to discountenance villany. I know not whether he be more feared or loved, his affections are so sweetly tempered; The good fear him lovingly, the mild sort love him fearfully, and only the wicked man fears him slavishly. If he be partial, it is to his enemy: His sword hath neither rusted for want of use, nor surfeiteth with blood, but after many threats is unsheathed, as the dreadful instrument of Divine revenge. He is the Guard of good Laws, the Refuge of Innocency, the Recompencer of the Guilty, the Paymaster of good Deserts, the Champion of Justice, the Patron of Peace, the Father of the Country, and as it were another God on earth.

3 Pol. c. 22. *Magistratus vocantur ab Aristotele,* Νομοφύλακες καὶ ὑπηρέται. *Qui enim legi concedit imperium, ille videtur Deo permittere imperium.*

Godw. Antiq. l. 3. c. 1. Amongst the *Romans*, the Prætor or Lord Chief Justice might not keep Court and administer Justice upon certain days, without the speaking of these three words, *Do, Dico, & Addico: Dabat actionem, dicebat jus, addicebat tam res quàm homines.*

The Magistrate hath not to do *in sacris*, but *circa sacra*; He may not do *Uzzia's* work, but *Hezekia's*. The Minister hath *vim admonendi*, the Magistrate *vim coercendi*.

Heathens pictured Magistrates by a Fountain, because it conveys water all about.

Ut ubi inveniatur dolor, ubi ferabitur auxilium. Hieron. Mic. 7. 4. Bad Magistrates are as a Briar, or as a Thorn-hedge; a man that takes hold with his fingers is prickt, and glad to let go: Or as the silly sheep, that flying to the bush for defence in weather, loseth part of her fleece. So that a man shall have grief, where he hoped for help and succour. Or like unto Oaks, which are strong, but bear no other fruit but acorns for swine.

Pœna ad paucos &c. Psal. 101. 1. A good Magistrate (like thunder) fears many, hurts few. He sings of mercy and judgment, which are the brightest stars in the sphere of Majesty. He bathes the sword of Justice in the oil of mercy. A well-tempered mixture of both these, preserves the Commonwealth.

Cujus & potestas, ejus est actus: People are but the Magistrates shadow. Good Rulers we must obey as God; bad, for God.

1 Pet. 2. 13. *Submit your selves to every ordinance of man, for the Lords sake.*

Superiors and Inferiors.

Tis good for all, that all are not alike; The Universe could not be either so beautiful, or so orderly, if every particular had the same beauty, or were of the same

same order. And he that cannot be content to have less, and to be lesser than another; is altogether unfit not only to be as great, or to have as much as another; but to be, or to have any thing at all. Nor is any man fit to be more than he is; than he that can rejoyce that another is more than he.

Look up to heaven, and there are stars of divers magnitudes; though they are all great, yet not all of a greatness; they are all glorious, but not all alike glorious, for *star differeth from star in glory*, 1 *Cor.* 15. 41. Look also down upon earth, there we may behold Hills and Vallies, Rocks and Pebles, Cedars and Shrubs, &c. So that the very natural state of the Creature, confutes Levelling principles.

Nay, look upon our selves; and if we consider the faculties of mans soul, and the diverse members of the body, we shall find, they are composed and disposed of parts more noble and ignoble, And yet in their use and situation, there is a most comely and useful order. So some to be rich, some poor; some high, some low; some of one quality and aptness, some of another; and so to be arranged together, that they should mutually respect, second and strengthen one another; must needs be from a Divine beginning.

* *Both low and high, rich and poor together.* Psal. 49. 2.

Titles.

It hath been an usual thing to give fair titles to foul acts. Thus would the *Jews* of old persecute godly men, and molest them with Church-censures, and then say, *Let the Lord be glorified*, *Isa.* 66. 5. The like did they to the poor man that was born blind, whose eyes Christ had opened, *Joh.* 9. 24. *Give God the praise.* (Which expression (as is conceived) was some solemn form, in use among that people, when they required an oath of delinquents.) This the Hypocrites made use of, as when the Devils adjured Christ by the living God, not to cast them out. The Conspirators in King *Richard* the 2. time here in *England*, endorsed all their Letters with—*Glory be to God on high, on earth peace, good will towards men.* But well answered *Robert Smith* the Martyr, when *Bonner* began the sentence of death against him, *In Dei nomine*; You begin in a wrong name, said he. Act. & Mon. *In nomine Domini incipit omne malum.* Luth.

It hath also been an usual thing, to speak unto great persons with circumlocution, flooching and smoothing them up in sinful practises. *Semper Augustus*, is a Title still given to the German Emperors. But *Sigismund*, once Emperor, (when a fellow flattered him above measure, and extolled him to the skies) gave the Flatterer a good box on the ear; And when he asked, *Why smite you me?* he answered, *why clawest thou me?* Likewise a Preacher called *Constantine* the Great, *Blessed*, to his face; but he went away with a check. *Antiochus Epiphanes* is called a vile person, *Dan.* 11. 21. And yet *Josephus* reports, that the *Samaritans* writing to him, because he tormented the *Jews*, to excuse themselves that they were no *Jews*, stiled him, by flattery, *Antiochus the mighty God.* And the *Jews* by their Orator, *Most noble Felix! Act.* 24. 3. when in truth they worthily hated him for his oppression and cruelty. *Is vita Alphon.* *Euseb. in vita Const. l. 4. c. 4.*

I yield (against the unlearned Anabaptists, who use that place, *Gal.* 3. 28. as an hammer to beat down all the seats of Superiority,) that men and women are to be respected according to those places of Honor whereunto God hath advanced them in the world. Christ makes an honorable mention of the Queen of *Sheba*: *Luke* dedicateshis writings to *Noble Theophilus*: *To the most Noble Governor Felix*, saith *Claudius Lysias*: *Most Noble Festus*, saith *Paul*: And *John* gives the vertuous woman the title of *a Lady*. Whom God hath honored, let us honor too: Yea, though the Persons be bad, yet the Places are to be respected, and they in regard of their places.

But empty Titles without Realities, are but as cyphers without figures; or empty sounds, that signifie nothing.

Job 32. 21,22. *Let me not, I pray you, accept any mans perſon; neither let me give flattering titles unto man.*

For I know not to give flattering titles; in ſo doing my Maker would ſoon take me away.

Tyrant.

Formerly Kings were called Tyrants: But becauſe many Kings oppreſſed their people, therefore now oppreſſing Princes are only called Tyrants.

Joſeph. de Macabæis. Pol. l. 4. Eth. 1. *Tyrannica vis eſt, ad illa quenquam cogere, quæ lex recuſat, & ad juſtitia non conſentanea imperioſo ſermone compellere.* *Ariſtotle* defines a Tyrant thus: *Tyrannus eſt, qui ita dominatur ut ad proprium commodum & utilitatem omnia conferat*; He is one that rules ſo, as to turn all to his own private benefit and profit. He that governs ſo, governs for himſelf; whereas true Government ſeeks and reſpects the good of others. Juſt Governors are a general bleſſing; and their aim is the common, not their private wealth. For any man to oppreſs another, is very wickedneſs: But for a Governor or Magiſtrate, who is ſet up to be a reliever of others, a helper of the friendleſs, and a Judge of the widow; for him to oppreſs and grind the faces of the poor, is moſt Tyrannical.

Agathocles the Tyrant, cauſed a Frame of braſs to be made, wherein he might both ſcorch men, and ſatisfie his eye with ſeeing them tormented. I have read in Dr. *Hall's* Decads, that a Martyr going to be burnt, ſung Pſalms along the way, in an heavenly courage and victorious triumph: The cruel Officer envying his mirth, and grieving to ſee him merrier than his tormentors, commands him ſilence; He ſings ſtill, the view of his aproaching glory bred his joy; The enraged Sheriff cauſeth his tongue drawn forth to the length, to be cut off neer the roots; the poor Martyr dies in ſilence, reſts in peace: Nor many moneths after, the butcherly Officer hath a ſon born, having his tongue hanging down upon his chin, like a Deer after long chaſe, which never could be gathered up within the bounds of his lips O the Divine hand, full of juſtice, full of revenge!

No ſtorm more fierce than the indignation of an impotent great perſon.

Macrob. l. 2. Saturn. cap. 4. It's ſtoried, that among thoſe babes of *Bethlehem*, *Herod* ſlew his own ſon alſo: Which *Auguſtus Cæſar* hearing of, ſaid, *Melius eſt Herodis eſſe porcum, quam filium*; It were better to be *Herod's* ſwine, than his ſon. *Attilus* King of *Sweden-land*, made a Dog King of the *Danes*, in revenge of many injuries received. The like did *Gunno* King of the *Danes*, he made a Dog King of *Norway*, and appointed Counſellors to do all things under his title and name. Did we but live a while (ſaith one) in *Turky*, *Perſia*, yea, or but in *France*, a dram of that Liberty we yet enjoy, would be as precious to us, as a drop of cold water would have been to the rich man in hell, when he was ſo grievouſly tormented in thoſe flames.

Sir *Rich. Baker's* Sum. Pen. p. 387. Tyrants are hated. *Xerxes* gathered money, the ſinews of war; but loſt the affections of his ſubjects, the joints of peace: He became hereby ill beloved of all ſorts, and far a leſs King, by ſtriving to be more than he was. Yea (how terrible ſoever) they have their fears, that curb and keep them in for a time at leaſt, from many notorious outrages. *Dionyſius* was ſo afraid of his life, that he durſt not ſuffer his Brother unſtript or ſearched to come into his chamber; nor any Barber to trim him. *Herod* durſt not kill *John*, though he much deſired to do it, leſt the people ſhould move and mutiny: He knew himſelf hated by them already for his cruelty and other crimes. Something to like purpoſe may alſo be read in the beginning of Q. *Mary's* Reign, *Act. & Mon. fol.* 1281.

Non eadem de illo homines ſentiunt, quæ palam, Senec.

Mat. 14. 5.

Sir *W. R.* Tyrants, by popular laws, (*viz.* oppreſſing the great, and dividing their goods amongſt the poor rascality) have aſſured themſelves of the Vulgar for a time. Thus did the Tyrant *Nabis*, after he had poſſeſſed himſelf of the City of *Argos*.

Yet Tyrants are of a ſhort continuance: They may bear themſelves up for a time, but in the end they find, that though Divine juſtice hath leaden feet, ſhe hath iron hands; though ſlow in coming, ſhe ſtriketh home.

Sequitur

Sequitur ſuperbos ultor à tergo Deus.

There are three principal accuſers that ring loud Alarms in Gods ears;
1. Conſcience neglected;
2. Creatures abuſed.
3. Poor oppreſſed.

It is wiſely obſerved by *Ariſtotle*, and from him by *Diodorus Siculus*, That the whole family of thoſe Tyrants, who in their government uſed cruel Counſellors, ſeldom or never remained in that Kingdom an hundred and twenty years; but were either utterly aboliſhed of God, or of their Subjects baſely dethroned. *Maximinus* (that Maſſive-Tyrant) after he had raiſed the ſixth Perſecution, and exerciſed all his cruelties againſt the Chriſtians, was told to his teeth,

Elephas grandis eſt, & occiditur;
Leo fortis eſt, & occiditur:
Cave multos, ſi ſingulos non times.

Mimus in theatro.

And it befell him accordingly; for at the ſiege of *Aquileia* in *Italy*, he was ſlain as he ſlept at noon in his tent, by his own ſoldiers. The Roman ſtory tells of *Nero*, That perceiving himſelf a loſt man, by the revolt of ſome Provinces, and the general complaint of the people againſt his inſolent government; he wandred up and down, and crept firſt into a thicket, by and by into a cave, with *Sporus* his filthy Favorite; and at laſt when he heard of the ſentence of death given againſt him by the Senate, and that their officers were haſting to attach him, he with a little help of one of his ſervants, cut his own throat.

Ad generum Cereris, ſine cade & vulnere pauci Deſcendunt reges, & ſicca morte Tyranni. Juven. Sat. 10.

Richard the Third, obtained the Crown by the murder of his Nephews: And having Tyrannix'd two years, two moneths, and one day, he was ſlain in a battel at *Boſworth* Field, his naked body was laid upon an horſe like an hog or calf, his head, arms hanging on the one ſide, and his legs on the other; and being all beſprinkled with mire and blood, he was brought into *Leiceſter*, where for two days he lay naked and unburied: After, his body was buried, but without ſolemnity; and the Stone-cheſt wherein his body lay, is ſince made a drinking-trough for horſes at a common Inne.

Speed.

Let us not think it ſtrange, that God doth ſuffer Tyrants ſometimes miſerably to afflict his Saints: For he doth it partly for their great good, that they might not grow wanton, but that their faith and prayer might be exerciſed under the croſs; and partly according to their juſt deſert: For if examination be made, we ſhall find, that for the moſt part, as contention, covetouſneſs and ambition among the officers, ſo profaneneſs and the ſecurity of the people draw down common judgements upon themſelves. See *Cyprian de lapſis*; and *Euſeb. l. 5. hiſt. cap. 2.*

After *Phocas*, that bloody Tyrant, had ſlain his Maſter *Mauritius*, and reigned in his ſtead, there was an honeſt poor man, ſaith *Cedrenus*, who was earneſt with God to know a reaſon why ſuch a thing was ſuffered: To whom it was anſwered, That a worſe man could not be found; and that the ſins of Chriſtians required it. That which theſe men do ſpitefully and cruelly, God ſometimes doth righteouſly; ſetting up Tyrants for a puniſhment to thoſe that were unthankful for better Government, and would not have Him to reign over them.

My father made your yoke heavy, and I will adde to your yoke: My father alſo chaſtiſed you with whips, but I will chaſtiſe you with ſcorpions. 1 King. 12. 14.

Read *Gen.* 10. 9. *cap.* 25, 27. *Exod.* 1. 11. 13, 14, 15, 16, 22. 1 *Sam.* 8. from 10. forward to 19. *Mat.* 2. 16. *Act.* 23. 3.

King.

King, ſay ſome, *à* κικυ'ειν, *valere*, or *viribus pollere*, *propter ſummam à Deo Regi conceſſam poteſtatem*; as *Rex à regendo*. And βάσιλευς, *quaſi* βάσις τῦ λαῦ, *fundamentum populi*. *Aquinas* (however the Schoolmen defend him) was far out in that Paradox, *Dominium & prælatio introducta ſunt ex jure humano*: For Govern-

ment is Gods ordinance in respect of its institution, though for the manner of its constitution it is of man.

Πολλαὶ βασιλέως ἀκοαὶ καὶ χεῖρες πολλαί. *Xenoph. Paed. l. 8.*

Princes are said to have many eyes, and long arms; because their understanding is enlightned by many, and their power is exercised afar off. Yet had they need to be careful what speeches they let fall from them; for wary Courtiers do as warily weigh their words, as the cunning Goldsmith doth his finest gold, and will easily guess their intentions.

Princes words bear their own stamp.

Then do the soldiers of the Church militant triumph most victoriously, when Religion and Piety are the Generals of their Army. How did *Constantine* over the bloody *Maxentius*? Even as *Moses* did over *Pharaoh*. How did *Theodosius* obtain many noble Priviledges? In like sort *Theodosius* the younger, when the *Saracens* came to the aid of the *Persians*, against whom he fought. The Angels from Heaven (like the stars against *Sisera*) so troubled the *Saracens*, that in the river *Euphrates* were drowned an hundred thousand; That it might be sung,

Aug. de civ. Dei, l. 5. c. 25. Theod. hist. l. 5. cap. 24.

O nimium dilecte Deo, cui militat æther,
Et conjurati veniunt ad classica venti.

Claudian.

And did not *Julian* while he was religious, make *Italy* and *Africk* stoop to the Roman Empire? When suddenly after his revolt, he perished. *Socrat. l. 7. c. 18.* Thus did *Heraclius* conquer the Persians, till he became a Monothelite, *viz.* An Heretick, holding there was but one will in Christ. Piety and humility will make a Prince more famous than *Hannibals* incursions through the Alps into *Italy*; than *Scipio's* great conquests, *Cæsars* miraculous victory, or *Alexanders* sole Monarchy. Besides, as it shall magnifie him on earth, so shall it felicitate him in Heaven; for as one saith truly, *Qui non tumet vento superbiæ, non cremabitur igne Gehennæ.*

Rex nunquam maximè regnat esse solus. Sen.

Aug.

Henry the first, his Embleme was, *Rex illiteratus, Asinus coronatus.* It's said that in King *James*, there met a rare conjunction as well of divine and sacred literature, as of prophane and humane; so that he stood invested of the triplicity, which in great veneration was ascribed to the ancient Hermes; therefore called *Trismegistus*; the power and fortune of a King, the knowledge and illumination of a Priest, and the learning and universality of a Philosopher.

Bacon in Advanc. of Learning, Epist.

There have been Princes (saith he) and that in this Land, which (as the Heathen Politician compared his Tyrant) have been like to ill Physicians, that have purged out the good humors, and left the bad behind them: Or (as *Nazianzen*) like unto flies, that light upon those parts which are sore, but over-passe the parts which are whole: With whom any thing hath been lawful, but to be religious: some of your grey hairs can be my witnesses. Thus said he of whom one saith, that for his Religion and learning, he might dispute with that infallible Pope for his triple crown.

Paulus Quintus

Ferdinand the son of *Alphonsus* King of *Naples*, a Prince of rare perfection, and singularly graced with all the vertues of true Nobility; yet by the good fortune of the French against him, and mutableness of the Neapolitans (framing their fancies according to the condition of the time) beginning to be had in contempt of them, and receiving an unsufferable affront from an ingrateful and disloyal Captain of his own, unworthily named *Justus*, keeping him out of his own Castle, and after all means used, admitting no more than his single person; At his very entrance he stabb'd the unworthy wretch to the heart with a dagger, insomuch that he was slain in the midst of his armed soldiers. Which was done with such a countenance and majesty, that the Warders with their weapons in their hands, dismayed with his look, forthwith at his commandment opened the gate, and received him in with all his followers. Whereby it appeareth, that in the countenance of Princes rests a certain Divine Majesty, in all fortunes above the common course of Nature; which is of power to daunt the hearts of most disloyal Traitors, in the performance of their unnatural Treasons.

Turk. Hist. fol. 455.

The Royal Scepter belongs to the King, to stretch out in mercy to *Hester*;

and

and the Sword to ſtrike *Haman* in juſtice. *Non minus Principi turpia ſunt multa ſupplicia, quàm Medico multa funera*, ſaith *Seneca*. However it's ſtoried of *Henry* King of *France*, the fourth of that name, called alſo *Henry* the Great; that he vanquiſhed all them that oppoſed themſelves to his juſt pretenſions; and afterwards vanquiſhed himſelf, in pardoning them that had banded againſt him: And yet it's ſaid, *France* had never the like, and they that come after may juſtly deſire to ſee the reign of ſo mighty and ſo good a Monarch, who made his people live in peace, his neighbours in aſſurance, and his enemies in continual fear. Our *Henry* the ſixth, being indeed courſly uſed in a tumult, and wounded for that he was at an under, yet being reſtored, he freely pardoned the offender, ſaying, Alas poor ſoul, he ſtrook me more to win favour with others, than of any ill will he bare me. A rare example of patience in a Prince. *Grimſt. p. 101.* *Dan. Hiſt.*

In the Fable that *Achilles* was brought up under *Chyron* the Centaure, part a man and part a beaſt, is ingenuouſly (but corruptly) expounded by *Machivel*, That it belongeth to the education and diſcipline of Princes, to know as well how to play the part of the Lion in violence, and the Fox in guile, as of the Man in vertue and juſtice. To be diſtruſtful, is the ſinew of wiſdom. Yet Queen *Elizabeth*, ſhe would not believe any thing againſt her Subjects, which a Mother would not believe againſt her children: She ſaid, ſhe would have her Subjects ſhorne, but not devoured. *Trajan* conſtituting a Ruler of the *Prætorium*, gave him a ſword with this mandate: *Hoc enſe utaris pro me, juſtè faciente; contra me utaris, ſi injuſta fecero.* *Alphonſus* the Neapolitan King, had a Standard with the ſigne of a Pelican, piercing her breaſt with her beak, to let out her blood to her young ones to feed them, with this inſcription, *Pro lege & grege.* *Fide, ſed cui vide.*

As in bodies, ſo in the Republique, the moſt grievous diſeaſe is that which comes from the head. A ſin, though it be fearful in all, yet in a King is more eminent and cauſe of example: Therefore the ſins of Kings are more dangerous than in the Plebeians. However that's a good rule *Auſtin* gives: Is he a good King? he is thy Nurſe, receive thy nouriſhment with obedience: If evil, he is thy Tempter, receive thy trial with patience. *Pliny.* *Rex, ſi bonus, nutritor eſt tuus; ſi malus, tentator tuus eſt.*

The God of Iſrael ſaid, the Rock of Iſrael ſpake to me: He that ruleth over men, muſt be juſt, ruling in the fear of God. 2 Sam. 23. 3.

Court.

The proverb is, *Exeat Aulâ qui velit eſſe pius.* Yet that's a rare commendation that is given by *Xenophon* of *Cyrus* his Courtiers, That though a man ſhould ſeek or chooſe blindfold, he could not miſs of a good man. And of *George* Prince of *Anhalt*, of whom *Melancthon* writeth, That his Chamber was *Eccleſia, Academia, Curia*; a Church, an Univerſity, and a Court. And doubtleſs ſuch a one was *David's* Court, *Pſal.* 101.

Therefore let us not ſhoot our fools bolt raſhly, and ſay of ſuch places, as *Nathanael* did of *Galilee*, Can any good come out thence? Scripture affords us a Catalogue of many and pious good Courtiers, in the Courts both of good and bad Princes, whoſe hearts have not been puffed up with preferment; As *Joſeph, Obadiah, Nehemiah, Mordecai, Daniel, &c.* Yea in the Court of *Cæſar* himſelf.

All the Saints ſalute you, chiefly they that are of Cæſar's houſhold. Phil. 4. 22.

Subjects.

Subjects.

Subminiſſion which we owe unto Rulers, hath in it theſe ſix things; 1. Obedience, *Tit.* 3.1. 2. Honour, *Rom.* 13.7. 3. Loyalty, endeavouring their preſervation. 4. Piety, in praying for them, 2*Tim.* 2.1. 5. Maintenance, tribute muſt be paid, Chriſt himſelf ſubmitted, *Rom.* 13.7. Laſtly, ſubjection to their puniſhments, *Rom.* 13.4.

We muſt obey them in things lawful only, for elſe we muſt anſwer as thoſe Apoſtles did, *Acts.* 5. 29. *We ought to obey God rather than men.* And as *Polycarpus*, who being commanded to blaſpheme Chriſt, and to ſwear by the fortune of *Caeſar*; peremptorily refuſed, and ſaid, *We are taught to give honour to Princes and Potentates, but ſuch honour as is not contrary to Gods Religion.*

The Popiſh Clergy are greatly to be blamed, who from the higheſt unto the loweſt of them, hold themſelves not bound and ſubject to the Civil Magiſtrate, but in all criminal cauſes appeal to their Ordinary, and are not puniſhable, unleſſe they be firſt degraded, and ſo delivered to the Secular power. But the Apoſtle ſaith, *Let every ſoul be ſubject unto the higher powers*, Rom. 13.1. And *Chryſoſtom* expounds it, If thou be an Apoſtle, an Evangeliſt, a Prophet, or whatſoever thou art, thou muſt be ſubject, &c. *Bernard* alſo to a Biſhop, writeth of this matter thus, *If every ſoul, then yours; who excepted you from this univerſality? He who attempteth to except you, attempteth to deceive you.*

Omnis animi, et veſtra: quis vos excepit ab, univerſalitate, ſi quis tentat excipere, tentat decipere. Ad Henric. Ep. Sen. Epiſt. 42.

The *Donatiſts*, *Browniſts* and *Anabaptiſts*, do duely merit reproof, together with the froward perverſeneſs of many; who under a pretence of conſcience, refuſe to ſubmit unto the reaſonable conſtitutions of Authority; thereby cauſing the Goſpel to be diſgraced, as a profeſſion denying obedience to Magiſtrates; We had need to be ſubject, that we may win due credit to the Religion we profeſſe.

Mat 22 21. *Render therefore unto Caeſar, the things which are Caeſars.*

Reward.

There are ſome can ſpeak no other but the horſe-leeches language, *Give, Give!* Like the Ravens of *Arabia*, that full gorged, have a tunable ſweet record; but empty, ſcreech horribly. *Plutarch* reporteth of *Stratocles* and *Dromocleitus*, a couple of corrupt officers, who where wont to invite one another to the golden harveſt, thereby meaning the Court, and the Judgment-ſeat. Such are no other than *Latrones Publici*, publique robbers, as *Cato* calls them.

Quaeſſe mutuò ad meſſem auream invitare ſolebant. Plutarch in Politic.

We ought to ſhake our hands from bribes; as *Paul* ſhook off the viper: And be ſo far from ſaying, *Give ye*, that we ſhould rather ſay to them that offer it, *Thy money periſh with thee.*

Stapleton. *Olim didici quid ſint munera.* Rain is good, and ground is good, *ſed ex earum conjunctione fit lutum*, of the mixture of theſe two is made dirt; ſo, giving is kind, and taking is courteous: yet the mixture of them maketh the ſmooth paths of juſtice foul and uneven. *Nec preces nec pretia*, ſhould be the Magiſtrates Motto.

That which is ſinfully gotten, ſhall be miſerably loſt. Many give bribes to undo others, and all who receive bribes, undo themſelves. What is the advantage of any ſinful gain, when the fire of Gods wrath conſumes the gainer?

De malè parti, non gaudet tertius haeres. Stratagema nunc eſt Pontificium, dicere mavis, ut Pii eſſe deſinant.

Bribery never brought any laſting materials to build with, either the actour of injuſtice or his heire ſhall find a fire in the foundation, a fire in the ſtones and timber of his houſe, and down 'twill come.

A publique perſon ſhould be above all price, or ſale; As he ſhould have nothing to loſe, ſo he ſhould have nothing to get.

Some are bribed out of their Religion. The Papiſts propoſe rewards to ſuch as ſhall relinquiſh the Proteſtant Religion. Thus they tempted *Luther*, but he would not be hired to go to hell.

Then

Thou ſhalt take no gift: for the gift blindeth the wiſe, and perverteth the words of the righteous. Exod. 23.8.

Nobility.

A Nobleman ſtands not upon what he borrowed of his Anceſtours, but thinks he muſt work out his own honour; greatneſs doth not make him ſcornful or imperious; but rather like the fixed ſtarres, the higher he is, the leſſer he deſires to ſeem. Neither cares he ſo much for pomp and frothy oſtentation, as for the ſolid truth of nobleneſs: None can be more pitiful to the diſtreſſed, or more prone to ſuccour, and there moſt where is leaſt means to ſollicit, leaſt poſſibility of requital; he is equally addreſſed to warre and to peace; he is more careful to give true honour to his Maker, than to receive civil honour of men; he knows it is but vain to hunt after glory and applauſe of the world, he knows that the body of Nobility conſiſts not in blood.

The Turks never reſpect the birth or quality of any man in their advancements.

Chriſtian Nobility is the beſt and trueſt, where God himſelf is the top of the kin, and religion the root, in regard whereof all other things are but ſhadows and ſhaps of nobleneſſe.

Vertue is inſtead of a thouſand *Eſcutcheons*. *Since thou haſt been precious in mine eyes, thou haſt been honourable.* Iſa. 43.4. *Nobilitas ſola eſt atque unica virtus.*

Good Nobles are black ſwans, and thinly ſcattered in the firmament of a ſtate, even like ſtars of the firſt magnitude. We may ſay of ſuch, as *Luther* doth of *Elizabeth* Queen of *Denmark*, a pious princeſſe, *Scilicet Chriſtus etiam aliquando voluit Reginam in Cælum vehere.*

——— *Not many noble are called.* 1 Cor. 1.26.

Judge.

Bonis nocet qui malis parcit.

Antiquity reports, there were certain images of Judges ſet up at *Athens*, having neither hands nor eyes; implying that ſuch perſons ſhould, neither be affected with relations, nor bribed with gifts. The leſſe intereſt, the more is the eye-ſight cleered.

Thoſe were happy dayes in the time of *Baſil* Emperour of *Conſtantinople*, who, whenſoever he came to his judgment-ſeat, found neither party to accuſe, nor defendant to anſwer.

An Heathen could ſay, *Non enim colorem veſtium, quibus prætexta corpora ſunt, aſpicio oculis de homine non credo, habeo melius certiuſque lumen, quo a falſis vera dijudicem, animi bonum animus inveniat.* Sene.

He that juſtifieth the wicked, and he that condemneth the juſt: even they both are abomination to the Lord. Prov. 17.15.

Humane Council.

Counſellors have great power, to hurt or to do good among Kings and Princes. It is therefore a happy conjunction when good Kings and good Counſellours meet together. Yea, many times bad men are good Kings, when they are attended with good Counſellors; whereas bad Counſellors often make a good man a bad King, and by their poyſonous whiſpers and inſtillations at the ear, corrupt the hearts, and taint the ſpirits of the beſt Princes.

In

It was said of a Prince of *Orange*, that when he sate on horseback, he had all his Counsellers with him.

In the multitude of Counsellors there is safety (saith *Solomon*) then they must needs be unsafe, who neither have none to give them counsel, or refuse wholesome counsel when 'tis given.

Good counsel directs how to judge of things, how to speak, and how to act.

Counsel is to a man without wisedome, as bread is to a man that is hungry, or as cloaths to a man that is naked.

A good Counsellor may be an Angel, nay a god to another, as *Moses* was to *Aaron*. Hence one special thing the Primitive Christians prayed for the Emperour, was, that God would send him *Senatum fidelem*.

To give counsel is a work of the wise, and they who are most unwise have most need of counsel, though they seldome think so. And it may be a very disputable question, who is the wiser man, he that gives good counsel, or he that readily receives it, and makes good use of it.

However, as we ought to do nothing unto others, but what we would have done unto our selves; so we should advise nothing unto others, but what we our selves would do: It puts strength into a rule, when he that gives it, is ready to enliven it by his own practice.

Pro. 12.15. *He that hearkeneth unto council is wise.*

Policy

Grimst. Preface to Hist. of the world. What ever is framed without Policy, is like unto a building, which is in the air without any support or foundation.

T. H. f. 1206. The actions of Princes (saith the Historian) are like unto strange lights, appearing by night in the aire, which hold mens eyes busied with the intentive beholding of them; some thereof divining well, and some others evil, according to the diversity of the beholders conceits and humors.

Bacon. Nothing is more Politique, than to make the wheels of our mind, consentrick with the wheel of fortune.

Necessity gives a larger latitude and freer scope, to the managing of great affairs

'Tis another point of policy, never to engage a mans self peremptorily in any thing, though it seem not liable to accident; but ever to have a window to flie out at, or a way to retire. Like the fable of the frogs, which consulted when their plash was drie, whither they should go; one moved to go down in a pit, because it was not likely the water would drie there; to whom another answered, true, but if it do, how shall we get out again?

It is the Turks Policy, to be in league with them that are farthest and remotest, that so he may the more easily conquer those that are neerest him; for then they that are remote may not joyn with his neighbours; and by this means, by little, and little, he may come to conquer the most remote, and circumvent them, who are forsaken of the other.

When the whole body Politique is sick, it behoves them in place to mind particulars, and foresee where the soare is like to break out.

Pellem vulpinam Leonina assuere. Great bodies have strong reluctations, and dye not with one fit, or by one blow.

Machiavel. It was the counsel and practice of *Lysander*, to sew out the lions hide, with the foxes skin, if need were. And that Arch-arch presents strange patterns to Princes, telling them, that justice it self should not be sought after, but onely the appearance, because the credit is an help, the use a cumber.

But when all is done, true Piety will prove the best Policy.

Luk. 16.8. *And the Lord commended the unjust steward, because he had done wisely: for the children of this world are in their generation wiser than the children of light.*

Stage-Play.

Ludi præbent semina nequitiæ. *Austin*

Austin tells us how *Alipius* was corrupted by them. *Plato* complaineth, how the youth at *Athens*. One of our Countrey-men professeth in Print, that he found Theatres to be the very hatchers of all wickednesse, the brothels of bawdry, the black-blasphemy of the Gospel, the Devils chair, the plague of piety, the canker of the Common-wealth, &c. He instanceth on his knowledge, Citizens wives confessing on their death-beds, that they were so impoysoned at stage-plays, that they brought much dishonour to God, wrong to their marriage-beds, weaknesse to their wretched bodies, and wo to their undone souls.

It was therefore great wisdom in the *Lacedemonians*, to forbid the acting of Comedies or Tragedies in their Common-wealth, and that for this reason, lest either in jest or earnest any thing should be said or done, contrary to the laws in force among them. *Plutarch.*

— *Fornication, and all uncleannesse, — let it not be once named amongst you, as becometh Saints:* Eph. 5. 3, 4.
Neither filthinesse, nor foolish talking, nor jesting, which are not convenient.
Much lesse acted, as in Stage-players.

Reformation.

There is a { 1. Formation. 2. Deformation. 3. Reformation.

The formation was at the first creation of the world; then God put all things into a good form and order: *He beheld all that he had made, and lo it was good, exceeding good.* After that came a deformation, by the fall of man, and that put all out of order again. Upon that a Reformation was made, Principally by Jesus Christ. So that the time of the Gospel is the time of Reformation, *Heb.* 9. 10. And now ought Christians especially to endeavour it. But know, that erre Reformation must begin at our selves. He that will repair an house, must begin at the foundation. So, if we will have a Reformation, we must reform our selves first, and therein begin with the heart, and cast out the unclean lusts; afterwards reform our members, else we shall be but whited Tombs and painted Sepulchres, as the Pharisees were. In the next place, let us reform our Families; after that, let every one in his place labour to reform the Town in which he dwells; and so proceed; This is the best order in reforming. The way to make the whole street clean, is, every man to sweep before his own door.

To reform, *Alfred* propounds three rules, { 1. *Deplorandum.* 2. *Implorandum.* 3. *Explorandum.*

Reformation is a work, that hath ever gone heavily on, and hath met with much opposition. *Luther* compared the Cardinals and Prelates that met at *Rome* about reformation of the Church, to Foxes, that came to sweep an house full of dust with their tails: and instead of sweeping it out, swept it all about the House, and made a great smoke for the while: but when they were gone, the dust fell all down again.

Publick respects should be the rapt motion to carry our hearts contrary to the wayes of our own private respects, or concernments: For consider, as it is not the tossing in a ship, but the stomack that causeth sickness; the choler within, and not the waves without: So, the frowardnesse of men that quarrel with Reformation, and not the work it self, which is Gods commandment.

Magistrates are to have the main stroke in Reformation of Religion, but Ministers must also move in their own orbe, and do their part too.

Ejusdem non est invenire & perficere. There have been many renowned Reform-

formers, as *Luther*, *Farellus*, &c. abroad: and many here at home, who did (for their time) worthily in *Ephrata*, and are therefore famous in *Bethlehem*: But yet many things were left unrectified, which either they did not see, or could not help. All which may shew us, that it is a praise proper to Christ only, to be *Alpha* and *Omega*, Author and Finisher of that he sets about.

Rev. 21. 5. *Behold, I make all things new.*
Read *Isa.* 65. 17, 18. 2 *Cor.* 5. 17.

Mutability.

Princes are like the Sun, and great Subjects are like the Dials; if the Sun shine not on the Dial, no man will look on it. Wicked purposes are easily checked, not easily broken off; *Sauls* sword is scarce dry from the blood of the Philistines, when it thirsts anew for the blood of *David*; *Saul* rent *Samuels* garment, now *David Sauls*; both were significant; the rending of the one, signified the Kingdome torne out of those unworthy hands; the cutting of the other, that the life of *Saul* might have been as easily cut off. Both signes and symptoms of mutability.

The greatest changes are incident to the greatest persons. Rulers oftimes become captives, and they who sate on Thrones, live in Prisons. *Nebuchadnezzars* goodly image did degenerate and gradually abase from a head of gold, to a breast and armes of silver, thence to belly and thighes of brasse, to legges of iron, and feet of iron and clay. All these represented some Kings and Kingdoms falling, and others rising upon their ruines, till a Kingdom do arise, which should never fall.

The most durable creatures are changeable, the heavens are an emblem of continuance, yet in a perishing condition; and shall be (if not totally annihilated, yet) much altered from what they are; as will amount to this, They are no more. The mixtures and mixts change ordinarily by the power of time, every mixt body hath the seed of corruption in it, and therefore must corrupt naturally, though God should not destroy it providentially or judiciarily.

Man is a very mutable creature; in his body, suffering every day an alteration, perfective or corruptive; yes, while he is growing stronger, hasting not only to weaknesse, but to dissolution. Farther, consider him in reference to his mind, we use to say of several men, so many men, so many minds. And for his civil state, of honour, power, riches and relations, *day unto day makes report*, that it is of little continuance.

Quot homines, tot sententiæ.

Man hath three great changes
1. In his outward condition, a change from weaknesse to strength, from poverty to riches, from sorrow to joy.
2. Death is the great change of mankind: The Saints change for the better, wicked men for the worse.
3. At the Resurrection, for *this corruptible must put on incorruption; and this mortal must put on immortality.*

1. Only mortality is the stage of mutability: for beyond this world there are no changes, Heaven and Hell a state of eternal blessednesse or wretchednesse, have no changes in them, nor any thing that is Heterogeneal, or of another kind. Heaven which hath light and joy in it, hath no darknesse, no sorrow at all in it; Hell which hath darknesse and sorrow in it, hath no light nor joy at all in it: Mixtures and changes are made here on earth, when our last change is fully come, we shall go beyond all changes.

Job. 14. 14. *All the dayes of my appointed time will I wait, till my change come.*

Help, Aid or Assistance.

Many mens helps are like that of *Hananiah* to *Jeremiah*, *cap.* 28.13. They break some yokes of wood, that they may have the better occasion to make for them yokes of iron.

There is a twofold help God giveth,
1. Common; And this Gods people have with the rest of all the world.
2. Special; Carrying them forth to do gracious acts, and to perform good compleatly. *Without me ye can do nothing*, John 15.

Far were the Romans from helping the oppressed Britains, when they sent for aid; they complained, that betwixt the barbarous enemy and the Sea (as two kind of deaths) they were either murthered, or drowned; but their implorations prevailed not. But the Saints comfort is, that where humane help faileth, divine beginneth. *Dan. Chron.*

Give us help in trouble: for vain is the help of man. Psal. 60.11.

Desolation.

I will utterly consume all things from off the land, saith the Lord, I will consume man and beast, I will consume the fowles of the heaven, and the fishes of the sea; This is a threatning against *Juda*, by the Prophet *Zephaniah*; the strangest devastation and destruction that ever was; for in the plague of *Egypt*, there was the death of the first-born, the death of beasts, and of the fishes, by water turned into blood; but I find not that the fowles of heaven were destroyed. In the drowning of the world, although the beasts of the field, and fowles of the air perished, yet cannot I collect the destruction of the fishes: But in this, man and beast, and fish and fowle, all things are threatned to be destroyed. Cap. 1, 2, 3.

Hieron affirmeth the like of his native Countrey, wasted so with warre, that besides air and earth, and briars, and forrests, all was destroyed. And that we may not wonder at this severity of God, here what he elsewhere saith; In my Countrey *their belly is their god, their glory is in their shame*; and *they minde earthly things*: And so their end hath been destruction, and utter desolation. *Vt, præter cælum & arenam, et crescentes vipres, et condensa silvarum, cuncta perierint. In meâ patriâ deus venter est, et in diem vivitur & sanctior est ille qui dicit.*

True it is, that desolation is the fruit of sin, witnesse *Sodom*, which was once as *Egypt*, yea as *Eden*; but is now a place of Nettles and Salt-pits? *Judea*, that once *Lumen totius Orbis*, now laid desolate: And *Babylon* a place all we may believe *Strabo*) of incredible fertility and increase; yet suffering destruction by thy *Medes*. It were easie to instance in the seven Churches of *Asia*, the *Palatinate*, and other parts of *Germany*, &c. Yea, such is the hatred God beareth to sin, that his hand is upon the insensible creatures for mans sake.

A fruitful land turneth he into barrenesse for the wickednesse of them that dwell therein. Psal. 107.34.

Arts and Sciences, commendable and cursed.

Ars.

NEmo est quin aliquâ arte præclarus est.

Art is twofold, of
1. Body.
2. Soul.

Amongſt other Hiſtory is much to be commended, as Antedating time, and bringing experience without gray hairs.

Either
1. Coſmetick, Art of Decoration.
2. Medicinal, Art or Cure.
3. Athletick, Art or Activity.
4. Voluptuary, *eruditus luxus*, as *Tacitus* calls it.

It is ſtoried, that about *Alfreds* time, King of *England*, before his inſtauration, there was not a Grammarian found in his Kingdom to teach him.

Nulla ars doceri præſumitur, niſi intentâ prius meditatione diſcatur.

Artificium eſt judicare de arte; is a maxime of infallible truth; and yet ignorance begets confidence.

Pſal. 94. 10. *He that teacheth man knowledge, ſhall not he know?*

Ingennity.

The wit and mind of man, if it work upon matter, which is the contemplation of the creatures of God, worketh according to the ſtuffe, and is limited thereby: but if it work upon it ſelf, as the Spider worketh his web, then it is endleſſe, and brings forth indeed cobwebs of learning, admirable for the fineneſſe of thread and work, but of no ſubſtance or profit.

Tutè vincas in geniosus. *Socrates* ſaid of a Scholar, he muſt be ſtudious. Concerning *Origen*, he had this commendation, *Origeni nulla pars ætatis periit à ſtudiis.* Again, *Origenis ingenium ſufficiebat ad omnia pardiſcenda*, Again, *Qui ex ſcriptoribus qui poſt Originem vixêre, non inſigniter eſt ab eo adjutus?* And *Jerome* ſtiles him, *Magiſtrum Eccleſiaſtum poſt Apoſtolos.* *Cyprian* when he called for any of *Tertullians* works, uſed to ſay, *Da Magiſtrum.*

Turk. Hiſt. fol. 1412. Simia videbitur, non ſapiens. Of *Daous Baſſa* the new Viſer to *Muſtapha* Emperour of the Turks, this character is given; He was *Audax, ferox, ac prout animum intendit, pravus aut induſtrius eâdem vi.* So thoſe that are ſtudious, are ſuch as from whom men may expect much good, or much ill.

1 Cor. 1. 25. *Quantum dilatatur inſenſibus, tantum contrahitur in ſermonibus. Brevitati ſtudendum, et ſenſum magis ſectandum eſſe quàm verba. Sapienter nos admonetur, ut ſtudia ſalutaria, præcepta facilora, fructu perennia iis anteponamus, quorum infinita eſt inveſtigatio, nec alius demum exitus quàm labor & erumna. De plorare poſſumus, comprehendere non poſſumus Chryſoſtomi Commentarium in Matthæum malim.*

Yet *Heraclitus* (as *Plato* relateth it) ſaid very well, The wiſeſt man compared with God, he will appear to be an Ape, rather than a wiſe man.

The fooliſhneſſe of God is wiſer than men.

Books.

No Book to be ſtudied like the Bible; which by how much it is enlarged in the deep and copious ſenſe and meaning of it, by ſo much it is ſtraitned in the fewneſs of the words, and brevity of the ſpeech. As teaching (ſaith *Jerom*) that brevity is rather to be ſtudied, and that ſenſe and matter are rather to be ſought for, than many words.

Well ſaid *Reinolds*, citing thoſe words of *Solomon*, *Eccleſ.* 12. 12. The Preacher doth wiſely exhort us, that we preſer ſaving ſtudies, which are eaſily perceived, laſting in their benefit; before thoſe, the ſearch whereof is infinite, and the end whereof at laſt is no other than wearineſſe and miſery.

There are many precious pieces which are now not to be had; As the Chronicles of *Media* and *Perſia*; The Chronicles of the Kings of *Iſrael* and *Judah*; The book of the warres of the Lord; the book of *Jaſher*, *Origens Octapla*,) the loſſe of which work, ſaith one, bewail we may, but make up we cannot.

Chryſoſtom upon *Matthew* (of which *Aquinas* when promotions were offered, I had rather have *Chryſoſtoms* Commentary upon *Matthew*), and many other. That we have the Book of God ſo perfect and entire, preſerved ſafe from the injuries of time, and rage of Tyrants, ſeeking by all means to burn up and aboliſh

it; muſt be acknowledged as a ſweet and ſingular providence.

For other Books, while one refutes what another wrote, another vindicates what his adverſary diſliked; thus book begets book: So that if happineſſe were to be ſought for in humane writings, the volumes are ſo infinite, the opinions ſo endleſſe and various, that it would be impoſſible for any man to find it out of them; When a man had with much curioſity, and continual reading, wearied himſelf, and pined his fleſh away, he would find it all an unprofitable and impertinent labour, wearineſſe to the body, without any ſatisfaction to the mind.

——— *Of making many Books there is no end, and much ſtudy is a wearineſſe to the fleſh.* Eccl. 12. 12.

Learning.

Pragmatical men may not go a way with an opinion that learning is like a Lark, that can mount and ſing and pleaſe her ſelf, and nothing elſe: But may know, that ſhe holdeth as well of the Hawk, that can ſoar aloft, and can alſo deſcend and ſtrike upon the Prey.

It is ſaid of *Varro*, that he was a general Scholar. Of *Albertus Magnus*, *Nihil penitus fugit, omnia perfectè novit.* Of *Toſtatus* (otherwiſe called *Abulenſis*) *Omnium ſcientiarum doctrinarumq; area fuit & emporium.* *Lactantius* of *Tertullian*, he was *in omni genere doctrinæ peritus.* *Jerome* ſaith of him, that his works contained *Cunctam ſeculi doctrinam.* And *Bellarmine* being blamed for keeping *Whitakers* picture, anſwered, *Quod quamvis hereticus, & adverſarius eſſet, eſſet tamen doctus adverſarius.* Yet all other skill into Scripture-learning, is but *ſtraminea Candela.*

Æneas Silvius was wont to ſay of learning, that Popular men ſhould eſteem it as ſilver, Noble-men as gold, Princes prize it as pearls.

Yet as none more often miſcarry in the waters, than your moſt skilful ſwimmers, ſo neither do any ſooner fall into the condemnation of Hell, or lye deeper therein, than the moſt knowing men, and thoſe of greateſt parts; which they uſually overween, and are to well conceited of. *Sapientes ſapienter in ſupernum deſcendent*

Where is the Wiſe? Where is the Scribe? where is the diſputer of this world? ——
See 1 *Cor.* 8. 2. *Cap.* 13. 2. *& Cap.* 2. 2. 1 Cor. 1. 20.

Muſick.

Lord I am a muſical inſtrument (ſaith *Nazianzen*) for thee to touch, that I may ſound thy glory and praiſe. *Orat. de Baſilio.*

When *Ariſtotle* was asked, what he thought of muſick, he anſwered, *Jovem nec canere, nec Citharam pulſare*; Thinking it an unprofitable art to men, that was no more delightful to God. And *Plato* told the Muſicians who preſſed into his company, that Philoſophers could do well enough without them.

Yet there is (no doubt) a lawful uſe of Muſick, and great power it hath to move mens minds one way or another. King *Theodorick* writing to *Boetius* in *Caſſiodore*, ſaith, *Hæc quum de ſecreto naturæ tanquam ſenſuum regina, tropis ſuis ornata proceſſerit, reliqua cogitationes exilinnt, omniaq; facit elici, ut ipſam ſolummodo delectat audiri. Triſtitiam jucundat, furores attenuat, ſævitiam blandam efficit, ignaviam excitat, vigilantibus reddit requiem, vitiatem turpi amore revocat ad caſtitatem, & (quod beatum curationis genus eſt) perdulciſſimas voluptates, expellit animi paſſiones, & per inſenſibilium obſequium prævalet ſenſuum exercere dominatum.* Caſſiodor. l. 2. var. 41.

I have heard of one, that when he ſate and heard a ſweet conſort of Muſick, he ſeemed upon this occaſion carried upſor the time beforehand to the place of his reſt, ſaying very paſſionately, What Muſick may we think is there in heaven?

But wanton and unſeaſonable Muſick, tends to the emaſculating, diſſolving and drawing

drawing out of our ſpirits; this is an abuſe of Muſick (given to men for better purpoſes) and is condemned. God made not man more *avium minurire*, nor to ſport on earth, as *Leviathan* doth in the Sea: And when he is caſt out of one Paradiſe, to make himſelf another. It is charged as a foul fault upon thoſe Senſualiſts, *Jam.* 5. 5. That they had lived in pleaſure on the earth, and been wanton.

Muſical inſtruments are called, The delights of the ſons of men, *Eccl.* 2. 8. becauſe the Muſick of inſtruments is proper unto men, whereas the muſick of voice is in birds alſo. But it is good to remember that old age will come, and then

Eccl. 12. 4. *All the daughters of muſick ſhall be brought low.*

Nam quæ cantante voluptas? Juvenal.

Devil.

Quaſi do evil: Or, a *Divellendo*, for he would pull men from God: Or, of *duo* two, and *bulus* a bit, becauſe he makes but two bits of man, one of his body, the other of his ſoul; Or, ἀπὸ τῆ διαβάλλειν, *à trajiciendo*, becauſe he ſtriketh thorow with his darts, Or, becauſe he is the Calumniatour

Accuſing
1. God to man.
2. Man to God.
3. Man to man.
3. Man to himſelf.

Diabolus in pace ſubdolus, in perſecutione violentus. Cypr. *Eos quærit dejicere, quos videt ſtare.*

The Divel is *Leo ἀρυόμενος*, a roaring lyon, and lyes in wait for the Church; but Chriſt her invincible champion, is ever at hand for her help, who is *Leo ἀρυόμενος*, the lyon of the tribe of *Judah*, that delivereth us from the wrath to come.

The firſt *Adam* was conquered of the ſerpent by gluttony, pride and avarice. By gluttony, when he did eat the forbidden fruit; by pride, deſiring to be as God; and by covetouſneſſe, being diſcontent with his preſent eſtate. So the ſecond *Adam* is aſſaulted by the ſame ſerpent, with gluttony; *If thou be the Son of God, command that theſe ſtones be made bread*; With Pride, the *Devil taketh him up into the holy city, and ſetteth him on a Pinacle of the Temple, and ſaith, caſt thy ſelf down*, &c. And with Avarice, for *he taketh him up into an exceeding high mountain, and ſheweth him all the Kingdomes of the world, and the glory of them*; and ſaith unto him, *All theſe things will I give thee, if thou wilt fall down and worſhip me.*

Whereas Scripture ſaith, the Devil *was a murtherer from the beginning*, *Joh.* 8. 44. We are not to underſtand from the firſt abſolute beginning, for then he had no being; nor from his own beginning, for at his creation he was good: But ſo ſoon as ever man was, he was reſolved to deſtroy him, and ſo with reference to the intention, he is ſo called.

As the Vulture feeds beſt upon the moſt ſtinking carrion, ſo the Devil upon the moſt corrupt hearts. Hence he is called *the unclean ſpirit*, *Mat.* 12. 43. 1. *Affectione*, becauſe he loveth uncleanneſs. 2. *Perſuaſione*, becauſe he perſwades men to it. 3. *Habitatione*, becauſe he inhabits unclean hearts; he finds them foul, he makes them worſe. Whereſoever the great Turk ſets his foot once, no graſſe grows, they ſay, ever after: Sure it is, no grace grows where Satan dwels.

Chriſt caſts the Devil out of the poor ſinner where he did poſſeſſe, for theſe cauſes eſpecially juſtified by law, *viz.*

Jacobs *de Voragi.*

Becauſe
1. He payes not the rent.
2. He ſuffers the houſe to decay.
3. He imploys it to baſe uſes.
4. God himſelf will dwel in it.

A Conjurer expels the Devil, not by conſtraint, but by conſent; and therefore when he is caſt out by wicked men, it is by compact, and he will be ſure to gain by the

the bargain: But Chriſt is ſtronger than he, and therefore caſts him out by main force.

The Panther hath a pleaſant ſmel, and beautiful skin, but a foul face; and when ſhe would prey upon beaſts which come to gaze on her, ſhe hides her head: So the Devil; he is alſo a very turn-coat; At *Lyſtra* he appeared like a Comedian, At *Athens* like a Philoſopher, At *Epheſus* like an Artificer, to *Saul* like the old Prophet; who could have ſpoken more gravely, ſeverely, divinely than the fiend did? But, as when one commended the Popes Legate at the counſel of *Baſil*, *Sigiſmund* the Emperour anſwered, *Tamen Romanus eſt*: So when Satan comes commended to us, under what name ſoever, let us cry out, yet he is a Devil. *Mentitur ut ſallat, vitam pollicetur ut perimat.*

The Devil is reſtleſſe in miſchief. *Non dormitat* (ſaith one) *Semper-vigil ille Synagoge ſue Epiſcopus*; he is vigilant and diligent, reſtleſſe, and unquiet, as *Cain*. As *Pliny* ſaith of the Scorpion; that there is not one minute wherein it doth not put forth the ſting.

Bernard in a rapture, was before the judgment-ſeat of Chriſt, and Satan impleading him. Saith he, *Thou haſt been ſo and ſo* —— *Anſw.* 'Tis true, vile I have been, but Chriſt hath a double title to Heaven, both as heir, and meriting, the one of theſe he keeps to himſelf, but the other he hath given me. *Eſt ita ſi fugias; ſi ſtas quaſi muſca recedit.*

The readieſt way to kill the ſerpent, is to break his head; The Devils head is cut off, if we reſiſt his firſt aſſault: For as *David* ſlew *Goliah* by hitting him in the forehead, ſo we muſt gather ſtones out of Gods brooke, that is, his holy book, and ſling them at the Devils head. And know, if the Devils without Chriſts leave, had no power to enter into the Gaderens ſwine, much leſſe over Gods own ſheep.

Satan is ſo vext at mans devotion, that *Origen* ſaith, there is no greater torment to the Devils, than to ſee man addicted to the Scriptures: *In hoc enim omnis flamma eſt, in hoc urunitur incendio.* *Chryſoſtom* ſaith, we may laſh or ſcourge him by faſting and Prayer; And indeed the Prophet calls it a charm, or inchantment. *Iſa.* 26. 16. *In Num. Hom.* 27. לחש

When the Devil would aſſault a poor ſoul, the beſt way is to imitate Chriſt; who ſtands not arguing the caſe with him, but cuts him off ſhort with a vehement check and reproof: turning him over to his Father, to give him his due; ſaying, *The Lord rebuke thee. Zech.* 3. 2. It is not fit, ſaith *Chryſoſtom*, for a Matron to ſcold with a Strumpet. *Inhoneſtum enim eſt, honeſtam matronem cum meretrice litigare.*

Your adverſary the Devil, as a roaring lyon, walketh about, ſeeking whom he may devour: 1 Pet. 5. 8, 9.
Whom reſiſt ſtedfaſt in the faith.

Salt.

It is obſerved, that Nature hath prudently mingled ſalt with all things, that they may not eaſily putrify. *Greges enim pecorum urinam ſal (ſi illuvium effundere vidimus, & in omnes ſtirpes ſalem infuſum*, ſaith *Bodin*. Yea, there is indeed in every thing we eat, a natural and concealed ſalt, which is ſeperated by digeſtions, as doth appear in our tears, ſweat and urines, although we refrain all ſalt, or what doth ſeem to contain it. *Theat. Nat.* Dr. *Brown. Epid.*

Certainly the Spirit (as ſalt) muſt dry up thoſe bad humors in us, that breed that never-dying worme; and (as fire) muſt waſt our corruptions, which elſe will carry us on to the unquenchable fire. And we muſt alſo make our mortification, and holy diſcretion, as alſo ſincerity of doctrine and diſcipline, whereby the Saints are ſeaſoned and preſerved from the putrefaction of ſin and errour. Elſe we ſhall be in danger to run *Ecebolius* his courſe, of whom it is ſaid; *Ecebolius Sophiſta qui legebat Rhetoricam Juliani diſcipuli fortunam ſecutus, à chriſtianis ad ethnicos deſcivit, eandemq; Juliano extincto ad Chriſtianos revertit, Pro foribus Templi proſtratus clamitabat, Calcate me ſalem inſipidum.*

What intollerable blaſphemy in the conjuring of ſalt among the Papiſts! It is thus;

I conjure thee, O salt, by the living God, &c. that thou mayst be made a conjured salt to the salvation of all them that believe. And that unto all such as receive thee, thou mayst be health of soul and body: and that from out of the place, wherein thou shalt be sprinkled, may fly away and depart all phantasie, wickednesse & craftinesse of the Devils subtilty, and every foul spirit, &c.

Mark 9. 50. *Have salt in your selves.*

Poyson.

It is subtle and spiritful, and therefore incorporates with that which is most subtle in man, his spirits; flat, grosse and dreggish liquor, will not quench the fiery thirst of poyson; it drinks nothing but pure spirits: drying them up, and corrupting the blood in which the spirits are.

Yet God is said to have made all things double, and if we look upon the works of the most high, there are two and two, one against another; that one contrary hath another, and poyson is not without a poyson to it self. So, nor poyson, but hath its Antidote in Nature.

The Scythians and other Nations, used to dip their darts in the blood and gall of Asps and Vipers, the venemous heat of which, like a fire in their flesh, killed the wounded with torments, the likest hell of any other.

Rom. 3. 13. *The poyson of Asps is under their lips.*

Lottery.

The Heathens used to cast Lots, to find fit and seasonable times, as they thought, for effecting such things as they desired with good successe. The manner was this, There was a Pitcher into which papers, with names of the several moneths written on them; and rolled up were cast; yea, also papers with the names of every day, and every moneth were cast in; then one blindfolded put in his hand, and pulled out a paper, and according to the marks which they had set down, such a moneth proved lucky, and such a day in the moneth; And by Gods providence it so fell out in *Hamans* time, that their supposed lucky day (as they called it) was on the twelfth moneth; whereby it came to pass, that their plot was defeated, before the time of accomplishing thereof.

Hest. 3. 7. with cap. 12. 1.

Disponit Deus membra pilcis & culicis. Aust.

The Providence of God extendeth to the disposing of all things, even those things also, which in regard of us, are meerly contingent and casual. Chance-medly is Providence; *Caudysses* lighting off his horse (after he had been shewing great cruelty to them of *Athens*) his sword flew out of his scabberd and slew him.

Prov. 16. 33. *The lot is cast into the bosome; but the whole disposing thereof is of the Lord.*

Sooth-Sayer.

Godw. Antiq. Although the word *Augur* (being not taken in his own proper sense and signification, but generally by the Trope *Synecdoche*) signifying all sorts of divining whatsoever; yet Roman Antiquity delivers to us three principal kinds of foretellers in former times, namely, *Aruspices*, *Auspices*, and *Augures*; All which we english Sooth-sayers, though the latine word do import a main difference worth our observation.

The *Aruspices* did divine or foretel things to come, by beholding the entrails of beasts sacrificed: whence they had their name, *ab Aras inspiciendo*. These were also called *Extispices*, *ab extra spiciendo*. And they observed whether the beast

beast did come to the Altar willingly, whether he died without much strugling or loud bellowing, at one blow, or many; Again, whether the bowels were of an unnatural colour, or ulcerous: Moreover, whether the flame of the fire were smokie, whether it rolled or tumbled in the aire, or were of any continuance, &c. All which were unfortunate Presages, as the contrary did betoken a good and fortunate issue to their designments.

The next were the *Auspices*, which did foretel things, by beholding the flight of birds: *Auspices quasi avispices, ab aves aspiciendo.* 2.

And lastly, the *Augures* did divine from hearing the chatting or crowing of the birds: whence they are called *Augures, ab aviam garritu.* 3.

The two last kinds have occasioned such like Phrases as these; *bonis avibus* or *auspiciis* and *malis avibus*; And because they would begin nothing *inauspicato*, without the counsel of the *Augures*: hence *Auspicari rem* hath been translated, to begin a matter. With good or evil luck.

The Ephesians were much addicted to such like wicked practices, as likewise to Judiciary Astrology, Necromancy, &c. Hence the Proverb, Ἔφεσια γράμματα for the black Art. The Samaritans also, and hence that malicious slander of the Jews, *Say we not well, that thou art a Samaritan?* that is, one that dealeth with the Devil. Called also *Nebulones* undertaking to foretell future things *ex nebulis.*

There shall not be found among you any one that — or that useth divination or —. Deut. 18. 10. 11. 12. &c.

Vision

Visions were once a special way of divine revelation; a principal means, by which God broke his mind, and unlockt the secrets of his counsels.

Of visions, some were more open, 1 *Sam.* 3. and some more private, *Judg.* 13. Some were without any trance or ravishment, *Gen.* 15. 1. and others were accompanied with trances, *Numb.* 24. 16. *Dan.* 10. 9. 2 *Cor.* 12. *Pauls* soul had so much acquaintance with God, as he became a stranger to his own body. Furthermore, some visions were presented onely in bare naked words, others were cloathed in types and figures, in the shapes of beasts, fouls, trees, stones, &c. As to *Ezekiel* and *Daniel* in their prophesies, and to *John* in his revelations. Lastly, Scripture hints another difference, there were visions of the day, and visions of the night. And after this manner God sometime made his mind legible to his servants.

Take we notice of our Priviledge under the Gospel, *Heb.* 1. 2, 3. We have a vision which outshines all the visions that ever the Prophets or Patriarchs had from the beginning of the world. Their light was darkness, at most but a shadow, their visions were obscurities, and thier Revelations concealments, compared with ours.

We read in the *Roman* History, of a vision that *Brutus* had, the night before the unhappy fight at *Philippi*, calling him into *Macedonia* too, but for his utter ruine. This was a vision from the Devil (doubtlesse,) that old man-slayer. Many more I might mention. We had need to *prove the spirits whether they be of God.* Many have pretended Instincts, inspirations, Revelations immediate and extraordinary, *Montanus* had his *Paraclete*; Cursed *Mahomet* called the dead fits of his falling-sickness, his extasie and ravishment at the appearance of the Angel *Gabriel*, and his Dove inured to fetch food out of his ear, is pretended no lesse than the Holy Ghost, sent whisperingly to intimate what he should enact for the people. Heathenish Politicians had like pretences to win credit to their lawes, *Numa Pompilius* receives his from the goddesse *Ægeria*, *Lycurgus* his from *Apollo*. And how many have we now adayes (our Modern *Enthusiasts*) that dream their Midianitish dreames, and then tell it for Gospel to their neighbours (as wise as themselves) leading men into the lyons mouth (that roaring lyon) under pretence of a Revelation, as that old Impostour did the young Prophet. 1 *King.* 13.

This we may be sure of, that many illusions have come in the likeness of visions, and absurd fancies under pretence of raptures, and what some have called the spirit of Prophecy, hath been the spirit of lying, and contemplation hath been nothing but Melancholy and unnatural lengths, and stilness of prayer hath been a meer dream and hypochondriacal devotion, and hath ended in pride or despair, or some foolish and dangerous temptation.

Much like unto *Heron* the Monk, of whom it is reported, that having lived a retired and mortified life together for many years; at last the Devil taking advantage of the weakness of his Melancholy and unsetled spirit, gave him a transportation and an extasie, in which he fancied himself to have attained so great perfection, that Angels would be his security (so dear he was to God) though he threw himself into the bottome of a well, he obeyed his fancy and temptation, did so, bruised himself to death, and died possessed with a perswasion of the verity of that extasie and transportation.

It is more healthful and nutritive to dig the earth and eat of her fruits, than to stare upon the greatest glories of the Heavens, and live upon the beams of the sun: So, though all violencies and extravagancies of a religious fancy are not illusions, yet, they are all unnatural, little secure, little reasonable, little consisting with humility, and so unsatisfying to the soul; that they often distract the faculties, seldom advantage piety, and are full of danger in their greatest lustre.

2 Thes. 2. 2. *Be not soon shaken in mind, neither by spirit,* ——

Apparition.

φάντασμα of φαίνεσθαι, to appear or seem. It is that which either a man seeth, or vainly imagineth that he seeth.

If any say, how hath a spirit a form, or an image, or how can that be seen? *Answ.* It is not a Spirit abstracted or naked in it self, but a Spirit joyned with a form and a shape that is seen. So Angels or Spirits did usually appear to the Ancients, taking a body or some form upon them, and those Apparitions when a body was assumed, were called spirits. When therefore it is said, that the Disciples beholding Jesus after his resurrection standing in the midst of them, they were terrified and affrighted, supposing that they had seen a spirit, *Luk.* 24. 36, 37. Know, the Apostles were not so absurd as to beleeve a spirit, in it self a spirit abstracted, could be seen; but they called it a spirit, because they thought it onely the representation of Christs body, and not the true body. So a spirit may assume some outward shape, in which it is clothed to the eye.

רוח *Hæc vox significat sic aliquid præterire, ut etiam mutetur.* Schind.

Some observe, that the motions of spirits clothed with bodies in their Apparitions, is not like the motion of men, who move lifting up their feet one after another, but it is a passing as a ship moveth with a gale of wind, rather a gliding than a going. *Job*, 4. 15.

Among the Heathen this was made the chief difference, to distinguish a *Numen*, or spirit coming in any shape, from a natural body. The steddinesse of their eyes was one, the not transposing their feet was another, and a cleerer evidence. So saith *Heliodor. Numina venientia ad nos, in homines se transformant, Ex oculis autem uti possunt, cum continuo obtutu intuentur & palpebras nunquam concludant. Et magis, ex incessu, qui non ex directione pedum neque ex transpositione existit. Sed quodam impetu uerso & vi expedita sinentium magis aura quam transeuntium. Quamobrem statuas quoque Deorum Egyptii ponunt conjungentes illis pedes & quasi unientes. In Æthiopicis. l.* 3.

Pedes vestit defluxit ad imos Et vera incessus patuit Dea. Virg. l. 1. *Æn.*

Job 4. 12. 13, 14, 15, 16. *A spirit passed before my face,* ——

Witch.

Witchcraft in general signifyes all curious arts, wrought by the operation of the Devil. The ground is a league or compact with him, Either, 1. Open, when men invocate the Devil in expresse words, or otherwise make any manifest covenant with him. Or, 2. Secret, When men use means, which they know have no force, but by the operation of the Devil.

Of

Of Witchcraft there are three kinds. 1. Superſtitious Divination, of which before. 2. Jugling, to work feats beyond the order of nature, as did the Magicians of *Egypt*. 3. Charming or inchanting, which is by the pronouncing of words, to procure ſpeedy hurt, or ſpeedy help.

A Witch is one, that wittingly and willingly uſeth the aſſiſtance of the Devil himſelf, for the revealing of ſecrets, working of ſome miſchief, or effecting of ſome ſtrange cure. There are indeed other ſuperſtitious perſons, who uſe charming, and by it do many cures, perſwading themſelves, that the words which they uſe have force in them, or that God hath given them to do ſtrange things: Such in a natural honeſty may deteſt all known ſociety with the Devil, and in that reſpect are not the Witches which the Scripture adjudgeth to death; yet are they at the next door to them, and are to be admoniſhed to relinquiſh their ſuperſtitious practices: Becauſe, 1. The efficacy of things that comes by any other means than the ordinance of God, (which efficacy was either put into the thing in the Creation, or ſince by ſome new inſtitution in the Word,) is by Satanical operation. 2. Charms, Inchantments and Spells, have no force, unleſs we believe they can do us good; which faith is falſe, and the ſervice of the Devil; for we muſt believe, hope, do nothing, without, or againſt the Word of God.

To diſcover a Witch, is very hard; for they do their feats in cloſe manner; not only by ſoul and open curſing, but alſo by fair ſpeaking, and by praiſing of things. Nevertheleſs there are five ſpecial things for diſcovery:

Viz.
1. Free confeſſion of the accuſed and ſuſpected.
2. Confeſſion of the aſſociates with the ſuſpected.
3. Invocation of the Devil; for that is to renounce Baptiſm.
4. Evidence of entertaining a Familiar ſpirit.
5. Evidence of any action or actions that neceſſarily preſuppoſe a league made with the Devil.

There are beſides theſe, other ſigns, but they are either falſe, or uncertain, therefore I mention them not.

Witchcraft is fitly called the Black Art, for there is no true light in them that uſe it, *Iſa.* 8. 19, 20. They depart from God and his teſtimony, and ſo tempt the Devil to tempt them. And they which in caſe of Loſs, or Sickneſs, &c. make Hell their refuge, ſhall ſmoke and ſmart for it in the end. Satan ſeeks to them in his temptations, they ſeek unto him in their conſultations; and now that they have mutually found each other, if ever they part, it is a miracle. He is an unſpeakable proud Spirit, and yet will ſtoop to the meaneſt man or woman to be at their command; (The Witch of *Endor* is twice in one verſe called the Miſtreſs of the Spirit, becauſe in covenant with him, 1 *Sam.* 28. 7.) whereby he may cheat them and their clients of ſalvation. Every one that conſults with him, worſhips him, though he bow not, as *Saul* did: Neither doth that old Man-ſlayer deſire any other reverence, than to be ſought unto.

בעלת אוב *Dominam Pythonis.*

Some have thought Witches ſhould not die, unleſs they had taken away the life of Mankind: But they are miſtaken, both for the act of the Witch, and the guilt; as alſo becauſe of the league and confederacie with the Devil, which is high treaſon againſt God, becauſe he is Gods chiefeſt enemy. And therefore though no hurt enſue this contract at all, the Witch deſerves preſent and certain death for the contract it ſelf.

Thou ſhalt not ſuffer a Witch to live. Exod. 22. 18.

Vocatio Particularis.

EVery one ought to be a man of Imployment: Every one ought to have some business to turn his hand unto. It was said to *Adam*, and in him to Mankind, not only as a curse, but as a command, *In the sweat of thy face shalt thou eat bread*, *Gen.* 3. 19. Not that every man is bound to labour in such an imployment as causeth the face to sweat; But thereby is meant serious labour and imployment in some honest Calling.

Consider,
1. The law on *Adam* binds all his posterity; None may eat the bread of idleness, 1 *Tim.* 4. 13.
2. The state of Innocency endured not idleness.
3. God who is the Author of our Being, is the Author of our Calling.
4. Not to live in an honest Calling, is to live unjustly, *Eph.* 4. 28.
5. Christ himself submitted to the law of Creation, for our example.
6. The blessing of God on honest labour, and his curse on idle persons.

Yea, it is a great blessing when we freely enjoy the exercise of our Callings. It is our duty to have a Calling; and it is a mercy to go on profitably and peaceably in it.

The Emperor and the Pope being fained by the smart invention of a Satyrist to be reconciled, and both placed in their Majestick Thrones, The States of the World are brought in before them:

First comes a Counsellor of State, with this Motto, *I advise you two.*
Then a Courtier, *I flatter you three.*
Then a Husbandman, *I feed you four.*
Then a Merchant, *I cosen you five.*
Then a Lawyer, *I rob you six.*
Then a Soldier, *I fight for you seven.*
Then a Physician, *I kill you eight.*
And lastly a Priest, *I absolve you all nine.*
This was his Satyr of his Times.

Diligence in a lawful Calling, is the best remedy against Poverty, which oft prompts a man to Theft. *Seneca* said, He had rather be sick in his bed, than idle.

That *Joseph* had a Calling or Occupation, it's plain they took it for granted, *cap.* 1. 8. At *Athens*, every man was once a year at least, to give account to the Judges, by what Art or Trade he maintained himself. By *Mahomet's* law, the *Grand Signior* himself must use some Manual trade: *Solyman* the Magnificent made Arrow-heads, *Mahomet* the Great, Horn-rings for Archers, &c.

A Kinsman of the Bishop of *Lincoln* begging of him to bestow an Office upon him: He answered, *Cosen, if your Cart be broken, I'll mend it; but an Husbandman I found you, and so I leave you.*

1 Cor. 7. 20. *Let every man abide in the same Calling wherein he was called.*

Husbandman.

Great men were anciently much addicted to husbandry, (as *Uzziah*, 2 *Chron.* 26. 10. and *Job*, *cap.* 1. 3.) which *Socrates* called, the *horn of plenty*: And the *Romans* reckoned, that Corn was never so cheap, as when men were fetched from the Plough, to govern the Commonwealth; *Quasi ganderet terra laureato vomere, & curuli triumphali.*

Plin. But

But now the case is otherwise, as *Beza* complaineth, that Husbandry and Shepherdry are left for the baseſt and ſimpleſt men, and for ſuch as all others might prey upon. Which bringeth to mind, ſaith he, that which once I ſaw painted in a table, where the Noble-man had this poeſie, *By my ſword I defend you all*; The Clergy-man, *By my prayers I preſerve you all*; The Country-man, *By my labour I feed you all*; Laſtly, the Lawyer, *I devoure you all.*

Iſſachar is a ſtrong aſs, couching down between two burdens. Gen.49.14.

Phyſician.

Phyſick is either { 1. Curative, Or, 2. Preventive.

Curative Phyſick we term that, which reſtoreth the patient unto ſanity, and taketh away Diſeaſes actually affecting, whether chronical or acute, of long or ſhort duration and danger.

Preventive we call that, which by purging noxious humours, and the cauſes of diſeaſes, preventeth ſickneſs in the healthy, or the recourſe thereof in the valetudinary.

The medicine muſt not be in the power of the ſick, but of the Phyſician.

The Remedy not fitted to the Malady, it increaſeth daily.

The diſeaſe being inveterated, 'tis neceſſary to proceed ſlowly in the cure; for he that deſires to do all together, confounds all.

Paracelſus, glorying that he could make other men immortal, died himſelf at forty ſeven.

They ſay, there are ſome Diſeaſes are *Opprobria Medicorum*; they do puzzle the moſt learned Phyſicians, and put them to a ſtand: But Chriſt cures all; for, *Omnipotenti Medico nullus inſanabilis occurrit morbus.*

Phyſicians hold, that in every two years there is ſuch ſtore of ill humors and excrements ingendred in the body, that a veſſel of one hundred ounces will ſcarce contain them.

Mali medici eſt, deſperare ne quem. Sen.

They that be whole need not a Phyſician, but they that are ſick. Mat.9.12.

Merchant.

Merchandiſe well managed, is of great uſe to Kingdoms and States, for many reaſons: *viz.*

For { 1. Deſcrying the counſels and ſtrength of other Nations. 2. Procuring the love and friendſhip of forein Princes and people. 3. Exchanging of commodities: for, *Non omnis fert omnis tellus.* 4. Gaining experience of many great matters. 5. Occaſioning the building of many fair Cities.

Let Merchants take heed how they ſell by ſmall meaſures, and for great rates, neither let their meaſure want of its due proportion, leſt God fill it up with his fierce wrath. Thoſe that have lived unconſcionably, ſhall die uncomfortably; at which time, their treaſures of wickedneſs ſhall leave them in the lurch; as the Devil leaves Witches, when they come to priſon.

Quorum obſtat culpa clauſit, para aperit.

And above all, Trade for that Pearl of price, that Gold tried in the fire: For, *Godlineſs is profitable to all things*; and one grain of Grace is far beyond all the Gold of *Ophir*. What is Gold and Silver, but the guts and garbage of the Earth? And what is all the pomp and glory of the world, but dung and dogs-meat? *Paul* eſteemed them no better, that he might win Chriſt.

The Kingdom of Heaven is like unto a Merchant-man, ſeeking goodly pearls: Mat.13.45,46.

Who

who when he had found one pearl of great price, he went and ſold all that he had, and bought it.

Souldier.

Malo miſerandum, quàm erubeſcendum: Pulchrior eſt miles in pugna prælio amiſſus, quàm in fuga ſalvus. Tertul.

Creatures of an inferior nature to Man, will be couragious in the preſence of their maſters. *Xerxes* was wont to pitch his Tent on high, and ſtand looking on his Army when in fight, to encourage them. The Prince of *Orange* ſaid to his Souldiers at the Battel of *Newport*, when they had the Sea on the one ſide, and the *Spaniards* on the other: *If you will live, you muſt either eat up theſe Spaniards, or drink up this Sea.*

Neque enim idoneus poteſt eſſe miles ad bellum, qui non exercitatus in campo prius fuit. Cypr. *York. Hiſt. fol.* 216.

King *Ferdinand's* Ambaſſadors, being conducted into the Camp of the *Turks*, wondred at the perpetual and dumb ſilence of ſo great a multitude: The Souldiers being ſo ready and attentive, that they were no otherwiſe commanded, than by the beckning of the hand, or nod of the Commanders.

Tamerlane (that warlike *Scythian*) took ſuch order with his Souldiers, that none were injured by them: If any Souldier of his had taken an Apple or the like from any man, he died for it. One of his Souldiers having taken a little Milk from a Country-woman, and ſhe thereof complaining, he cauſed the ſaid Souldier to be preſently killed, and his ſtomack to be ript, where the Milk that he had late drunk being found, he contented the woman, and ſo ſent her away; who had otherwiſe undoubtedly died for her falſe accuſation, had it not ſo appeared. Severe diſcipline! Yea, he had his men at ſo great command, that no danger was to them more dreadful, than his diſpleaſure.

Luk. 3. 14. *Do violence to no man, neither accuſe any falſly, and be content with your wages.*

Proſperitas.

Tully de divin. l. 2. *Felix ſcelus virtus vocatur,* (ſaith the Orator:) Proſperous wickedneſs is accounted Vertue.

Leah, becauſe fruitful and ſucceſsful, rejoyced in that whereof ſhe had greater reaſon to repent. So did *Ephraim*, *Hoſ.* 12. 8. *Dionyſius*, after the ſpoil of an Idol-temple, finding the winds favorable in his navigation; *Lo*, ſaid he, *how the Gods approve of Sacriledge!* So divers, becauſe they are proſperous, and the world comes tumbling in upon them, therefore think their ways are good before God. This is an ordinary Paralogiſm, whereby wicked worldlings deceive their own ſouls, hardening and hearening themſelves in their own practices, becauſe they outwardly proſper. But a painted face is no ſigne of a good complexion. *Seneca* could ſay that it is the greateſt unhappineſs to proſper in evil.

lib. 5. Hexam. c. 3. *Ambroſe* reports of the Oiſter, whilſt ſhe is toſſed by the Crab, ſhe ſo claſpeth her ſhell, that then ſhe is in leaſt danger of devouring: But when without fear ſhe layeth open herſelf to the Sun on the ſhore, then comes her enemy, and puting a ſtone between the lips of her ſhell, thruſts in ſafely his claws, and picks out the fiſh. Even ſo, whilſt Gods children are toſſed to and fro in the briniſh waters of the Sea of this World, by crabbed men, and regredient backſliders, they ſhut the door of their lips: whereas in the ſun-ſhine of Proſperity, they lay open themſelves, and by that are many times undone.

Bernard interprets that place, *Pſal.* 91. 7. thus: A thouſand fall in Adverſity, which is as the left hand, but ten thouſand in Proſperity, which is the right hand. In Adverſity we are humble, and ſeek God: In Proſperity we are proud, play, forget God. *David* in perſecution and wars, was a chaſte man: When he came to take his eaſe, he was caught in the ſnare of adultery. Who did ſwim in ſuch a

ſea

sea of riches and honour, as *Solomon*? and who did sink so egregiously as he? Such stand upon slippery places, and slide ere they be aware. Yet if Prosperity hurt, the fault is not in it, nor in God that sent it, but in our selves that abuse it: As if a friend should give a man a brave and excellent sword, and he should kill himself.

Solus in divitiis fuit, & solus egregiè corruit. Hier.

Ubi uber, ibi tuber. It is the property of Prosperity to swell the heart. This *Agur* knew well, and therefore prayed for a mediocrity. *Solomon's* wealth did him more hurt, than his wisdome did him good. *David's* first ways were his best ways; neither ever was he so good and tender, as when he was hunted like a Partridge on the mountains. Indeed of *Vespasian* it is storied, that he was made the better man, by being made Emperor. But he was a rare bird, and had scarce his fellow again.

Pro. 30.

Vespasianus unus accepto imperio melior factus.

Luxuriant animi rebus plerunque secundis. Pride compasseth prosperous persons as a chain; their hearts are lifted up with the same, as a Boat that riseth with the water.

God tries man three wayes:

By { 1. Examination, *Psal.* 17. 3.
2. Affliction, *Jam.* 1. 12.
3. Prosperity.

A full estate discovers a man, as well as a low and empty estate doth. To know how to abound, is as high a part of grace, as how to want. God tries in a right hand way, as well as in a left hand way. Poverty endangers grace much, but Riches more. To be great in the world, is a great temptation. Many when they grow rich in temporals, grow poor in spirituals. As their outward man increaseth, so their inward man decayeth: And as they flourish in the flesh, so they wither in spirit.

Glass or other metals cast into the fire, shine most, when ready to melt. *Hippocrates* saith, The uttermost degree of bodily health, is next unto sickness. A Carpenter cometh to a wood, and with his axe marketh out the fairest trees for felling. What can be more fair and flourishing than a Corn-field, or Vineyard, a little afore the harvest? Even so, the Sun-shine of Prosperity doth but ripen the sin of wicked men for Divine vengeance.

Aphor.

The prosperity of fools shall destroy them.

Pro. 1. 32.

Health.

It is mainly applied to the { Body, & Mind.

Vivere est bene valere. Health is the Prince of Earthly blessings. He lives miserably, that lives by Medicines, who to uphold Nature, is in the continual use of Art. Yet is it quickly blasted: Such as Storms and Tempests are in the air, such are Diseases in the body. Storms make (as it were) a confusion among the elements, and are the distemper of nature: Diseases make a confusion among the humors, and distemper the constitution and spirits of the body. And if the humors be a little fired, they quickly turn to a disease; and this house of clay is ready to dissolve and fall.

Yet, *Minimus sanitatis gradus est morbo proximus*, say Physicians.

The body is not to be neglected, that thou mayst have a good wagon for thy soul; but thy soul is far more to be respected: Otherwise thou art like a man, that sets forth his maid bravely, and suffers his wife to go basely.

Mens sana in corpore sano. Ex te bona omnia Deus, & ex Deo meo, salus mihi universa. Aug.

And truly, the soul is in health and prospereth, when it hath close communion with God, and enjoys the light of his loving countenance; preferring his favour before the worlds warm sun.

Beloved,

3 Joh. 2. *Beloved, I wish above all things, that thou mayest prosper, and be in health, even as thy soul prospereth.*

Strength.

Lysimachus being commanded to be cast to a Lion, valiantly thrust his arm into the Lions mouth, and pulling forth his tongue, killed him. The like did *Sampson*, *Judg.* 14. 16. *David*, 1 *Sam.* 17. 36. *Benaiah*, 2 *Sam.* 23. 20. But yet we by faith may do more, even stop the mouth of that roaring Lion, *Heb.* 11. 33.

רחב vel רהב *Elatio, superbia, robur, fortitudo.* רחבם Psal. 90. 10. *Robur aut superbia eorum.* Leigh. Hence the proper name רהב *Ægyptus, ob fortitudinem & fastum.* Psal. 87. 4. Bithner.

One Hebrew word signifieth both *Strength* and *Pride*; I think because men are usually proud of their strength: Any kind of strength is apt to make men proud; strength of purse, strength of parts, strength of body, strength of wit and understanding, (which is the highest and noblest natural strength;) yea, (so strange are the ways and methods of temptation) the very strength of grace or spiritual strength hath blown up some with pride: For though humility properly flow from the strength of grace, and the more grace, the more humility; yet upon a presumption of the greatness and strength of their graces, some have been proud and high-minded; that is, they have not lived in such dependance on Christ as they ought.

Our strength lies much in the sense of our weakness, because then we go out of our selves for strength to Christ: whereas they who are strong in themselves, must needs be weak, because the strength of God goeth out against them.

Job 41. 27. There is no strength of the creature that can protect it from the wrath of God. *Zenacherib* thinks himself a Leviathan, who (as he is described) esteemeth iron as straw, and brass as rotten wood; Yet the Lord will deal with him, as if he were but a Sprat, 2 *King.* 19. 28.

Neither is Strength any defence at all against Death. There are no *sons of Zeruiah* too hard for it, nor doth it stay to take men at an advantage, when they are weakned with age and sickness, as *Simeon* and *Levi* did the *Shechemites* when they were sore. Death can do its work as easily in health as in sickness, in strength as in weakness.

Jer. 9. 23. *Let not the mighty man glory in his might.*

Swiftness.

Terram pra ardua altitudine ebibere, & e-petare videtur. Mere. A Horse is so swift, that *Job* saith, he *swalloweth up the ground*, *cap.* 39. 24. And the *Persians* dedicated him to their god the Sun, as the swiftest creature to the swiftest Power divine. A Dromedary is said to be a very swift beast; hence a slow body is called a Dromedary, *per Antiphrasin.* The Panther also is a swift creature; whence the Proverb, *Panthera velocior.*

But let a man be as swift as *Asahel* or *Atalanta*, yet he cannot escape what Gods providence hath appointed: God can easily overtake him, his sin will find him out; and he shall but, in running from his death, run to it. As the Sun in heaven can neither be out-run, nor stopt in his race: so neither by men nor means can God be frustrated, or his anger avoided.

As the Cony that flies to the holes in the rocks, doth easily avoid the dogs that pursue her; when the Hare that trusts in the swiftness of her legs, is at length overtaken and torne in peeces: So those that trust in God, shall be secured; whereas those that confide in themselves, or the creature, shall be surprised.

Eccl. 9. 11. *The race is not to the swift.*

Victory.

Gods children shall tread on the necks of their enemies, as the Captains of the Israelites did on the necks of the five Kings, *Josh.* 10. If we make God our shield with *David*, and the Lord our defence with *Moses*, *Deborah* shall be too strong for *Jabin*, *Judith* for *Holofernes*, *Moses* for five Kings. *Semiramis* vanquished the warlike *Scythians*; *Ipbicrates* conquered the thought-unconquerable *Agesilaus*; and young *Scipio* renowned *Hannibal*, &c. The Lord will cast them out before you, (saith *Moses*;) Only pray, and God will deliver. Prayer is like *Ajax* shield, to defend young *Telemon*: It was *Samuels* armour against the *Philistines*; *Hezekiahs* defence against *Sennacherib*: yea, a godly mans prayer prevails more to save a Country, than the swords of a thousand sinners to hurt the enemy.

Plus valet unus Sanctus orando, quàm mille peccatores pugnando.

It is said of *Hannibal* the Carthaginian General, That he knew how to get, but not how to use a Victory.

A Christian soldier may die, but never be overcome.

Those (saith one) are indeed the true Victories, which neither draw blood out of the veins, nor tears out of the eyes. I suppose his meaning to be, when great and glorious Conquests are got with small change, only gained with resolution without peril.

It was the saying of *Valentinian* the Emperor, upon his death-bed, That among all his victories over his enemies, this one only comforted him, *viz.* That by the grace and power of Christ Jesus, he had got the better of his corruptions, and was now more than a Conqueror, even a Triumpher.

And truly, what shall it profit a man to conquer Countries, and yet be vanquished of Vices? To tread upon his enemies, and yet be taken captive by the Devil at his pleasure? To command the whole World, and yet be as those Persian Kings, that for all that, were themselves commanded by their Concubines: So they by their base lusts, by yielding whereunto, they give place unto the very Devil, and receive him into their very bosoms.

Latiùs regnes avidum domando
Spiritum, quàm si Lybiam remotis
Gadibus jungas, & uterque Pœnus
Serviat uni.

Horat.

None was to triumph in *Rome*, that had not got five Victories: He shall never triumph in Heaven, that subdueth not his five Senses, himself.

Isidor.

He that is slow to anger, is better than the mighty; And he that ruleth his spirit, than he that taketh a city. *Prov.* 16. 32.

See 1 *Cor.* 15. 57.

Gain.

An argument from profit is very forcible, This was *Hamans* cozenage, *Hest.* 3. 8. *It is not for the Kings profit to suffer the Jews.* Why are men so desirous of sheep? because they are profitable creatures. Why do men give so much money for an office? because it is profitable, and bringeth great gains with it. Why do men strive to make their sons Lawyers? because the Lawyers go away with all the profit. Godliness of all things is most profitable, to procure us the peace of conscience in this world, and to save us in the world to come.

Hope of profit will turn some spirits into any posture. Some men will be in any action, so they may gain by it, they will mourn for hire, and curse for hire; So did *Balaam*. When he was sent for to curse the people of God, *Num.* 22. He

made many delayes, and seemingly conscientious scruples, yet at last goes about the work as black and bad as it was. What overcame him, and answered all doubts? *He loved the wages of unrighteousnesse.* Nay, (which is the highest argument of a mercinary spirit) some act holinesse for hire, and are godly for outward gain.

But ill gain in a little time becomes heavie to the conscience, as heavie as *Judas* his thirty pieces. He fed his thoughts with the hope of the money before he had it, and pleased his eye with it when he had it; but now in a few hours in the sight of the money he sees his sin, the sight of his hateful sin works horror of conscience, horror of conscience brings in despair, despair causeth self-murther.

Godlinesse it self is great gain, if we have no more; but godlinesse brings in gain in abundance besides it self. Whatsoever drops out of any promise of the Gospel, falls into the lap of a godly man. When the promises open at any time, and give forth their vertue, they must needs give it forth to him that is godly, for godlinesse hath the promises. Hence godly persons are said in Latine, *Deum colere*, because they are sure by sowing to the Spirit, to reap of the Spirit life everlasting, *Gal.* 6. 8.

1 Tim. 6. 6. *Godlinesse is great gain.*

Riches.

Antiquus quidam Philosophus execratur est, qui primi utilitatem ab honestate sejunxerunt. Riches in themselves are not evil. *Ne putentur mala dentur & bonis, ne putentur summa bona, dantur & malis.* Therefore we tell you from him whose ticke is rich in mercy, that you may be at once rich and godly.

Indivitijs cupiditatem reprehendit, non facultatem.

Difficile est opibus non tradere mentem.

Yet it oft comes to passe, they are *irritamenta malorum. Divitiæ & superbia sunt inseperabilia, sicut Jonathan & Davide.* It is as hard for a rich man to be proud, as for a cholerick man to be angry.

Hæc nos faciunt invitos mori.

The Duke of *Venice* shewing the Emperor of *Germany* his house, he made him this answer, *These things even make us unwilling to die.*

Riches unto the covetous are thornes, in this life and the next life; their pricks are threefold in this life, Namely,

Punctura { 1. *Laboris, in acquisitione.* 2. *Timoris, in possessione.* 3. *Doloris, in amissione.*

Cyprian speaking of possessions, shew me, (saith he) all the stately edifices, and tell me what they exceed the Swallows nest, which may for a time endure, but in winter even of themselves they fall down. What doth he here mean by winter, but the day of judgment? when as these our houses of clay will fail us, to whom they have been nests, all this summer and sun-shine of the Gospel: But what then? shall we like the Swallows take the wing, and so fly into some hotter Countrey? No alas! we have been so bewitched with the flesh, the nest of our soul, that we cannot part from it, but even die with it; and if we happen (as we shall) into some hotter place, it shall be into fire that shall burn, not that shall afford any moderate heat to comfort us.

Search if you can find any ill-gotten wealth amongst your heaps, and away with it as you love your selves, else know (as *Chrysostom* saith) ye have lockt up a thief in your Counting-house, which will carry away all, and if you look not to it the sooner, your souls with it.

Omnis mihi Copia quæ Deus meus non est, egestas est. Aug.

Oh that this could be our ambition (as *Nazianzen* reports of *Philagrius*) *Lutum contemnere*, to scorn this base and (pardon my homely word) dirty God of this world.

Ambiam terrena. Consider, that Coyne which passeth in Forrain Countreys, serves but for Counters with us. All our pieces of Coyne are but currant

to

to the brim of the grave, there they ceise: We justly laugh at the folly of those Eastern Pagans, which put coyne into the dead mans hand, for his provision in another world. Therefore if we will be wise Merchants, thrifty and happy Usurers, part with that which we cannot keep, that we may gain that which we cannot lose. For those are true riches, which being once had, cannot be lost.

Riches are not { 1. Distinguishing. 2. Satisfying. 3. Sanctifying.

But they are { 1. Deceiving. 2. Defiling. 3. Perishing.

If it were fatal for *Gehazi*, to take what the Prophet refused, then much more to us, to gather up what Christ rejected.

Lay not up for your selves treasures upon earth, but in heaven. Matth. 6. 19, 20, 21.
For where your treasure is, there will your heart be also.

Odours.

Of Odours there is a lawful use (why else were they created?) to please the sense, refresh the spirits, comfort the brain, &c. But the excesse and abuse of them is utterly unlawful, and hath been justly punished.

Posthume, non bene olet, qui bene semper olet. Saith *Martial*, And another saith, That woman smelleth best, that smelleth of nothing. Let women learn and labour to smell of Christ, (saith *Clemens Alexandrinus*) who is the royal unction, and let them ever be anointed with chastity, that chiefest ointment. *Spiret enim femina Christum.*

Aristotle writes of a parcel of ground in *Sicily*, that sendeth forth such a strong smell of fragrant flowers, that no hound can hunt there: Labour we so to resent heavenly sweetnesse, that we may have no mind to hunt after earthly vanities. *Alexanders* body is said to be of such an exact constitution, that it gave a sweet sent where it went. However Christ (the true Carcasse) smells so sweet to all heavenly Eagles, that being now lifted up, he draws them after him.

All thy garments smell of Myrrh, and Aloes, and Cassia. Cant. 1. 3. Psal. 45. 8.

Protection.

A shadow in Scripture, being taken properly, is that darknesse which is caused by the interposition of a thick body, between us and the Sun: But by a trope any thing of defence is called a shadow, *Judg.* 9. 9, 15.

In the shadow of thy wings will I make my refuge, saith *David*, *Psal.* 57. 1. By this he doth understand Gods safeguard, protection and Providence. The metaphor is borrowed from the Hen, whose wings in three things especially resemble Gods high and holy hand.

1. The wings of the Hen nourish and brood her chickens; Even so the Lord said unto *Jerusalem*, *How often would I have gathered thy* children *together, even as a hen gathereth her chickens under her wings!* Matth. 23. 37.
2. They serve to defend them from tempest and storm; So God is a refuge against the tempest of affliction, and a shadow against the heat of persecution, *Isa.* 25. 4.

3. They serve to protect the chickens from the Kite, that hovereth over them, and would fain devour them: even so God delivereth his children, from the snare of *Nimrod* the great hunter; that is from the subtil temptations of the Devil, *who walketh about seeking whom he may devour.*

The Hen feareth not only the Eagle, and the ravenous fowles, but she runs away if she see so much as the shadow. We must take care and shun even the very shadow of sin, the least occasion of being catcht with those wicked fowles of the aire.

Psal. 91. 1. *He that dwelleth in the secret place of the most high, shall abide under the shadow of the Almighty.*

Pleasure.

Voluptates commendat rarior usus. Horat. As in the immoderate use of all things, there is a satiety, which breedeth a disliking and distast of them; So it is in pleasures, being not by any means more commended, than by their novelties and seldom use, otherwise they are glutting.

The pleasures of the body are continual sorrow, one ever doth accompany the other: When *Jupiter* (as the Poets fain) could not accord pleasure and sorrow, in a difference that they brought before him, he bound them together with an adamantine chain, and indissolveable knot; There is a species of this pleasure called affection, which oftentimes starves the mind to feed the senses (as being too impartial) yea oftentimes starves some of the senses themselves to glut others.

Generatio unius corruptio alterius. The Antidote against this, is to curb by vertue this breeder of pleasures, affection; Pleasure and profit are the two bodies that man labours to adorn, and what is pleasure but the adulterate brat of the senses, so fading, that she will not last while her picture is a drawing, if memory did not preserve her? What lasting is that, which at longest is but an *Ephimerides*, one dayes age? And what excellency is that, which the most excellent do abhor and discard? The pleasures of this world are full of the stain of sin, and sting of guilt.

Voluptas & dolor idea conjunguntur, quia sunt & singuntur saltem Gemellus Hippocratis esse. It is wittily fabled by the Ancients, that *Mars* was then taken by *Vulcans* entrapping nets, when he gave himself to pleasures with *Venus*. *Hannibal* and his souldiers being entangled by the beauty of women, were enfeebled by the pleasures of *Capua*; *Antonius* with *Cleopatra*; both most valiant Captains, but by reason of their lust, lost most admirable atchievements. Lust is the bane of Kingdoms.

Scipio ad Amicum. *Non tantum ab hostibus armatis periculum est, quantum a circumfusis voluptatibus.* The Heathens acknowledge the first place to be given to piety. A wise Polititian, amongst the things that are required to the felicity and integrity of a Republique, gives the first place to the care of Religion and Piety. For it is true that *Mercurius Trismegistus* affirms, Ἀνθρώπου φύλαξον εὐσέβειαν, Godlinesse and Religion is the foundation of all publique things.

God did not cast man out of one Paradice, that he might make himself another. To live like the people of *Tombutum* in *Africa*, who are said to spend their whole time in singing and dancing. *Voluptas pecudibus summum bonum.* It is not good for men to take pleasure in pleasure.

Sapienti vera voluptas est voluptatis contemptus. Non tantum gaudet in iis quæ habet, quantum tristatur ob ea quæ desunt. Greg. Nyss. in Ec. Hom. 5. The heart of man is not so much quieted in those things which it hath, as it is tormented for those things which it hath not. For pleasure is not a thing belonging unto them who are quiet, but to those who are tossed and tumbled, and full of disquietnesse; and as a flame is continually moved, and never suffers the soul to rest, but rather like a madnesse carries it uncessantly from one thing to another. *Truly* enveighing against *Verres*, saith, *Vix extra stellum, vix extra lectum.* He was ever whoring or drinking. Mention is made of a Gallant addicted to uncleanesse, who having enjoyed his fleshly desires of a beautiful dame; found her in the morning to be the dead body, of one that he had formerly sinned with, which had been acted by the Devil all night; surely he had but a cold armful of her at length,

length, and if God had given grace, it might have brought him to better courſes.

Pleaſures are Syrens that deceive us all; we are all too greedy of them; yet there be two foure ſauces, that may make us loath them. *Heb.* 11. 27.

1. For the moſt part they be ſinful, the Pitch and Tarre of ſin cleaves to them. Riches ſeeme pleaſant things to us, yet they be thorns to prick us, and ſnares to entagle us. Meat and Drink, Corn and Wine are pleaſant things, yet they often breed ſurfeiting and drunkenneſſe. Silver and Gold are pleaſant things, yet are they as thieves to ſteal away our hearts from God; and as plummets of lead to drown us in perdition, if we look not about us.
2. We can enjoy them but for a ſeaſon. And who would live in all jollity here for an hour? and fry in hell world without end? Let us rather make *Moſes* his choyce; its better to have *Lazarus* his paine, and go to heaven; than all *Dives* his pleaſures, and go to hell.

Quicquid feceris honeſtum cum labore, labor abit, honeſtum Manet.
Quicquid feceris turpe cum voluptate, voluptas abit, turpitudo Manet. Cato.

Damned Satan! that with *Orphean* ayres and dextrous warbles, leads poor ſouls to the flames of hell! and then with contempt derides them. How infinitely are men abuſed? with what Maſques and triumphs are they led to deſtruction? Fooliſhly beſotted, degenerate and mad; that having often experimented his juglings, will yet beleeve his fictions. He in his baits hides all he knows will ſcare them, and preſents whatſoever may delight them: But alas! the puniſhment that follows this, is far more grievous than the pleaſure was delightful.

Ye have lived in pleaſure on the earth, and been wanton: ye have nouriſhed your hearts, as in a day of ſlaughter. Jam. 5. 5.

Vanity.

Auſtin ſpeaking of *Homer*, ſaith of him, that *Dulciſſimè vanus eſt.* And delivering his judgment of what *Virgil* writes of, in compariſon of Scripture, ſaith, *Nonne illa omnia fumus & ventus?* the like may be ſaid of all worldly things. *Confeſſ. l. 1. c. 14.*

Sin hath hurled confuſion over the world, and brought a vanity on the creature. This our firſt parents found, and therefore named their ſecond ſon, *Abel*, or Vanity. And *David* comes after and confirmes it, *Pſal.* 144. 4. *Man is like to vanity*; yea, *Omnis Adam eſt totus Abel*; every man when he is beſt underlaid, or ſetled upon his beſt bottome, is altogether vanity. When God curſed the ground, it was, *thornes and thiſtles ſhall it bring forth to thee*: Even ſo there is nothing but pricking vanity and vexation in all worldly enjoyments.

אדם לרוח דמה ימיו כצל עובר
Conſtitutus, firmus & fixus in hâc vita. Trem. *Annot.*

Vanity hath two things in it, whereof the one may ſeem quite contrary to the other; It hath emptineſſe in it, and it hath fulneſſe in it; It hath emptineſſe of comfort, and fulneſſe of vexation. That is vain, 1. Which is unprofitable. 2. Which hath no ſolidity in it. 3. Which is alwayes moving, varying and unſetled. But that's the right vanity, *vanity with vexation of ſpirit.*

There is *Vanitas* { 1. *Mutabilitatis.* 2. *Curioſitatis.* 3. *Mortalitatis.* } *Hug. de Sanct. Vict. in Eccl.*

Prima vanitas naturalis eſt, & apta ſive congrua. Secunda vanitas culpabilis eſt, quia perverſa. Tertia vanitas Penalis & miſera. Prima cauſa eſt peccati, Secunda peccatum, tertia pœna peccati.

Vanity is gradual ſaith one,) There is vain, and a vainer vanity, and there is the vaineſt vanity; according to that, *Eccleſ.* 1. 2. upon which *Chryſoſtom* ſaith, *Hunc verſiculum ſi ſaperent, qui in poteſtate ſunt, in parietibus omnibus & in veſtibus ſcriberent, in foro, in domo, in jantis, in ingreſſibus, & ante omnia*

in

in conscientiis suis, ut semper eum oculis cernerent, & corde sentirent.

Non esurientes animas, sed esuriem ipsam pascunt animarum Bern.

The things here below, they do not feed our hungry souls, but rather the hunger of our souls. They are said to be vain, *Quia possidentes non ad juvant*: And vexation of spirit, *Quia quærentes affligunt.*

Quemadmodum amygdalæ dicuntur inanes, non in quibus nihil est, sed in quibus id quod inest est inutile, &c. Clem. Alex. Epist.

Almonds are said to be empty, not because there is nothing in them, but because that which is in them is unprofitable and to no use; So likewise the things of this world are said to be vanity, are said to be nothing; because how great soever they may be in their earthly magnitude, how glorious soever in their temporary bravery; yet they are of no use for the procuring of true good unto man; no way profitable for the establishing of mans happinesse.

I conclude with *Bernard*, *Appetitus vanitatis, est contemptus veritatis; Quid vanius quam deligere vanitatem? Quid iniquius quam contemnere veritatem?*

Psal. 4. 2. *O ye sons of men, how long will ye love vanity, and seek after leasing?*

Perfection.

A man may be said to be perfect { 1. Comparatively. 2. Conceitedly.

A man in this life cannot be perfect; the flesh will warre against the spirit, and we (like *Jacob*) all the time of this pilgrimage halt of one legge; though there be one member in us *mundum*, there will be another *mundandum*. The Ark of the Covenant, was but a cubit and an half high, so were likewise the wheels of the Caldron. Now we know that a Cubit and an half is but an unperfect measure: which shews, that no man in this life is perfectly perfect.

We cannot climb up to the highest stair of perfection in this world; we must be climbing all the dayes of our lives; *Paul* was wrapt into the third heaven, yet he professeth he was not yet perfect. Though with *Moses* we have been brought up in all the learning of the Egyptians, though we be as perfect Scribes in the Law of God, as *Ezra*: as eloquent and mighty in Scripture as *Apollos*; though we have as many tongues as *Paul*; who spake with tongues more than they all did; yet we are but scholars, and must be learning of our part, so long as we live; we must be carried on still to perfection. We must be as travellers, that are ever walking and going on, never resting till we come unto our journey's end, which will not be till death it self come. Our Saviour himself, as he was man, did grow up in wisedome.

Nazianzen observeth of them that were famous among the Heathen. *Solonis* ἀπληστία, covetousnesse: *Socratis* παιδερασία loving of boyes: *Platonis* λαγνεία, gulosity: *Diogenis* σπιλία, scurrility. So we may say of all Christians, they have one blemish or another. *Noah* had a stain of drinking. *Abraham* of dissembling. *Peter* of denial of Christ, *Paul* and *Barnabas* of contention. As the Psalmist saith, there is none good, no not one; so there is none perfect, no not one. The vertue that is in a just man, *Hactenus perfecta nominatur, ut ad ejus perfectionem pertineat etiam ipsius imperfectionis & inveritate agnitio, & in humilitate confessio.*

Nostra sequa humilis justitia, vestia fositas, sed non pura.

Aug. Contr. duas Epist. Pelag. l. 3. c. 7.

There is not the best man or woman on the face of the earth, but it is an easy matter to spie an hole in their coat. All those worthies cited, *Hebr.* 11 had their blemishes, never a one of those Roses but had their pricks. *Gideon* beside many wives had a Concubine; he made an *Ephod* that was an occasion of idolatry, and made *Israel* to sin. *Barac* was a faint-hearted souldier; *Sampson* defiled himself with many strumpets. *Jephte* was very rash and inconsiderate. *David* was tainted with two horrible sins. *Samuel* (as it seemeth) was something negligent in looking to his children. No Prophet but had some weaknesse, being all (as *James* speaks of *Elias*) subject to the same infirmities that we are: yet they were faithful men, greatly honoured by God Almighty. Shew me a garden without weeds,

and

and a man without imperfections. If ye will have perfect men, ye must go to heaven for them; there be none to be found upon earth, *Peter*, *Paul*, *Thomas*, all the Apostles had their imperfections. Yet some profane wretches there be, like *Cham*, if they find never so small a slip in a godly man, they are ready to laugh at it: *Scatent ipsi lunteribus, objiciunt illis Sicatrices.* Whereas there is not the best man but treadeth his shoe awry: We should rather weep, than rejoyce at it.

Therefore when any of the Saints of God, are said in Scripture to be perfect, it is spoken, not ἁπλῶς, but τινά, not simply and absolutely, but comparatively: As an old beaten souldier may be said to be a perfect warrier, in comparison of a fresh-water souldier. Or they may be said to be perfect in respect of sincerity. Or lastly, in desire and endeavour, *Tanquam viatores & currentes; non assequutione, tanquam comprehensores.* *Comparate, non absolute.* *Voto & conatu.*

There was a noble Matron called *Florentina*, that wrote to *Austin*, to be resolved of her doubts, presuming that he could teach her any thing. That holy man was angry with her for it, and in the winding up of his Epistle, concludes, *These things have I written, not as a perfect Doctor, as it pleaseth you to term me, but as one that is to be perfected with them, that are to be taught.* *Florentinæ, non ut Doctor perfectus, sed cum docendis perficiendus.* Epist. 132.

Some of the Papists say, they can perfectly fulfil the Law of God, they can do more than the Law commands, they can do works of supererrogation; therefore they may challenge, not only a perfection, but a superperfection to themselves. It's well if they prove not like those young Students, who at their first coming to the University at *Athens*, seemed to themselves to be σόφοι wise men: after awhile, when they looked better into themselves, φιλόσοφοι, lovers of wisdom; in processe of time they became a peg lower, φιλόσοφοι, but verbal Rhetoricians, no soundnesse in them; in fine, that they were ἰδιῶται, meer fools. So would it be with us in Christs school, if we had a true sight of our selves, and our imperfections. *Phil.* *Christs.*

Semper hic Deus doceat, semper hic homo discat. Let this be as an hammer to crush in pieces the pride of us all. We may think highly of our selves, but Gods bright eye beholds many blemishes in our best actions. We are like unto imperfect buildings, something is wanting. The holiest of all are like the picture of *Venus* begun by *Apelles*, but not perfected.

Let us therefore labour to aspire to perfection daily more and more, let every grace *have its perfect work*; *usus promptos facit*, use legges and have legges. *Milo* by using to carry a calf when he was young, did bear it when it was old. So let us use our selves to good works from our youth, to pray as *Daniel* did, morning and evening; to reading of the Scriptures, as the Bereans, to give to the poor and needy, as *Cornelius* and *Dorcas*, &c. At length we shall attain to some perfection in them.

It is Christ that perfecteth the Saints, { 1. The number of them. and 2. Graces of Gods Spirit in them.

M

Pray we therefore with *Bern*, *Domine, quod capisti perfice, ne in parte remaneat defectus accidat.*

Not as though I had already attained, either were already perfect: but I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus. Phil. 3. 12.

Read 1 *Cor.* 13. 9, 10. *Heb.* 6. 1. *Phil.* 3. 13.

Felicity.

It is not in worldly { 1. Pleasure, nor 2. Treasure, For

For herein is no
1. Satisfaction, but
2. Increased expence.
3. Restlesnesse.
4. Want of fruition.
5. Uncertainty.

Quid enim miseri Catinno excipitur vulgi, quàm pauper Apicius? Juven. Sat. 11.

Et quanta est infelicitas fuisse felicem.

Crasus sending for *Solon* (esteemed the wisest man in *Greece*) to see him placed in his pomp; demanded of him, *whom he thought to be the happiest man in the world?* *Solon* answered, *Neminem ante obitum felicem esse arbitror.* *Crasus* demanded further, *whom then alive?* He answered, *Tellus*, and *Clobis*, and *Biton*, *such died in paternal obedience*, without once mentioning *Crasus* felicity; which *Crasus* (though reservedly offended) found afterwards most true.

O Solon! Solon! *vera sunt quæ dixisti, Ante obitum nemo, &c.*

The Philosophers discourses of this subject, are but learned dotages: Put them all together, and they only beat about the bush, but catch not the bird. *Seneca* comes the neareſt, calling it an immunity, from the mutability of fortune. *Quid enim supra eum potest esse, qui supra fortunam est?*

l. de brev. vit.

Beatitudo
1. *Per gratiam incœpta.*
2. *Per gloriam consummata.*

Bellar. de grat. hom.

Whether we look *ad extra*, *ad intra*, *ad supra*, or any way, it is the heaped up happinesse of eternity, fitter to be believed, than possible to be expressed.

Μαχόμενοι, οὐ δύνανται νικᾶν, ἀλλ' ἀποθνήσκειν καλὸν. Arist.

The depth saith, it is not in me; and the sea saith, it is not in me.

Job 28. 14.

O how great is thy goodnesse, which thou hast laid up for them that fear thee: which thou hast wrought for them that trust in thee, before the sons of men.

Psal. 31. 19.

Adversity.

Crux.

Magis urget sæva in expertes. Grave est tenera cervici jugum. Ad sufficientem vulneris Tyro pallescit, audaciter veteranus cruorem suum spectat, qui scit se sæpe vicisse post sanguinem; hoc itaq; Deus, quos amat, indurat, recognoscit, exercet. Dum nescientes, divitiis fluunt, honoribus florent, pollent potestatibus. Miseri, in hoc altius tolluntur, ut deridant altius: ibi enim ut victimæ, ad supplicium saginantur, ut hostia ad pœnam coronantur; abundat ille divitiis epulo, micæ panis negantur Lazaro.

Stdal. Minorit. in lib. de præscript. advers. hæres-præter. 2. Paragra. 17.

The way to the Crown is by the crosse. Let us attend Christ on Mount *Calvarie*, in his Crucifixion: And we shall be with him on Mount *Tabor*, to behold his glorious transfiguration.

Mat. 16. 24.

If any man will be Christs Disciple, he must take up his crosse, and follow him.

Danger.

Nature out of the rich treasure of her store-house, hath furnished many armies of the creatures, with armour of defence, but to all in general she hath given a care of their preservation, and some small means to avoid (if not resist) danger. To man, liable

liable to more dangers, she hath been more plentiful of her meins, to escape them more specially; And that is directed by the Author of nature.

It is said of *Alexius*, President of the counsel to the Emperour of *Constantinople*, that he ruled all things at his pleasure; in so much that nothing done by any of the great officers of the Empire, or by the Emperour himself, was accounted of any force, except his approbation were thereunto annexed: Whereby he was grown to such an excessive pride, having all things in his power, as that no man could without danger (as upon the venemous Basilisk) look upon him. *Turk. Hist. fol. 43.*

The way to honourable ends, is through passages exceeding dangerous.

Great was the peril the *Israelites* were in, when they had the *Philistines* Garison-Tower of *Migdol* on one side, Mountains on the other, the Sea before them, and *Pharaoh* and the host of the *Egyptians* behind them: And yet their extremity was Gods opportunity, who loves to help at a dead lift; for saith *Moses, stand still, and see the salvation of the Lord.* *Exod. 14.*

Man cannot be safe in any place without Gods protection;

In	1. Field.	Witnesse,	*Absalom* and *Saul.*
	2. House.		*Pharaoh.*
	3. Bed.		*Ishbosheth.*
	4. Chamber.		*Jezabel.*
	5. Church.		*Senacherib, Joab.*

God snatcht *Lot* out of *Sodom*, *David* out of many waters, *Paul* out of the mouth of the lyon, *Jonah* out of the belly of hell, &c. *Cur timeat hominem homo in sinu dei positus?* *Tutus sub sinu brâ leonis.*

He shall deliver thee in six troubles, yea, in seven there shall no evil touch thee. Job 5. 19.

Affliction.

Water properly is that element cold and moist, contrary to fire. But frequently signifies (amongst many other things) afflictions and troubles which threaten dangers, as waters threaten drowning. Often in the Psalms and elsewhere it is so used: And I conceive that ever after *Noah's* flood (that dismall destruction) great and grievous afflictions were set forth by the rushing in of waters, and overwhelming therewith. Psal. 42. 7. *Fluctus fluctum trudit.*

Afflictions are that Sea, that all the true *Israelites* in their journey to the everlasting *Canaan* must go through. But yet these rivers of *Marah* are sweetned, they are to the godly pleasant, and they going through the vale of misery, use it for a Well, whereout they draw living water. *Psal. 84. 6.*

There are light crosses, which will take an easy repulse; Others yet stronger, that shake the house sides, but break not in upon us; Others vehement, which by force make way to the heart; Others violent, that lift the mind off the hinges, or rend the barres of it in peices, Others furious, that tear up the very foundations from the bottome, leaving no monument behind them, but ruine. The wisest and most resolute moralist that ever was, looked pale, when he should taste of his hemlocke. *Aston. Pisa.*

Christ went to *Jerusalem* (the vision of peace) by *Bethany* (the house of grief) so must we to heaven. God useth to lay the foundation low, when he will build high: afflict much, when he will destinate to some excellent end. As in the creation, first there was darknesse, then light. Or as *Jacob*, first God makes him halt, and then the place becomes a *Peniel*.

Therefore take knowledge of the low deeps into which Gods Children are brought. That soul that feels it self hand-fasted to Christ, though it meet with a prosperous estate in this world, it easily swells not; and if it meet with the adverse things of the world, it easily quails not: for it hath the word of Christ and

Spirit of Christ residing in it; Whereby you shall behold their faith victorious, their hope lively, their peace passing all understanding, their joy unspeakable and glorious, their speech alwayes gracious, their prayer full of fervour, their lives full of beauty, and their end full of honour.

In mirabil. Histor. *Apollonius* writes of certain people that could see nothing in the day, but all in the night. Many Christians are so blinded with the sun-shine of prosperity, that they see nothing belonging to their good, but in the winter night of adversity they can discern all things.

Christians are never more exposed to sins and snares, than in prosperity. Though winter have fewer flowers, yet also fewer weeds. And fishes are sooner taken in a glistering pool, than in a troubled Fen.

Besides, while the wind is down, we cannot discern the wheat from the chaffe, but when it blows, then the chaffe flies away, only the wheat remains. Witnesse that masculine resolution of him, who in the midst of his sufferings used to say, *Plura pro Christo tolleranda.* *Fulgentius.*

Lorin. Cap. 2. Prolegom. in Eccles. Here we live in the valley of *Achor*, from *Achan*, that was troubled that day wherein he was stoned, *Josh. 7.* *Petrus Tenorius* Archbishop of *Toledo*, having a long time considered the weighty reasons on each side, whether King *Solomon* were damned, or saved; and not knowing how to resolve the doubt, in the end caused him to be painted on the walls of his Chappel, as one that was half in heaven and half in hell. A child of God in respect of his manifold afflictions he meets with here, seems many times to himself and others to be in hell: But having also tasted the first-fruits of the Spirit, and the consolations that accrue unto him thereby, he seems to be half in heaven.

The darker the foil, the lighter the Diamonds. Fealty.

2 Cor. 4. 17. *Our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory.*

Hurt.

It is in the power of my hand to do you hurt (saith *Laban* to *Jacob*, Gen. 31.) though indeed it never was, farther than given him from above. *Rideo, dicebat Caligula, consulibus, quod nec nutu meo jugulare vos possim, & Uxori tam bona cervix, simul ac jussero, demetur.* And *Cæsar* told *Metellus*, that he could as easily take away his life, as bid it be done. But these were but bravado's, for that's a royalty which belongs to God only, *to whom belong the issues of death.*

Wicked men do not only pull manifold miseries upon themselves, but are many wayes mischievous to others, and have much to answer for their other mens sins. How many are undone by their murders, adulteries, robberies, false testimonies, blasphemies, and other rotten speeches, to the corrupting of good manners? What hurt is done daily by the Divels factors, to mens souls, bodies, lives, estates? Besides, that they betray the land wherein they live into the hand of divine justice, whiles they do wickedly with both hands greedily.

When Christ gave his Disciples a commission to preach the Gospel, he promised that they should take up Serpents, and if they drank any deadly thing, it should not hurt them. No more shall the deadly poyson of sin hurt those that have drunk it, if they belong to God. Provided that they cast it up again quickly by confession, and meddle no more with such a mischief.

1 Tim. 6. 9. *Foolish and hurtful lusts drown men in destruction and perdition.*

Buchanan. *Ita demergunt se in aqua sumpsitate rursus non ebulliant.*

Losse!

Loſs.

What tell you me of goods in heaven, (ſay many) let me have my goods on earth. *A bird in the hand, is better than two in a buſh.*

The *Grecians* comprehend both life and goods in one word [Βίος] to ſhew (perhaps) men had as lief loſe their lives, as their goods. This is an hard thing, it made the young man go ſorrowful away, that Chriſt ſhould require that which he was unwilling to perform. If heaven be to be had upon no other terms, Chriſt may keep it to himſelf. Many now adayes muſt have Religion to be another *Diana* to the Craft-maſters; however are reſolved to ſuffer nothing. *Jeroboams gravior jactura regionis quam religionis.* The King of *Navarre* told *Beza*, that in the cauſe of Religion, he would launch no further into the Sea, than he might be ſure to return ſafe to the Haven.

Ἀνατέμνει Θ', *fronte nubila,* Mat. 19. 22. He came haſtily, but went away heavily.

Yet if we were right Chriſtians indeed, we will be content, and that with joy, to part with all we have in the world, for Chriſt and his Goſpel. *He that loves father or mother more than me, is not worthy of me*: much leſs is he worthy of Chriſt, that loves his goods more than him. Conſider,

1. God gave us all; why ſhall he not have all, if he require it? Can they be beſtowed better, than on him that gave them?
2. We ſhall have better in the room; *Who will not change for the better?* Heb. 10. 34. Thoſe goods tarry but a while, we may loſe them by caſualties in this life, at leaſt when Death comes: theſe endure for over.

He maketh his bargain ill, that buyeth a future hope, with a preſent loſs; and parts from a certain poſſeſſion, to make an uncertain purchaſe.

Certa amittimus, dum in certa petimus. Plaut.

What was once ſpoken in a witty and fit compariſon, made by a *Turk*, to ſhew that the loſs of *Cyprus*, was greater than the loſs of the battel of *Lepanto*, in theſe words, *viz.* That the battel loſt, was unto *Selymus*, as if a man ſhould ſhave his beard, which would ere long grow again; But that the loſs of *Cyprus* unto the *Venetians*, was as the loſs of an arm, which once cut off, could not be again recovered: declaring thereby the great inequality of the loſs.

Turk. Hiſt. fol. 885.

This is very applicable to mans ſpiritual condition; All outward loſſes, by labour and leiſure may be recovered, for the world hath its ebbings and flowings; But a ſoul once loſt, can never be recovered;

It's a loſs { 1. Incomparable. 2. Irreparable.

Veſtigia nulla retrorſum.

Out of Hell there's no Redemption.

Ye took joyfully the ſpoiling of your goods, knowing in your ſelves, that ye have in heaven a better, and an enduring ſubſtance. Heb. 10 34.

Poverty.

Pauper ubique jacet. Poverty is both an affliction, and makes a man to be afflicted and troden upon. Men go over the hedge where it is loweſt: *The weakeſt go to the Wall.* As froſt ſtrikes Valleys, when higher grounds ſcape free: ſo famine, and the miſery of diſorder, is firſt felt by the poorer ſort.

Nihil habet infelix paupertat durius in ſe, Quàm quòd ridiculos homines facit.—

Yet poor men are not to be contemned. *Great men* (ſaith one) *are but the greater letters in the ſame volume, and the poor the ſmaller*: Now though

those take up more room, and have many times more flourishes; yet they put no more matter nor worth into the word which they compound, than these do. Furthermore, a poor man may be a rich Christian, and a rich man may have a poor soul. Grace will make a poor man rich, sin will make a rich man poor, *Rev.* 2. 9. compared with *Chap.* 3. 17.

The Lamb and the Dove are chosen for Sacrifice, when the Lion and Eagle are passed by. *Levi* that had no portion among his brethren, had the Lord for his portion. *Lazarus* is taken into *Abrahams* bosome, when *Dives* is hush'd down into Hell. Yea, whereas among men, *Divitum nomina sciuntur, pauperum nesciuntur*; however men forget the poor, they will be sure to remember the rich mans name and title: yet with God it is otherwise, for the poor man is known to God by name, he hath a proper name, *Lazarus*; whereas the rich man is called only by an Apellative name, *Dives*. *Therefore let not the Eunuch say, I am a dry tree; for I will give him an everlasting name*: Be not discouraged, though outwardly mean.

Sine nomine tur ba. Or (as Livy) *ignota capita. Et sæpe & virtus in fortuna.*

And let not the rich be contented with common bounty, until they have the tokens of special mercy. You may have an estate, and others may have higher priviledges. This is not the favour of Gods people. You may be rich in this world, but poor in the world to come. Though here you swim and wallow in a Sea of wealthy pleasures, yet there you may want a drop to cool your tongue.

Matt. 26. 11. *Ye have the poor always with you.*

Debt.

When the Prophet *Elisha* multiplied the Widows oyl, he bade her *Go, sell the oyl, and pay the debt, and live thou and thy children of the rest.* To shew unto us, debts must be paid.

The *Persians* reckoned these two very great sins,

Viz. { 1. To tell a lye. 2 To be in debt.

Gellius. l. c. 1. By the twelve Tables of *Rome*, he that owed much, and could not pay; was to be cut in pieces, and every Creditor was to have a piece of him according to the debt. This was harsh.

But certainly, if we would set our affairs in order with men, we might consecrate our selves more freely to God; and prevent a world of intricate troubles to our posterity we leave behind us. Obligations do mancipate the most free and ingenuous spirit.

A certain *Italian* Gentleman, being asked how old he was? Answered, that he was in health: And to another that asked how rich he was? Answered, that he was not in debt. Intimating, he is young enough that is in health; and rich enough that is not in debt.

Rom. 13. 8. *Owe no man any thing, but to love one another.*

Wound.

Iliad. Antiquity reports, in the Heroique times, they used Weapons of Brass, as in the encounter betwixt *Diomedes* and *Hector*. Which seems to proceed from a willingness to avoid deadly wounding; for from a styptique faculty in this, more than in Iron, the cure of what it hurts, is affirmed more easie, and the metal it self.

Arist.

As

As a Surgeon maketh an inciſion, to let out the impoſthumed matter, and then heals up the wound again: So God lanceth us not except need be; and he hath a ſalve for every ſore, a medicine for ever malady; being both a Father, and a Phyſitian. And yet moſt people are of that countrey-mans mind, who being on his ſick-bed adviſed by his Miniſter to take in good part his preſent pain, as a token of Gods love; anſwered, *If this be his love, I could wiſh he would love others, and not me.* *Ah quàm vellem alios amare, non me.* (Luth. in Geneſ.

God never makes a wound too great for his own cure. The power of God to ſave, is as great as his power to deſtroy. His healing power, and his wounding power, are of the ſame extent. His juſtice cannot out-act his mercy, both are infinite.

Nay, the woundings and ſmitings of God, are preparatories for our cure and healing. It is ſaid of Chriſt, that *with his ſtripes we are healed*, Iſa. 53.5. And it is in this ſenſe a truth, that we are healed with our own ſtripes. We are healed with the ſtripes of Chriſt meritoriouſly, by our own ſtripes preparatorily: the ſtripes of Chriſt heal us naturally, our own ſtripes heal us occaſionally: Or his in the act, ours in the event.

Dejicit ut relevet, premit ut ſolatia præſtet:
Enecat, ut poſſit vivificare Deus.

How healing then are his ſalves, whoſe very ſores are a ſalve?

For he maketh ſore, and bindeth up: he woundeth, and his hands make whole. Job 5. 18.

Sickneſs.

Health, in it ſelf, is an invaluable jewel. We know not how to prize it, but when we want it. *Carendo magis quàm fruendo.*

1. When a man is ſick, he can do nothing ſo well as in his health; we cannot pray ſo well, pain draws us away; we cannot read ſo well, follow the works of our calling ſo conveniently, attend upon the means of grace, viſit our friends, &c.
2. Sin pulls ſickneſs upon us; becauſe all have ſinned, all are ſick at one time or other, in ſome meaſure or other: *Behold, he whom thou loveſt, is ſick*, Joh. 11.
3. A ſick man is a Priſoner, confined to his bed or houſe; a man in health is at liberty to go where he will, yet in the Lord.
4. What is wealth without health? *Nec domus, aut fundus, non aris acervus & auri: Ægroto Domini deducunt corpore febres.* Though thou haſt the riches of *Craſus*, yet they could not rid thee of an Ague. So diſpleaſing is ſickneſs, ſo pleaſing is health. Horat.

Bernard tells us of a brother of his; that when he gave him many good inſtructions, and he, being a ſouldier, minded them not: he put his finger to his ſides, and ſaid, *One day a ſpear ſhall make way to this heart of thine, for inſtructions and admonitions to enter.* Read, *Job* 33. 16, 19. *Pſal.* 107. 17, 18. *Mic.* 6. 13. A promiſe contrary to thoſe threatnings, is that,

And the inhabitant ſhall not ſay, I am ſick: the people that dwell therein, ſhall be forgiven their iniquity. Iſa. 33. 24.

Imbecillity.

This is imbecillity in a man, either
1. To aſſume too much on himſelf without his own merit.
2. Or, to preſume too much on Gods mercy.

Sorry

Sorry man is like *Simon Magus* the Sorcerer, counting himself for some great man. As *Martin Luther* said, All of us have a Pope bred in us, an opinion of our own works; albeit there be in us no real vertue, nor true substance; yet (*Narcissus*-like) we are enamoured with our own shadows; and this is the Serpents head, the beginning of evil. Wherefore we must labour every day, to dig this huge Mountain down; we must descend, that we may ascend; as we fell by ascending, so we must be raised by descending.

Vide te magnum miraculum, saith *Austin*, Lo here a great miracle, God is on high, and yet the higher thou liftest up thy self, the farther thou art from him. The lower thou humblest thy self, the nearer he draweth to thee. Low things he looketh close upon, that he may raise them; proud things he knoweth afar off, that he may depress them. The proud *Pharisee* pressed as near God as he could, the poor *Publican* not daring to do so, stood aloof off: yet was God far from the *Pharisee*, near to the *Publican*.

Mat. 23.12. *Whosoever shall exalt himself, shall be abased: and he that shall humble himself, shall be exalted.*

Infirmity.

The best of Saints have their infirmities. They are of two sorts,

Viz. { 1. Natural. 2. Sinful.

We must so distinguish; for when Christ took our nature into the unity of his person, with it he took upon him all our infirmities, but not our sinful ones. For he was like man in all things but sin.

Non fuit aliquando ebrius, quamvis absit, ut fuerit abriosus. Aug.

Sins of infirmity, are usually, 1. Sins of incogitancy, *Mat.*26.35. 2. They have commonly for their ground, some strong passion in nature, as fear, shame, disgrace. 3. The consent is not without some reluctation. 4. They end in mourning, *Psal.* 6.6. *Mat.*26,27. 5. They are no sins of custom, if gross sins, seldom or never iterated.

Triste mortalitatis Privilegium.

James (sir-named the just) affirmeth both of himself, and other sanctified persons, *In many things we offend all.* This is the sad privilege of mankind (as one phraseth it) to have leave to offend sometime: And it is the honour of God alone to be perfect.

It is wittily and well observed, that *Nicodemus*, who came to our Saviour by night, was a Disciple, though a dastard; infirmities, if disclaimed, discard us not. *Uzziah* ceased not to be a King, when he began to be a leper. Christ did not abhor the presence of *Jehoshuah* the High-Priest, though ill-clothed, but he stood before the Angel. The Church calleth her self *black*, but Christ calls her *fair*. And under the Law, in peace-offerings they might offer leavened bread, to shew that God will bear with his peoples infirmities.

Atque utinam recognoscendis suis vitiis plus operæ dedisset. Ep. Rolling.

Calvin saith of *Luther*, that as he excelled with great vertues; so he was not without his great failings. And I would, saith he, that he had spent less time in declaiming against others, and more in Recognizing his own faults.

Hence in our carriage towards the Saints, we should avoid two extreams.

1. The one is, we must not have such high thoughts of them, as above infirmities. We may over-act this way, as they of *Lystra* did in over-estimating *Paul* and *Barnabas*, when they said, *The gods are come down to us, in the likeness of men.* We may have no mans person in admiration, though in a due estimation.
2. And the other is, neither must we traduce them as hypocrites, because

of

of infirmities; but afford them their grains of allowance. If we will have Saints made perfect, we must seek them in heaven, not on earth.

An accomplished man, and well accoutred, yet in wrestling may be overcome, so as to take a fall, because upon slippery ground; Or a strong City with a treacherous party in it, may soon be surprized; Even so is it with the best, while we have flesh as well as spirit.

And I said, This is my infirmity. Psal. 77.10.

Contingency.

Casus est inopinata rei eventus. Arist.

Imperitia casum fecit. Therefore it is good judiciously to ponder things past, prudently to order things present, and providently to foresee and prevent dangers like to ensue. Hierom.

The wise mans eyes are in his head. Eccl. 2.14.

Will of God.

Operienda cum patientiâ divina voluntas.

The Will of God is twofold,
1. Secret.
2. Revealed.

His revealed Will is fourfold,
1. Determining, *Eph.*1.5.
2. Preferibing, *Eph.*1.9.
3. Approving, *Mat.*18.14.
4. Disposing, or the Will of his Providence, 1 *Cor.*1.1. *Rom.*1.10.

Now we should resign our selves over to his determining Will, as the highest cause of all things: Rest in his approving Will, as our chiefest happiness: Obey his prescribing Will, as the absolutest and perfectest form of holiness: And be subject to his disposing Will, being patient in all trials and troubles, *because he did it,* Psal.39.9.

There is no bound to the power of God, but only his own Will, *Psal.*115.3. He will not indure to have any Articles put upon him, nor any limit-lines drawn about him. A great Prince once said, That he had a circle indeed about his head (meaning his Crown) but he would not bear it to have a circle about his feet; he must go which way himself pleased, and do whatsoever his soul desired. Yet there are circles drawn about all the powers of the world, only God hath none. That which is most sinful in man, is most holy in God, to act according to his own Will.

Gods Will is sometimes done against mans will, he compelling the Devil and his lims sometimes, though against their wills, to serve him and his servants. Thus *Haman* must cloth *Mordecai* in royal apparel, &c. full sore against stomack be sure, he could rather have torn out his heart, and eaten it with salt: but how could he help it? *Saul* pronounceth *David* more righteous than he; *Judas* and *Pilate* give testimony to Christs innocency: *These are the servants of the high God, which shew unto us the way of salvation,* said the *Pythonisse*, concerning *Paul* and his Companions, *Acts* 16. 17. *Canes linguis ulcerâ* 'Tis *Lazari.*

2 Sam. 3. 36. *Placet mihi quod regi placet*

'Tis the duty of man to submit himself unto, and acquiesce in the mind of God. The mind of God rests, and we ought to rest in his mind. Whatever pleaseth God, should please us. A gracious heart tastes sweetness in Gall and VVormwood, considered under this notion, as it is the VVill of God he should drink it, or feed upon it.

Mat. 6. 10. *Thy Will be done in earth, as it is in heaven*

Persecution.

Herba trahit ovem.

Gods people are most fitly resembled unto sheep: 1. Because they are humble. 2. Harmless. 3. Profitable. 4. Ruled by their Shepherd. 5. Led into pastures and folds. 6. And they are obnoxious to many dangers: to Wolves, Bryars, Thieves, Dogs. So, *Many are the troubles of the righteous, but the Lord delivers them out of them all.* Many can be content to be Gods sheep, provided they may wear golden fleeces. However, happy are the sheep that have such a Shepherd.

Excellent things are spoken of the Church of God; a woman clothed with the Sun, crowned with the Stars, treading upon the Moon; yet travelling in birth, pursued with the Dragon, ready to be devoured, both her self and little babe; But heaven sung her triumph *against the accuser of the brethren, and he was cast down, which accused them before God both day and night.* To accuse before men is much, *but before God,* ——— Now and then to be accused is much, *but day and night,* ——— Thus it happeneth to the children of God, while nature disrobe us of corruption.

Quater luctatus est Jacob, in utero cum Esau, in via cum eodem, in Mesopotamia cum Laban, in Bethel cum Angelo: To teach us, if we will be true *Israelites*, we must arme our selves against all assaults, at all times, places, persons. For speaking against sin, *Elias* was hated of *Ahab*, *Isaiah* (as they say) was sawn asunder of *Manasses*, *Jeremiah* stoned by *Tahaphanes*, *Stephen* stoned of the Jews, *John* beheaded of *Herod*, *Ignatius* delivered to lions, and *Chrysostom* hated of the Clergy.

Epist. l. 22 Epist. 36. *De persecutione in Hybernia, de quâ omnes ejus Episcopi Gregorio scripserunt, rescripsit Gregorius, Quod dum non rationabiliter sustinetur, ne quaquam proficit ad salutem; nam nulli fas est retributionem præmiorum expectare pro culpâ debetis scire; Sicut beatus Cyprianus dixit, quod Martyrem non facit pœna sed causa; Dum igitur ita sit, incongruum nimis est de eâ vos, quam dicitis persecutione gloriari, per quam vos constat ad æterna præmia minime pervenire.*

Luke 23. 41. The *Jesuites* have alwayes boasted of their bonds, imprisonment and Martyrdome; but it would be good for them to know, there be *vincti Diaboli*, and *vincti Christi*. That speech delivered by him on the Cross, would better befit them; *We indeed suffer justly, for we receive the due reward of our deeds.* And yet I find that very few (if any at all of latter times) have been imprisoned or put to death simply for Religion, if they could have kept their fingers out of treason, they might have kept their necks out of the halter. I wish they may listen to that of *Cyprian*, *Ardeam licet flammis*, &c. What though they give their bodies to be burnt, though they be cast to wild beasts, *Non erit illa fidei corona, sed pœna perfidiæ; non religiosæ virtutis exitus gloriosus, sed desperationis interitus.*

De simpl. Prælat

Quid laudas pœnam, at non ejus dictum? The *Donatists* likewise complained of their persecution, as the *Brownists*, *Stegarites*, and *Bedlam-Quakers* (upon slight occasions) have done and do amongst us: But as *Austin* told them, Ye suffer, *Non propter Christum, sed contra Christum: Persecutionem patimini, non a nobis, sed a factis vestris.* Christ was whipped, that was persecution; Christ whipped some out of the Temple, that was no persecution. *Ishmael* mocked *Isaac*, and that the Apostle calleth persecution; but *Sarah* beat *Hagar*, and that he calls no persecution.

It

It is said to be the custom of a certain people in *Ethiopia*, called the *Atlantes*, frequently mentioned in divers Histories, who living under the torrid Zone, in an extream hot climate, used to curse the Sun when it arose, because it scorched them with vehement heat: This made them in love with the night, and hate the day. Many (saith father *Latimer*) will follow Christ, *usque ad ignem exclusivè* not *inclusivè*. Solin. Plin.

Against a great battel in *Greece*, *Xerxes* would sit in presence, to the encouragement of his souldiers, and caused scribes to sit by him, and note down how each one plaid his part. It is a glorious thing to say with *Paul*, for the hope of *Israel* am I bound with this chaine. Τοῦτο κεφαλαίου ἁπάντων μεῖζον, saith *Chrysostome*, there can be no greater thing to glory of than this. The Apostles themselves gloried in it, that they were counted worthy to suffer for the name of Christ.

It was the Queen of *Bohemiah's* Motto, *Intra fortuna sortem, extra imperium.* Persecutors may kill, but cannot hurt, saith *Justin Martyr*. The more we are mowen down by you, the more we rise up, said *Tertullian*.

Beleeve me (said *Philpot* Martyr) there is no such joy in the world, as the people of Christ have under the crosse; when our enemies imprison our bodies, they set our souls at libertie with God: when they cast us down, they lift us up; yea, when they kill us, then do they bring us to everlasting life: And what greater glory can there be, than to be at conformity with Christ, which afflictions do work in us? I praise God (said another) that ever I lived to see this day, and blessed be my God and merciful Father, that ever he gave me a body to glorify his name. Act. & Mon.

Sic cur se vellem laudet, hostis habet. Ovid. Trist. l. 2.

All that will live godly in Christ Jesus, shall suffer persecution. 2 Tim. 3. 12.

Censuring.

Momus reliquorum omnium irrisor, & reprehensor, qui cujusq; vitia carpit, turpitudinis, infamiæ, & dedecoris notas, ut maculas, accuratissimè observat, objicit, & reprehendit; hinc μῶμος dedecus μωμᾶν, reprehensibilis, μωμοσκοπεῖν, ridiculè loquor. Erat autem nocte natus, & somno patre progenitus, ut docet Hesiod. Cui nihil placet, quamvis exactum decies castigetur ad unguem.

What a rash thing it is, when any thing dislikes us, to blame the whole body for one blemish or wart?

Intemperate tongues cause God many times to take away the Word, but wisdom is justified of her children.

Those that have a blemish in their eye, think the sky to be ever cloudy; and such as are troubled with the Jaundise, see all things yellow; so do those who are overgrown with malice and hypocrisy, think all like themselves. *Caligula* did not believe there was any chast person upon earth. The greatest censurers, are commonly the greatest hypocrites. Those that are most inquisitive about other mens manners, are most careless of their own.

Curiosè ad cognoscendum vitam alienam, desidiosè ad corrigendam suam. Aug.

As any one is more wise, he is more sparing of his censures. And a gracious heart is alwayes ready to cast the first stone at it self.

Thou hypocrite, first cast out the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brothers eye. Mat. 7. 5.

Reproach.

Plato commendeth the Law of the Lydians, that punisheth detracters, as they did murtherers. And indeed there is a murther of the tongue, as well as of the hand.

Detrahere, aut detrahentem audire, (auditu scilicet placentia) quid horum damnabilius sit non facilè dixerim; Uterque diabolum habet, iste in linguâ, ille in aure.

How many clip the reputation of others (as coyn) to make them weigh lighter in the ballance of mens esteem? this is no better, than to bury them while they are alive.

Tom. 2. p. 323.

It is a marvellous great grace to be disgraced for Christ. *Quanto plùs contumeliarum pro Christo tulerimus, tanto nos manet gloria major,* said *Zwinglius.* To suffer for Christ (saith *Latimer*) is the greatest promotion in this world.

James 4. 11.
1 Pet. 4. 14.

Speak not evil one of nother (brethren.)
If ye be reproached for the name of Christ, happy are ye, &c.

Mocking.

Βλασφημία ἀπὸ τοῦ βλάπτειν τὸ φῆμον, à lædendo & inquinando famam alterius probris & maledictis. Hæc oritur ex cordis irâ & malitiâ: Cerebro felle bilioris amarum, peringue instrumentum spargere nisi amara non potest.

There are tongue-smiters, as well as hand-smiters; such as maligne and molest Gods dearest children, as well with their virulent tongues, as violent hands. This is collateral blasphemy, blasphemy in the second table, and so it is often called in the New Testament. God, for the honour he beareth to his people, is pleased to afford the name of blasphemy to their reproaches, as importing, that he taketh it as if himself were reproached.

Religion was long since grown, as it is also at this day among many, not more a matter of form, than of scorn. In our wretched dayes, as the Turks count all fools to be Saints, so many with us account all Saints to be fools. He is a fool we say, that would be laughed out of his coat; but he were a double fool, that would be laughed out of his skin: that would hazard his soul, because loth to be laught at.

A man that is mocked, is under the meanest estimation, and greatest contempt. It is fundamentally opposite to the fundamental lawes of love. It is an addition to affliction, yea one of the greatest afflictions, wounding not only the name, but the Spirit. It was one of the greatest afflictions, amongst the sufferings and cruel persecutions that the Saints endured: yea, it was one great part of the sufferings of Christ; he was mocked and used like a fool in a play: they put a robe on his back, a reed in his hand, and crown upon his head: And when he hung on the crosse finishing the work of our salvation, they (in highest scorn) bid him save himself.

Hasama lenitet violat, non lenitet violans. We have various examples of Gods hand upon mockers; *Ismael* mocking *Isaac*, is punished with ejection, *Gen.* 21. Machiavel that scoffing Atheist, rotted in the prison at *Florence*. Jearing *Julian* had his payment from heaven: he was in his time counted, and stands upon record to this day among the greatest of sinners, an Apostate from Christ; Whose Apostacy brake out chiefly at his lips; and the very spirit of his malignity against the Gospel of Christ, appeared in mocking the Christians: When we had taken away their estates, he said, it should not trouble you to be poor, your Master was poor, and he said, *Blessed are the poor.* And when he had caused them to be smitten, your Master (saith he) hath taught you: *That whosoever shall smite you on the right cheek, you must turn to him the other also.* Thus he turned the holy counsels of Christ into profane jests. Sir *Thomas More* (*qui scoptice & scobicè de Luthero & religione reformata loquebatur*) lost his head. One mocking at *James Abbes* Martyr, as a mad man; for that having no money, he gave his apparel to the poor; some to one, some to another as he went to the stake: he lost his wits for it. *What's truth?* said *Pilate* to our Saviour, in a scornful profane manner; not long after which, he became his own deaths-man. And *Appian* that scoffed at Circumcision, had an Ulcer at the same time, and in the same place. Surely God is the avenger of all such.

Reditus ecclesiæ eripuit. Sacrosanctis additis, se Christianos expeditiores facere ad regnum cælorum, quia Galilæus magister ipsorum dixerit, beatos esse pauperes, &c. Pendet in Sleid.

Act. & Mon. fol. 1904.

A scoffer (saith *Chrysostome*) is *homine pejor*, worse than a man; as the scoffed that beareth it well, is *Angelis par*, saith he, an Angels peer.

The favourablest persecution (saith one) of any good cause, is the lash of lewd tongues; whether by bitter taunts, or scurrilous invectives: which it is as impossible to avoid, as necessary to contemn. But let us bravely contemn (saith another worthy) all contumelies and contempts for conscience sake, taking them as crowns and confirmations of our conformity to Christ. If *Demetrius* hath testimony of the truth, that's enough, let *Diotrephes* prate what he pleaseth.

Heb. 11. 36. *And others had triall of cruel mockings,* —— *Resolution*

Resolution in Persecution.

A Spanish Cavalier, who for some fault was whipped through the principal streets of *Paris*, and keeping a sober pace, was advised by a friend to make more hast, that he might the sooner be out of his pain; but he half in choler replied, that he would not lose the least step of his gate, for all the whipping in *Paris*. That which in Christians deserves greatest commendations, is an unmoved patience in suffering adversities, accompanied with a setled resolution of over-coming them.

Bishop *Hooper* seeing a Pardon lying by him to be given him, if he would recant, cried to them that stood by, *If you love my soul, away with it.* His answer to Master *Kingston*, advising him to save his life by recanting, is worth noting; *Life indeed is sweet, and death bitter; But alas! consider, that the death to come is more bitter, and the life to come more sweet: Therefore for the desire and love I have to the one, and the fear and terror I have of the other; I do not so much regard this death, nor esteeme this life; but have setled my self, through the strength of Gods Spirit, patiently to passe through the torments and extremities of the fire now prepared for me, rather than to deny Gods Word and Truth.* Act. & Mon.

'Twas resolutely spoken of Bishop *Ridley*, to *Latimer* at the stake, *Be of good comfort, brother; for God will either asswage the fury of the fire, or else strengthen us to abide it.* Newes being brought to *John Philpot*, of his burning the next day, he answered, *undauntedly, I am ready, God grant me strength, a joyful resurrection.* I might adde abundantly.

Who puts to Sea for a long Voyage, and at a great charge, must resolve to hold on his course, against all winds and weather, or accidents that may offer, to stop him. So we in Christianity must wrestle with all difficulties, rather than quit the enterprise. Being once embarqued, on we must, with a Cæsarean confidence, and a Spartan resolution, to go on with the sword, or fall on the sword.

I am ready not to be bound only, but also to die at Jerusalem for the Name of the Lord Jesus. Acts 21. 13.

Vox verè Christianorum.

Martyrdom.

We must expect persecutions here, for how should God wipe away tears from our eyes in heaven, if on earth we shed no tears? How can Heaven be a place of rest, if on earth we find it? How could we desire to be at home, if in our journey we did find no grief? How could we so often call upon God and talk with him, if our enemy did sleep all the day long? How could we elsewhere be made like unto Christ in joy, if in sorrow we sob'd not with him? If we will have joy and felicity, we must needs feel sorrow and misery. If we will go to heaven, we must sail by hell. If we will embrace Christ in his robes, we must not think scorn of him in his rags. If we will sit at table with Christ in his Kingdom, we must first abide with him in his temptations. If we drink of his cup of glory, forsake not his cup of ignominy. Can the head-corner-stone be rejected, and the other more base stones in Gods building be in this world set by? We are of his living stones, be content then to be hewen, thereby to be fitted to be joyned to your fellows that suffer. We are Gods corn, fear not therefore the flail, the fan, mill-stone nor Oven. We are all Christs lambs, look to be fleeced and slain.

Ignatius qui Apostolorum temporibus proximus fuit, cum ex Syriâ usque Romam ad bestias duceretur, inter alia scribebat, O salutares bestiæ, quæ præparantur mihi, quando venient? quando emittentur? quando eis frui licebit carnibus meis. De eodem scribit Irenæus, Frumentum Christi sum, dentibus bestiarum molar, ut mundus Dei panis inveniar. *Quid hoc mali est, cujus rem gaudet, cujus accusatio votum est, & cujus pœna felicitas?* Tertul.

King *Henry* the fourth, deposer of King *Richard* the second, was the first of all

English Kings, that began the unmerciful burning of Christs Saints, for standing against the Pope; And *William Sawtree* was the first of all them in *Wickliff's* time that was burned; he suffered *Anno Dom.* 1400. saith *Fox.*

Bishop *Hooper* in a Letter to Mistris *Warcope: Dear sister, take heed, you shall in your journey towards heaven meet with many a monstrous beast*; Paul *fought with some at* Ephesus. *If there be any way* (saith *Bradford*) *to heaven on horse-back, 'tis Persecution. Should we look for fire to quench our thirst? Even as soon shall Christs true servants find peace in Antichrists regiment.* It was likewise his saying; *As God sent for* Elijah *in a fiery chariot, so sendeth he for me; for by fire my dross must be purified, that I may be fine gold in his sight.*

Queen *Anne* (wife to King *Henry* the 8.) led to the *Tower* to be beheaded, said, The King was constant in his course of advancing her; For, from a Private Gentlewoman to a Marchioness, then to a Queen, and when he could no higher, then to a Martyr.

Causa, non pœna Martyrem facit, ait Cyprian. Nam ut dixit Gregor. Cum Christo crucem & peritura latro suscepit, sed quum reatus proprius tenuit, pro crucifixo non absolvit. It is one thing to suffer as a Martyr, and another thing to suffer as a Malefactor. *Ibi erat Christus, ubi latrones; Similis pœna, dissimilis causa.* *Aug. Diverso sint & fato.* Bucholc. *Sampson* died with the *Philistins*, by the fall of the same house; but for another end, and by a different destiny.

Martyrdom is the lowest subjection that can be to God, but the highest honour: It brings death in the one hand, and life in the other; for while it kills the body, it crowns the soul. When one said to a certain Martyr, *Take heed, 'tis a hard matter to burn*: Indeed, said he, it is for him that hath his soul linked to his body, as a Thiefs foot is in a pair of fetters.

Revel. 12. 11. ——— *And they loved not their lives unto the death,*

Spiritual Warfare.

Our life is compared to a warfare. The chief Captain-General on the one side, is the Mighty *Lion of the Tribe of Judah*, the *Prince of Peace*, the Conqueror of death, hell and sin. The grand Captain on our enemies part, is the great red Dragon, the old crafty Serpent, the Governor of Darkness. The Lieutenants of the fields, are Fleshly Sensuality against Spiritual Reason, The Serjeants of the Band, are the cursed children of Darkness, against the faithful children of Light. The common souldiers are the Law of our Members, warring against the Law of our Mind; the effects of the Flesh, against the fruits of the Spirit.

Sathans souldiers handle such like arms as these; The Breast-plate of Injury, the Girdle of Falshood, the Shoos of Discord, the Shield of Infidelity, the Helmet of Mistrust, the piercing Darts of Cruelty, the Canon-shot of spightful Reproaches, the Arrows of lying Slanders, the Sword of the Flesh, &c. On the contrary, Scripture shews us the armour and weapons of a Christian souldier, *Eph.* 6. Adde, the Cannon-shot of deep sighs, proceeding from a penitent heart; the Arrows of bitter Tears, and the two-edged sword of the Eternal Word, *Heb.* 4. 12.

We are not to encounter with flesh and blood, nor to fight with the Unicorns of *Assyria*, nor the Bulls of *Bashan*, nor the Beasts of *Ephesus*; Neither absolute Atheists, nor dissolute Christians, nor resolute Ruffians: But we are to war with *Principalities and powers, and spiritual wickednesses that are in high places.*

Let Christians gather courage, and be of good comfort. What if the Serpents brood do bite? the Beasts of *Ephesus* yell? the fat Bulls of *Bashan* push, gore? and the Red Dragon rage, storm, march in hellish fury? Christ is thy Captain, and stronger than they all; He can charm the old Serpent, take away his sting, and grind all our enemies to powder.

Eph. 6. 11. *Induite vos.* *Put on the whole armour of God, that ye may be able to stand against the wiles of the Devil.*

Temptation.

Temptation.

There are three things wherein the greateſt exerciſe of a Chriſtian life conſiſts: 1. Prayer, wherein man is ſeeking unto, and working his heart towards God. 2. Meditation, wherein he is preparing himſelf, by holy thoughts and divine conſiderations, for his nearer addreſſes unto God. 3. Temptation, wherein he wreſtles and ſtrives with thoſe enemies of his ſoul; And truly, mans life is a continual temptation. Yea, ſometimes the violence of Satan's, and the Worlds temptations are ſuch, that a child of God is weary of life, (inſtance in *Job* 10. 1.) His ſoul would gladly be rid of the body, that it might be beyond the reach and aſſaults of the Devil and his aſſiſtants.

נקשח *Faſtidit, tanquam Bdelygma.*

While we breathe in this Pilgrimage, our life cannot be without ſin and temptation, becauſe our progreſs is made through temptation.

Temptation is nothing elſe but, *Explaratio per experientiam*, ſaith *Pariſienſis.*

Aut à πειρω, to pierce through. *Tentare eſt proprie experimentum ſumere de aliquo, Diabolus ſemper tentat ut nocet in peccatum præcipitando, & ſecundum hoc dicitur proprium officium ejus tentare.* Aquin.

Temptations are either { 1. Good, or 2. Ill.

Of the good there are two: 1. Men tempt and prove themſelves. 2. God tempts and proves men, by ſending afflictions.

Of ill temptations of ſuggeſtion, there are three. 1. Men tempt men. 2. Men tempt God. 3. Satan tempts men. There are alſo temptations of, 1. Affliction, 1 *Jam.* 3. 12. 2. Perſecution, *Mat.* 13. 21. *Luk.* 8. 13. 3. Concupiſcence, *Jam.* 1. 14.

The temptations of Concupiſcence, and the temptations of Sathan differ thus:

1. The temptations of Satan are uſually to things againſt Nature, or againſt the God of Nature; as Blaſphemy, Self-murther, Sodomitry, &c.
2. They are uſually ſudden and fierce, and violent like lightening; leaving not a man time for deliberation.
3. Thoſe evils that are inſtantly diſliked, and in no meaſure aſſented to or approved: So that a man doth not ſin in the temptation, till he be in ſome degree drawn away by it.

Again, the Devil tempts, 1. Either by way of ſeducement, in which he excites our concupiſcence, rubs the fire-brand, and makes it ſend forth many ſparkles, carrying us away by ſome pleaſing object; in this our concupiſcence carrieth the greateſt ſtroke, *Jam.* 1. 15. 2. Or by way of grievance, injecting into us horrid and hideous thoughts of Atheiſm, Blaſphemy, Self-murther, &c. And herein himſelf, for moſt part, is the ſole doer, to trouble us in our Chriſtian courſe, and make us run heavily towards heaven.

In every temptation there is an appearance of good, whether of the body, mind or ſtate. The firſt is, the luſt of the fleſh, in any carnal deſire. The ſecond is, the pride of the heart and life. The third is, the luſt of the eyes. To all theſe the *firſt Adam* is tempted, and in all miſcarried. The *ſecond Adam* is tempted, and overcometh. The firſt man was tempted to a carnal appetite, by the forbidden fruit; to pride, by the ſuggeſtion of being as God; and to covetouſneſs, in ambitious deſire of knowing good and evil. Satan having found all the motions ſo ſucceſsful in the *firſt Adam*, in his innocent eſtate, will now tread the ſame ſteps, in his temptations of the *ſecond*. 1. The ſtones muſt be made bread; here is a motion to a carnal appetite. 2. The guard and attendance of Angels muſt be preſumed on; here's a motion to pride. 3. The Kingdoms of the world muſt be offered; here to covetouſneſs and ambition.

Omnis tentatio eſt aſſimulatio boni. Schoolm.

Satan uſually keeps his greateſt and moſt violent temptations unto the laſt. He tempts moſt at death. One coming to viſit a ſick friend, asked, *Hath Satan been with you yet?* The party anſwered, *No*: To whom the other replied, *Look to it, he'll*

he'll have a bout with you, ere you die. When he thinks we are at the weakest then he cometh with his strongest assaults.

The Lord by *Jeremy* saith unto *Jury*, c.4.14. *How long shall wicked thoughts harbour in thee?* He asketh not wherefore they come, but wherefore they stay: For many good men are oftentimes overtaken with evil thoughts, but yet will not yield their consents thereunto.

Turpius ejicitur quàm non admittitur hospes. Yet let a Giant knock while the door is shut, he may with ease be still kept out, but if once open, that he gets in but a limb of himself, then there is no course left to keep out the remaining bulk. *Interto capite, sequetur corpus.* We may admit (if not pull in) more with one finger, than after thrust out with both shoulders.

Let us therefore be sober and vigilant, 1 *Pet.* 5.8. Put on the whole armour of God, *Eph.*6. and resist him, *Jam.*4.8. Comforting our selves, both in the example of Christ, *Heb.*2.16. 4.15. and of Christians, 1 *Pet.* 5.9. in Gods care for us, 1 *Cor.*10.13. and promises made to us in temptations, 2 *Cor.*12.9,10. *Isa.*27.1. *Rom.*16.20.

Talis qualitative. And let us be earnest in prayer, that either Satan may not tempt us, or that he may not touch us, at least (as *Cajetan* expounds it, 1 *Joh.* 5.18.) with a deadly touch; so as to alter us from our gracious disposition.

Luk.22.31,32. *Simon, Simon, behold, Satan hath desired to have you, that he may sift you as wheat:*
But I have prayed for thee, that thy faith fail not.

Demoniack.

Lunaticus speculum miseriæ humanæ, & malitiæ Satanæ. Parus in Mat. 17.15. If God chastise us with his own bare hand, or by men like our selves, let's thank him, and think our selves far better dealt with, than if he should deliver us up to the publike Officer, to this Tormentor, to be scourged with scorpions at his pleasure.

Act.16.16. The Seventy Seniors usually call those who are possessed ἐγγαστριμύθους, because the Devil spake out of their bellies. For which cause also the Hebrews called them *Oboth*, or bottles; because the bellies of those women that were thus made use of by the Devil, were swelled as big as bottles.

אבות *Pharel, Pytho-nes.* In the year of Grace 1536. a certain Damsel at *Frankfort* in *Germany*, being possessed with a Devil, and stark mad, swallowed down pieces of money with much gnashing of her teeth: which monies were presently wrung out of her hands, and kept by divers. *Luther's* advice being requested, it was this, To pray hard for her.

Buchol. Chr. *Urbanus Regius*, in a Sermon of his at *Wittenberg*, made mention of a certain Maid possessed by the Devil; and when she should have been prayed for in the Congregation, the Devil made as if he had been departed out of her. But before the next publike meeting, Satan returned, and drove the Maid into a deep water, where she presently perished.

Melanchton tells a story of an Aunt of his, that had her hand burnt to a coal by the Devil, appearing to her in the likeness of her deceased husband. And *Parus* relates an example, of a Bakers daughter in their countrey, possest and pent up in a Cave she had digg'd, as in a grave, to her dying day. Much like unto that poor creature mentioned, *Mat.*8.28.

It is to be feared, the Devil that was cast out of the Demoniacks bodies, is got into many mens hearts; oft casting them into the fire of Lust, and water of Drunkenness.

Athanasius had a conceit, that the Devil may be driven out of a body, by repeating the 68. *Psalm.*

Mat.4.24. ——— *Possessed with Devils, and lunatick,*

Sorrow.

Sorrow.

Secundum {*Deum*, *Mundum*,} 2 Cor. 7. 10.

For the firſt, Sin bred ſorrow; and ſorrow being right, deſtroyeth ſin: as the worm that breeds in the wood, eats into it and devours it. So that of this ſorrow according to God, we may ſay, as the *Romans* did of *Pompey* the Great, ἐχθρὸς πατρὸς φίλτατον τέκνον, That it is the fair and happy daughter of an ugly and odious mother. Plut.

But the ſorrow of the world, is that which carnal men conceive, either for the want or loſs of good, or for the ſenſe or fear of evil. Thus Queen *Mary*, who died (as ſome ſuppoſed by her much ſighing before her death) of thought and ſorrow, either for the departure of King *Philip*, or the loſs of *Calice*, or both. Thus *Nabal* ſorrowed. Act. & Mon. fol. 1901.

To theſe may be added a third; An helliſh ſorrow, a deſperate grief for ſin, as was that of *Judas*. Fained or forced grief is nothing worth: He grieved, and yet miſcarried; It was ſqueezed out of him, as verjuice out of crabs. But *Peter* went forth to weep bitterly. *Virtus nolentium nulla eſt.*

Gods people are commanded to afflict themſelves with voluntary ſorrow. Some ſhadow of it we have in *Epaminondas* the Theban General, who the next day after the Victory and Triumph, went drooping and hanging down his head: And being asked why he did ſo? He anſwered, *Yeſterday I found my ſelf too much tickled with vainglory, therefore I correct my ſelf for it to day.* But we have a better example in holy *David*, whoſe heart ſmote him, and made him ſmart inwardly, (ſaith the text, 2 *Sam.* 24. 10.) after he had numbred the people. Plut.

The ſoundneſs and ſincerity of ſorrow is ſhewed by the ſecrecy of it. He grieves with a witneſs, that grieves without a witneſs, *Zech.* 12, 12. *Ille dolet vere, qui ſine teſte dolet.*

Sorrow is a breaker; It breaks no bones, but it breaks the heart. Worldly ſorrow breaks the heart to death; Godly ſorrow breaks the heart to life.

Sorrow ſhorteneth the ſpirit of man; that is, Sorrow over-acted, weakens the whole man, and leaves him unable to put himſelf forth in action. Joy is the dilatation or widening of the heart; much joy makes the ſpirit free to act: So ſorrow is a ſtraitner of it, it makes a man narrow-hearted, and narrow-handed; it ſhops him in his actings, or ſtays him from acting.

We commonly ſay, *Sorrow is dry*: 'Tis ſo, becauſe it is a drier. *A broken ſpirit drieth the bones*, Pro. 17. 22. *Ariſtotle* in his book of *Long and ſhort Life*, aſſigneth Grief for a chief cauſe of death. All immoderations (ſaith *Hippocrates*) are great enemies to health.

We have heard of ſome, whoſe hearts being filled with vexing cares, have filled their heads with gray hairs in a very ſhort time. As ſome have an art to ripen fruits, before nature ripens them; ſo the Lord hath a power to haſten old age, before nature makes us old. Many troubles in one year, may make a man as old as many years. *Quia ſpiritus triſtis exiccat oſſa.*

Grief is like Lead to the ſoul, heavy and cold; It ſinks downward, and carries the ſoul with it. Mans Mind is like the ſtone *Tyrrhenus*, which ſo long as it is whole, ſwimmeth; but being once broke, ſinketh. *David* was decrepit with much grief at ſeventy years of age. *Jacob* attained not to the days of the years of the life of his fathers, as being a man of many ſorrows. And this ſome think was the reaſon our Saviour Chriſt, at little paſt thirty, was reckoned to be towards fifty, *Joh.* 8. 57. He was the man that had ſeen affliction. Lam. 3. 1.

Mention is made of a *German* Captain, at the Siege of *Buda*, *Anno* 1541. who ſeeing the dead body of his unfortunate (but valiant) Son preſented to him; a ſudden and inward grief did ſo ſurpriſe him and ſtrike to his heart, that after he had ſtood a while ſpeechleſs, with his eyes ſet in his head, he ſuddenly fell down dead. Turk. Hiſt.

The

The Casuists and Schoolmen affirm sorrow for sin to be the greatest of all sorrows,

In { 1. *Conatu.* 2. *Extensione.* 3. *Appreciatione.* 4. *Intensione.*

Though other Mourning (coming down hill, having Nature to work with it, and nothing to hinder it) make more noise.

Psal. 6. 7. *Mine eye is consumed because of grief.*

Prov. 12. 25. *Heaviness in the heart of man maketh it stoop.*

When I remember these things, I pour out my soul in me, &c.

Psal. 42. 4. *Have mercy upon me, O Lord, for I am in trouble: Mine eye is consumed with grief, yea, my soul and my belly.*

For my life is spent with grief, and my years with sighing: My strength faileth because of mine iniquity, and my bones are consumed. Psal. 31. 9, 10.

Desire.

Est voluntarius affectus, ut res quæ bona existimatur & desit, vel existat, vel possideatur.

It is a passion which we have to attain to a good thing which we enjoy not, that we may imagine is fitting for us.

There is a threefold desire, { 1. Natural. 2. Reasonable. 3. Spiritual.

And every one of these by their order are subordinate to another, and there is no repugnancie amongst them.

In Fevers we desire to drink, and yet we will not; And so in Apoplexies to sleep, and yet we will not. A mans hand is gangren'd, a Chyrurgeon comes to cut it off: The natural desire shrinks and pulls back the hand, because Nature seeks the preservation of it self. But the reasonable desire saith, rather than the whole body shall be consumed, he will command the Chyrurgeon to cut off the hand. Here is no repugnancie betwixt the natural and reasonable desire, but a subordination.

Again, A Martyr is carried to the stake to be burnt; the natural desire shrinks, but yet it submits it self to the spiritual desire, which cometh on and saith, Rather than dishonor God, go to the fire and be burnt.

Nam perenuit una desiderio, succedit alterum.

The Schoolmen say, that Desires are not actually infinite; because Nature tends always to some finite thing; for no man desireth infinite meat: Yet his desires are infinite by succession, because these bodily things which we desire, are not permanent. Thus, one desire being gone, another comes in place of it.

It is better to moderate Desire at the first, than afterwards to prescribe it a measure.

Let Desire be conversant about right objects. He that pants after the dust of the earth, shall always be indigent, crying continually (with the two daughters of the Horse-leech) *Give, give.* But he that truly desires after Righteousness, shall be satisfied.

John 4. 13, 14. *Whosoever shall drink of this water, shall thirst again:*

But whosoever drinketh of the water that I shall give him, shall never thirst.

Desertion.

It's said of the Lioness, that she seems to leave her young ones, till they have almost killed themselves with roaring and howling; but at last gasp she relieves them, whereby

whereby they become the more courageous. And Mothers use to leave their children, (or turn their backs upon them) till they mourn and make moan after them. Even so the Lord withdraws sometimes from his people, and goes from them, that (with the Prodigal) they may come to themselves; and seems to forget them, that they may remember themselves.

In Christs desertion, there was not *Divulsio unionis*, but *Suspensio visionis*. He cried not out of Men or Devils, why they did so and so unto him: But, *My God, my God, why hast thou forsaken me?* Oh! that came neer his heart.

In such a forlorn condition as this, a poor Soul, for regaining of his God, can do no more than

1. Bewail the want of Gods gracious presence. As *Reuben* for *Joseph*: *Heu! quid agam?* I cannot find my God; and I, whither shall I go?
2. Cry after him in fervent prayer: As *Elisha* after *Elijah*, *My father, my father! Return, O Lord: how long? and let it repent thee concerning thy servant.*
3. Wait his leisure, if he please to hold off longer: Sustaining himself with cordial places of Scripture. *Isa.*50.10. *cap.*64.4. *cap.*30.18. In which estate should he be taken away by death, his condition is like to be comfortable; because the Spirit of Truth saith, *Blessed are all they that wait for him.*

Epiphanius telleth of a bird *Charadius*, that being brought into the room where a man lieth sick, if he look with a steady and fixed eye upon the sick man, he recovereth. Certainly, in Gods favour is life; but, *Aversio vultus Dei*, the turning away of Gods pleased countenance, is the cause of all sorrow and sadness. But what joy at the breaking forth of the Sun after an Eclipse!

When he hideth his face, who then can behold him? Job 34. 29.
Thou didst hide thy face, and I was troubled. Psal.30.7.

Calamity.

It was an easie thing (said Bishop *Hooper*) to hold with Christ, whiles the Prince and the World held with him; but now the World hateth him, it is the true trial who be his. Let us not then run away, when it is most time to fight. Remember none are crowned, but they that fight manfully. You must now turn all your cogitations from the peril you see, and mark the felicity that followeth the peril; either victory of your enemies in this world, or else a surrender for ever of your right in the inheritance to come. *Calamitas virtutis occasio est.*

He calls the World the Miln and Kitchin, to grind and boil the flesh of Gods people in, till they atchieve their perfection in the World to come. *Idem.*

The World (saith one) is not a Paradise, but a Purgatory to the Saints: It may be compared to the straits of *Magellan*, which is said to be a place of that nature, that which way soever a man bend his course, he shall be sure to have the wind against him. They may not here dream of a delicacy. *Heyl. Geogr.*

In the world ye shall have tribulation: but be of good cheer, I have overcome the world. Joh.16.33.

Quatuor Novissima.

Mors.

DEath, Judgment, Heaven and Hell, are the *Quatuor Novissima*.

Discrimen inter beatos post resurrectionem, & primos parentes in statu innocentiæ, & homines in statu naturæ lapsæ, in quo nunc sumus, est; Quòd beati nunquam

quam mori poterunt, primi parentes poterant nunquam mori, homines in ſtatu naturæ lapſæ, non poſſunt non mori.

Fortaſſe in omnibus ſi mè rebus humanis, ſed non in morte locum habet. Bellarm.

The decree is out, *All muſt die.* *Belſhazzar's* Emblem is upon every wall, *Mene mene tekel upharſin:* Yea, this impreſs is upon all fleſh; *Numeravit, appendit, diviſit*; God hath numbred thy days, he hath laid thee on the ballance, and thou art found wanting, thy Kingdom is divided.

Reſiſtitur iguibus, undis, ferro, reſiſtitur regibus, imperiis venit una mors, & quis eſt reſiſtit? Aug.

Say Princes, ſay Peſants, ſay all, *Corruption thou art my father, Worms ye are my ſiſters, Grave thou are my bed, Sheet thou art my ſhrine, Earth thou art my cover, Green graſs thou art my carpet: Death demand thy due, and thou Gathering-hoſt-Dan, come laſt and ſweep all away.*

Non torquate genus, non te facundia, non te reſtituet pietas. Horat. l. 4.

Epictetus went forth one day, and ſaw a woman weeping for her Pitcher of earth that was broken; and went forth the next day, and ſaw a woman weeping for her ſon that was dead, and thereupon ſaid, *Heri vidi fragilem frangi, hodie vidi mortalem mori.* Life is but a ſleep, a ſhadow, a bubble, a vapour, and as a tale that is told.

Lex univerſa jubet naſci & mori. Senec.

Ariſtotle ſpake theſe words at his death: *I rejoyce that I go out of the World, which is compounded of contraries: Becauſe each of the four Elements is contrary to other, therefore how can this Body compounded of them long endure? Plato* treating of the Souls of men, could ſay, The merciful Father made them ſoluble and mortal bands; meaning indeed, they ſhould not always be held with the miſeries of this life.

Death reigned from *Adam* to *Moſes*: And though Death ſhall not reign, yet it ſhall live, fight and prevail, from *Moſes* to the end of the world; for then, and not till then, ſhall be brought to paſs that ſaying that is written, *Death is ſwallowed up in victory.*

Mille modis lethi, miſeros mors una fatigat. Et tum quoque cum creſcimus, vita decreſcit. Senec.

We may eaſily perceive, how all this our Contexture is built of weak and decaying pieces. *Tully* writeth of *Hortenſius*, that after his Conſulſhip, he decayed in his rare faculty of Eloquence; though not ſo ſenſibly, that every auditor might perceive it; yet in ſuch ſort, that a cunning Artiſt might obſerve, that he drew not ſo clear a ſtroke in his pieces, nor caſt on them ſo rich and lively colours, as before.

Mors hominis & pecudum differt? In pecudibus perit anima cum corpore, & redit in nihilum quod fuit ante nihil: Non verò ita homines, anima rationalis non perit cum corpore, ſed corpori tandem adjungetur anima, unde domicilium & templum æternum Dei erit.

Death (Serpent-like) meddles with nothing but a godly mans duſt. When death takes hold of the Body (as *Potipher's* wife did of *Joſeph's* cloak) the Soul leaves it (as he did that) and flies to God.

One reaſon of dying is, God will have our Bodies to be new caſt, and come out beautiful and bright; *This corruptible muſt put on incorruption, and this mortal muſt put on immortality.* Under the Law perſons were unclean till the evening, ſo are we till death; becauſe we ſhall never utterly lay by our body of corruption, till we lay aſide our earthly body.

Owen. Epigram. Nec dignus eſt in morte accipere ſolatium, qui ſe non cogitavit eſſe moriturum. Cypr.

Omega noſtrorum mors eſt, mors alpha malorum; is true of wicked men. And ſad it is for any to ſay at death, *Omnia fui, nihil ſum.* Yet, as the Vipers fleſh is made a preſervative againſt her poyſon; ſo from the bitter cup of Death, ariſeth to a child of God, health, joy, ſalvation. Who is afraid to die (ſaid *Bradford*) but ſuch as hope not to live eternally? Death, once a curſe, is now turned into a bleſſing; as *Levi's* curſe of being ſcattered, better fitted them to teach the Tribes in every City.

Cautum Cygnus Fauno ſibi ſæpe futuro.

The godly, at their death, knowing that out of their labour they muſt receive a plentiful harveſt, they rejoyce to ſee the troops of Angels, and are ſo much the more raviſhed with joy, as they draw nearer to their death; by which they are delivered from the priſon of the fleſh, the floods of miſery, and the deceits of the Devil; drawing nearer to the Crown of glory, and fruition of eternal reſt and felicity, with the Saints of God.

Bolton ſaid on his death-bed, *He hoped none of his Children durſt meet him at the*

the great Tribunal of Christ, in an unregenerate estate.

Satan tempts fiercest at death. The Coward, when we are at weakest, when entring into Heaven, though he cannot hinder us, yet he will be treading upon our heels and troubling us. But be of good comfort, *Serpens nunquam nisi moriens in longum est.*

Meeting two Boats on the water, we think the other moves, ours stands still: Even so, we are usually more mindful of the mortality of others, than our own. But there are two rules never to be forgotten: *That the Son of God died for thee; And that thou thy self (though thou liv'st long) must die, nay, art shortly to die.* If thou shouldest live in the utmost part of *Ethiopia*, where men so long live as are called *Macrobians*, yet die thou must, nor canst thou know where, when, or how. The death of the Son of God, who did acquit thee from eternal death, and thy own death being so certain, must be as two spurs of love, to drive thee through the short race of this momentany life, unto the goal of eternal happiness.

Nihil sic revocat hominem à peccato, quàm frequens meditatio mortis. Aug.

Consider, 1. The time we have to live, is less than a Geometrical point. 2. How wicked the Enemy is, who promiseth us the Kingdom of this World, that he might take from us a better. 3. How false Pleasures are, which only embrace us to strangle us. 4. How deceitful Honors are, which lift us up, to cast us down.

Hic est apex summa sapientiæ, ea viventem facere, quæ moriens esset appetenda.

It is the sublimity of wisdom to do those things living, which are to be desired and chosen by dying persons. Let every man in the address to his actions, consider, whether he would not be infinitely troubled that death should surprise him in the present disposition, and then let him proceed accordingly.

Austin with his mother *Monica* was led one day by a Roman Prætor to see the Tomb of *Cæsar*. Himself thus describes the Corps: It looked of a blue mould, the bone of the nose laid bare, the flesh of the nether lip quite fallen off, his mouth full of worms, and in his eye-pits two hungry toads, feasting upon the remanent portion of flesh and moisture; and so he dwelt in his house of darkness. This meditation might be a means to allay our sinful appetites, make our spirits more sober and desires obedient.

Omnem credidi diem tibi diluxisse supremum.

But some are as unwilling to meditate of Death, as a child to look into the dark: If they make their Will, they think they are nearer to it. But let us acquaint our selves with Death, as when a horse boggles, we ride him up to the object. Yea (as Christ said, when the Disciples were afraid,) let us handle it and see. And let us always be ready, in what corner soever we are, that when God calls, we may with *Abraham* say, *Behold, my Lord, here I am.* Death, like the stream of *Jordan* between us and our *Canaan*, runs furiously, but stands still when the Ark comes. Blessed is the death of those, that have part in the death of Christ.

Mort. ubique nos expectat; tu, si sapiens eris, ubique illam expectabis. Senec.

Death every where expecteth us: If thou therefore be wise, do thou expect Death every where. To this end, remember *Austins* admonition; Be afraid to live in such an estate, as thou art afraid to die in.

It is appointed unto men once to die. Heb. 9. 27.

Purgatory.

Lo, say some, (quoting *Heb.* 9. 8.) Heaven was not opened in the time of the Law, till the passion of our Saviour Christ: therefore the Patriarchs and others that died then, went not to Heaven, but were in a place of Rest distinct from Heaven. This is their *Limbus Patrum*, which they have forged.

But quickly to stop their mouths: It is not ἀναγεω, but φανερόω. A gate in the Kings Pallace may be opened, though not known. The way to the *Holiest of all*, that is to Heaven, prefigured by their *Sanctum Sanctorum*, was not yet manifested; it was obscured under Types and Figures, darkly revealed to them.

That one place of Scripture following, puts out the very Fire of Purgatory: For if all Believers die in Christ, and are blessed, and that presently; then none are to be purged.

Rev. 14. 13. *Blessed are the dead which die in the Lord, from henceforth.*

Ἀπαρτὶ, i. e. à vestigio, ab ipso mortis tempore; à modo, à modo jam.

Burial.

It is the last office of love, to bring the deceased Saints honorably to their long home; to lay them in their last bed, to put them into the grave, as into an haven and harbour, where they may rest from their labours. This is to deal kindly with the dead.

Lavat. *In hoc peccatur bifariam. 1. Si prorsus contemnatur, ut Diogenis factum; jubentis se in aquis, aut in sterquilinium projici. 2. Qui nimium tribuunt sepulturæ, ut illi qui auriti eam cunctis consecrarunt, ut affirmo discrevit animam, nisi in consecrato corpora fuerint sepulta. Media tenenda via: Si possimus habere honestum sepulturam, ne contemnamus eam: Si corpus avibus aut feris projiciendum intelligamus, vem Deo committamus, cujus (ut Psalmo dicit) terra est & plenitudo ejus.*

It hath been ever the fashion, to be careful of Burial. The *Jews* anointed their dead bodies, wrapt them in Syndon, laid them in covered Sepulchres hewed out of stone: The *Egyptians* embalmed and filled them with odoriferous spices, reserving them in Glass or Coffins, the *Assyrians* in Wax and Honey: The *Scythians* carried about the cleansed Carkasses to the friends of the deceased, for forty days, with solemn banquets: The *Romans* used Funeral honors and ceremonies with ointments, images, bon-fires of most precious woods, sacrifices and banquets, burning their dead bodies; wherein they were excessive, until about the time of *Theodosius*, laws were enacted to restrain the excess. None neglected it, but savage Nations, as *Bactrians*, which cast their dead to the dogs; some varlet Philosophers, as *Diogenes*, who desired to be devoured of fishes; some dissolute Courtiers, as *Mecœnas*, who was wont to say, *Non tumulum curo, &c.* And as another said, *De terrâ in terram, & quævis terra sepulchrum.*

In the womb a foot contents us, three foot in the cradle: though betwixt the cradle and the grave, a whole world not contents us.

The place of Burial is called by S. *Paul*, *fœnetario*, in respect of the assured hope of Resurrection: Of the Hebrews, *The house of the living*; As a Church-yard is called of the *Germans*, Gods acre or field, in the same respect. In the like sense Tombs were called *Requisteria, Ossuaria, Cineraria domus æterna.* Of *Lucian*, Camps and Cottages of Carkasses, scoffingly.

שאול בית חי *Sepulchrum domus mea.*

בית עלם Eccl. 12. 5. *Domus sæculi, sive æternitatis.*

It is remarkable, that the first purchase of possession mentioned in Scripture, was a place to bury in, not to build in. *Joseph* of *Arimathea* had his Tomb in his garden, to season his delights (very like) with the meditation of his end. The *Egyptians* had a Deaths-head carried about the table at their feasts. The Emperors of *Constantinople* had a Mason came to them on their Coronation-day, with choice of Tomb-stones, and these verses in his mouth.

Elige ab his saxis ex quo (Invictissime Cæsar)
Ipse tibi tumulum me fabricare velis.

Our first Parents made them garments of fig-leaves; but God misliking that, gave them garments of skins: And such did the austere *Baptist* wear, to discover our mortality.

Senec. ad Martiam. Want of Burial, the *Jews* accounted worse than death; the *Romans*, extreme cruelty. *Immanitatis est Scythica non sepelire mortuos.*

Alexander the Great lay unburied thirty days together: His Conquests above ground, purchased him no title for habitation under ground. So *Pompey* the Great; of whom *Claudian*,

Nullus pascit aves, jacet en qui possidet urbem,
Exigua telluris inops ———

Of

Of *Tiberius* the Emperor it is storied, That he was so hated for his Tyranny, that when he was dead, some of the people would have had him thrown into the river *Tiber*; some, hang'd up in an ignominious manner; others also made prayer to mother Earth, to grant him now dead, no place but among the wicked. Contrarily, when *Dio* died, the people of *Syracuse* would have gladly redeemed his life with their own blood; which because they could not, they buried him very honorably, in an eminent place of their city.

The *Romans* of old, after the Funeral solemnities ended, (which were very many,) used to take their farewell of the dead body in these words; *Vale, vale, vale: nos te ordine quo natura permiserit sequemur.*

To have a comely burial, is a great blessing. It was threatned upon *Jehoiakim* the son of *Josiah*, as a curse, that he should be buried with the burial of an Ass, drawn and cast forth beyond the gates of *Jerusalem*, *Jer.* 22. 19. It is like, that man had lived like a beast, and God threatens him by name, that when he died, he should be used as a beast. True it is, they whose souls are with God in heaven, may be without a burying place on earth; The bodies of many of the servants of God, have been, and may be scattered upon the face of the earth, like dung, according to that, *Psal.* 79. 2. Yet even then unto them, there is this blessing reserved, beyond the blessing of a burial. They are laid up in the heart of God, and he takes care of them; yea, He imbalms them for Immortality, when the remains of their Mortality are troden under foot, or rot upon a dunghill.

Facilis jactura sepulchri.

Then shall the dust return to the earth, as it was, and the spirit shall return unto God, who gave it. Eccl. 12. 7.

Resurrection.

It was not possible that Christ should be holden of death. This impossibility sprang chiefly from an utter inconsistencie with the righteousness and goodness of God, to suffer a Person so innocent and holy as Christ was, and withall, having fully accomplished what he undertook by dying, to remain any longer in the bands and prison of death. For, this act of raising of Christ, is to be looked upon as an act of righteousness and equity, as well as of power. Act. 2. 24.

Again, there was necessity for it on Gods part too, by way of design or wisdom, *viz.* to accommodate the great end of glorifying himself, in the salvation and condemnation of men. They that are saved, could not be saved (at least on such terms) without being justified: Justified they could not be, without believing: Believe they could not, but by and through the rising again of Christ from the dead. Hence, 1 *Pet.* 1. 21. *Rom.* 4. 25. Thus the righteousness and wisdom which together shine forth in it, give as it were a gracious lustre, and set off, to the Power that appeared in it.

Basil saith, that the Resurrection of the body is a Creation. And he shews that there are three sorts of Creation; 1. When a thing is made of nothing, as in the first Creation. 2. When a thing of evil is made good, as in Regeneration; *Create in me a clean heart.* 3. When the bodies shall be raised out of the dust, at the Resurrection. The first is called γένεσις; and the Resurrection is called παλιγγενεσία, or a new creation.

Resurrectio mortuorum, fiducia Christianorum.

There be several Pillars for the Resurrection to lean upon. 1. The power of God; *Idoneum est reficere qui fecit.* 2. The Justice of God, *Psal.* 58. 11. 3. The solemn Funerals that be in all Nations: When we go to a Burial, we go to a sowing of seed. 4. The Resurrection of Christ, 1 *Cor.* 15. 20. The First-fruits, the Head, the Husband is in heaven, therefore the second fruits, the members, the Wife shall be there also.

Facilius est restituere quàm constituere.

Adde hereunto, 1. *Bonitas Dei; Absit ut Deus, manuum suarum opus, ingenii sui curam, afflatus sui vaginam, libertatis suæ hæredem, testimonii sui ministrum, Spiritus sancti templum in æternum destitutæ exitium.* 2. *Exempla resurgentium.* Tertul.

in

in the Old and New Testament. Christ raised up three: The one *in domo*, the daughter of *Jairus*; the other *in feretro*, the Widows son of *Naim*; the third *in sepulchro*, which was *Lazarus*, when he began to stink. These are *praludia nostræ resurrectionis*. 3. *Dulcis titulus mortis*; 1 Thess. 4. 13, 14. Joh. 11. 12. The dead are but asleep.

Zanard. de gen. & corrup. *Quædam partes ab animantibus divulsæ, arte medici iterum reliquis uniuntur: Imo D. Aug. super Psal.* 101. *Refert à quibusdam traditum, Pelicanum nostro pullos suos occidere, sed post seipsum sanciando sanguinem effundere, eosque super pullos effuso, eos ad vitam revocare. Deus pari modo nostrum nobis mortem misit, ut ad vitam restauraret.*

Grimst. p. 34. In *Ireland* there are birds called Martins (as some write) which if they be hung in a dry place when they are dead, they renew their feathers every year. The husbandman prizeth as much the corn sowen in the field, as that which is in the garner.

Tertul. *Dies meminit non nullem, & tamen rursus cum suo cultu, universo orbi revisit. Hinc, Job* 17. 12. *Post tenebras spero lucem.*

Fear not (saith God to *Jacob*, Gen. 46. 4.) *to go down to Egypt, for I will go down with thee, and I will also surely bring thee up again.* The like may be said to every godly person, going down to the grave.

All shall rise again, good and bad. *Cain* shall rise with the same hand wherewith he slew his brother: *Jezabel* with the same body that was eaten up by the dogs: *Rabsakeh* with the same tongue wherewith he railed on the God of *Israel*: *Judas* with the same lips wherewith he traiterously betrayed our Saviour Christ. Such like as these shall rise with horror of conscience: But the godly that have stuck to Christ, shall rise with comfortable consciences.

Hieron. *Sive comedo, sive bibo, sive aliquid aliud facio, semper vox illa terribilis sonat in auribus meis; Surgite mortui, venite ad judicium.*

Joh. 5. 28. 29. *Marvel not at this; for the hour is coming, in the which all that are in the graves shall hear his voice,*

And shall come forth, they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation.

Judicium Ultimum.

After the Resurrection comes Judgment. Death were nothing, if there were no Judgment. The Assises were nothing, if there were no Execution.

Dies judicii exinde probatur, Si non sit judicium, tum non est Deus justus; Si non est Deus justus, tum non est Deus; si non Deus, tum non est mundus; si non sit mundus, tum nulli sunt homines. Sic ratione probatur.

Then shall be signes in the Sun. The Sun of Righteousnes appears in three signes.

Viz.
1. *Leo*, Roaring in the Law, as the people could not endure the voice thereof.
2. *Virgo*, Born of a Virgin in the Gospel.
3. *Libra*, Weighing our works in his ballance, at the last and dreadful Audit.

Which *Bernard* uttered elegantly, saying, Christ comes three manner of ways,

Viz.
1. *Ad homines.*
2. *In homines.*
3. *Contra homines.*

Christ hath a fourfold Exaltation, and the last is the greatest,

Viz.

Viz. In
1. Mount *Tabor*, his Transfiguration.
2. *Jeruſalem*, his Reſurrection.
3. Mount *Olivet*, his Aſcenſion.
4. The Clouds, his coming to Judgment.

If the Queen of *Sheba* condemned the men of that age, how ſhall ſhe condemn us? She was a Queen, and we but Subjects: ſhe left her kingdom and country; we ſit under our own vines, under our own fig-trees, in our own ſoil, in our own country: ſhe came from the fartheſt part of the earth to *Solomon*; but Chriſt cometh from heaven to ſee us: ſhe was moved only by his fame; we both hear Chriſt in his Word, and ſee him in his Sacraments: ſhe coming to *Solomon*, brought preſents; Chriſt coming to us, gives us rewards: ſhe came to behold *Solomon* a meer man; but we may behold Chriſt God and Man: A greater than *Solomon*, greater in wiſdom, for never man ſpake as he did; He did all things well, therefore greater in might, He made the deaf to hear, the blind to ſee, the lame to go, &c. never man did as he did; Greater in Majeſty, for *Solomon* in all his royalty was but a type of our King coming in the clouds. Without repentance ſurely this Queen ſhall ariſe up with a witneſs in judgment againſt us, and condemn us, at the dreadful day.

Pœna damni pœnalior eſt quàm pœna ſenſus. If *Eſau*, to ſee his younger brother *Jacob* to have got the bleſſing, roared with a great cry, out of meaſure; how loud will the Reprobate roar, when he ſhall behold the Saints (figured in *Jacob*) to have got the benediction of the Heavenly Father? *Venite benedicti*, ——— *Exigit clamorem magnum.*

If *Belſhazzar*, at the ſight of an hand-writing againſt him, which only concerned the loſing of his temporal Kingdom, was ſo changed in his look, and troubled in his thoughts, that the joints of his bones were looſed, and his knees ſmote one againſt another; how ſhall the Reprobate be perplexed in his wits, and croſſed in his will, when he ſhall ſee and hear Chriſt thundring out againſt him, *Ite maledicti*, ——

Memento,
1. *Peccati, ut doleas.*
2. *Mortis, ut deſinas.*
3. *Divinæ juſtitiæ, ut timeas.*
4. *Miſericordiæ, ne deſperas.*

Above all, remember thoſe four laſt things, *viz.*
1. Death.
2. Judgment.
3. Heaven.
4. Hell.

But the chiefeſt is Judgment; for all the reſt attend it: Death is uſher to Judgment, going before; and Hell the execution, following after. Death would not be ſo fearful, if Judgment did not follow; Hell would not be ſo painful, if Judgment went not before.

Italians, in great Thunder, uſe to ring their Bells, and diſcharge their Canon-ſhot; that the roaring of the one, may leſſen the terror of the other. In like ſort, Satan hangs tinkling cymbals in our ears, and delights us with the muſick and vanities of this world, that we may forget the ſonnd of the laſt Trumper.

There is a threefold Judgment, ſaith *Aquinas*;
1. *Diſcuſſionis.*
2. *Condemnationis.*
3. *Abſolutionis.*

It's good for every man to judge himſelf in the two firſt; He muſt examine himſelf, and upon examination, condemn himſelf.

The certainty of Judgment may teach us, not to be too curious, or careleſs: It is a kind of ſacriledge, to pry into Gods holy place, his ſecret Sanctuary. To determine who ſhall be ſaved, and who ſhall be damned, is not belonging to the Clay, but *Non judicium luti, ſed figuli.*

but the Potter; in whoſe power it is to make of the ſame lump one veſſel of honor, another to diſhonor.

Auſtin deſired to ſee three things eſpecially, *viz.*
1. *Rome* in her glory.
2. *Paul* in the Pulpit.
3. *Chriſt* in the fleſh.

So let us deſire three things,
1. The converſion (or elſe confuſion) of *Rome* and *Babylon*.
2. The conſolation of *Iſrael* and all Gods choſen.
3. The coming of Chriſt, not in the fleſh, but unto Judgment.

Act. & Mon. Oh that happy and merry Day! ſaid *Robert Samuel* Martyr.

It is called Eternal Judgment, *Heb.* 6. 2. Becauſe, 1. It is of things eternal, Eternal life, or eternal death. 2. The Sentence of that Judgment is eternal; Elect and Reprobate go eternally to the place appointed. 3. The Judge is Eternal. 4. The perſons judged are eternal; ſome to enjoy eternal happineſs, and ſome to ſuffer eternal puniſhment. The Judgment it ſelf is not eternal, it laſteth not ever; but the fruit and event of it is eternal. Oh that the cogitation of this Judgment were deeply fixed in the hearts of us all!

Momentaneum eſt quod delectat, æternum quod cruciat. What ſhall the Fornicator get; enduring an ocean of torture, for a drop or dram of pleaſure?

The total ſum is, *The breach of all the Commandments.* If theſe Accounts be not croſt in this life, we ſhall never have our *Quietus eſt* in the life to come.

Act. 17. 30, 31. *The times of ignorance God winked at, but now commandeth all men every where to repent:*

Becauſe he hath appointed a day, in the which he will judge the world in righteouſneſs, by that man whom he hath ordained, whereof he hath given aſſurance unto all men, in that he hath raiſed him from the dead.

Eternal Life.

Electra in Senec. movet hanc quæſtionem, Mortem aliquid ultra eſt? Cui reſpondet Ægiſthus, Vita, ſi cupias mori. Ethnicus reſurrectionem, vel ſaltem vitam æternam agneſcit.

Oſſ. *Contemnenda eſt omnis injuria præſentium malorum, fiduciâ futurorum bonorum.* We that have received the firſt-fruits of the Spirit, ſigh and ſob by theſe waters of *Babylon*, becauſe we cannot ſing the Lords ſong in a ſtrange land; but then we ſhall ſit and ſhine in the Kingdom of Heaven, with Albs of innocency on our backs, Palms of victory in our hands, Crowns of glory on our heads, and Songs of triumph in our mouths: Then ſhall we enter into the Holy of holies, then ſhall we celebrate the Sabbath of Sabbaths, then ſhall we ſing the Song of ſongs, which none can learn, but thoſe that are redeemed from the earth.

Prima vita, primum bonum, & ultimum malum: Secunda vita, primum malum, & ultimum bonum habet. Hug. de ſanct. vict. *Vita æterna eſt vita vera.* The firſt life, hath firſt good, and afterwards that which is evil: The ſecond life, hath firſt evil, and afterwards good.

This life, *Chriſtus*
1. *Promiſit*, Luk. 12. 32.
2. *Promeruit*, Rom. 6. 23.
3. *Præparavit*, Joh. 14. 2.
4. *Inchoat*, Joh. 6. 47.
5. *Reddet*, Joh. 11. 25.

Dav. in Coloſſ. 1 Joh. 2. 25. *This is the promiſe that he hath promiſed us, even eternal life.*

Cælum.

Cælum.

Heaven is three-fold, where
1. Fowles are, the airy heaven, *Gen.* 1. 30.
2. Starres are, the firmament, *Gen.* 1. 17.
3. Souls are, the glorious, or heaven of heavens, 1 *Kings* 18. 27.

Heaven is not obtained by chance, as the Milesian fisherman got the golden tripos.

Assurance of heaven is to be got three manner of wayes;

1. By faith, 1 *Pet.* 1. 9. *Receiving the end of your faith, even the salvation of your souls.*
2. By conformity to Christ, *Rom.* 8. 29. *For whom he did foreknow, he also did predestinate to be made conformable to the image of his Son.*
3. By the sealing work of the Spirit, *Ephes.* 1. 13. *After that ye believed, ye were sealed with the holy Spirit of promise*, cap. 4. 30. *unto the day of redemption.*

In the world if a man purchase a Lordship, his heart is alwayes there; he pulls down, he builds, he plants. Christ hath bought the Kingdom of Heaven for us, and hath paid for it at an high rate, even with his most precious blood, where he hath prepared mansions for us, that are Denisons, All our joy therefore should be there: *Corpore ambulantes in terra, corde habitantes in Cælo.* *Austin.*

Nonius chose rather to lose all his honours and fortunes, than to quit his Opal Ring to *Anthony*: But a far fairer Jewel is the Kingdom of God; so sweet and precious, that it deserves the selling of all we have, and running into any hazard for it.

Luther gave his opinion the day before his death, that in heaven we shall know one another; because *Adam* knew *Eve* at first sight.

Lay up for your selves treasures in heaven, where neither moth nor rust doth corrupt; and where thieves do not break through, nor steal. Mat. 6. 20.

Heavens Glory

The Christalline walks of that new City, are not for muddy feet; nor shall lust-infected eyes look within those holy doors, *Rev.* 21. 27. There is a room without for such, *cap.* 22. 15. a black room for black works, God will not set a golden head on earthen feet; give the glory of heaven to him that delights in the glory of earth. The Angels, those Cælestial porters, that carry the souls of the Saints, as they did the soul of *Lazarus* to *Abrahams* bosome, have no commission to pull a wicked mans soul to heaven.

Trajane erected many monuments and buildings, insomuch that *Constantine* the great in emulation was wont to call him *Parietaria* the Wall-flower, because his name was upon so many walls. *Babels* Tower raised an head of Majesty 5164, paces frow the ground, having its basis and circumference equal to the height; the passage to go up went winding about the outside, and was of an exceeding great breadth, there being not only roome for horses, carts, &c. to meet and turn, but lodgings also for man and beast; and (as some report) grasse and corn-fields, for their nourishment. *Pharos* a watch-tower in *Egypt*, was built by *Ptolomie Philadelph*, all of white marble. The work of those famous Pyramides (though it do not appear who were the founders) was stupendious and admirable, and is remembred by many ancient writers. Yea, the seven wonders of the world were wonder- *Heyl. Geog.* *Plin. l. 36. c. 12.*

full, being made meerly for a name; But well did *Agathocles*, who caused his statue to be composed on this manner, *Caput de auro, innuendo regis dignitatem, brachia de ebore, intimando ejus venustatem; Cætera liniamenta de ære, denotando strennitatem; Pedes verò de terra, indicando ejus fragilitatem*; shewing, man hath no firmer foundation than mutability, here to ground upon; Only heaven is a City which hath foundations, *whose Maker and builder is God*, Hebr. 11. 10.

Plutarch.

Beautiful for scituation was *Jerusalem*, in the midst of *Judea*, and *Judea* in the midst of the earth; the very center and navel of the habitable world, say the Fathers. Moreover, in a cold, dry and clear air; insomuch as they who come thither weak, are made well, saith *Kimchi*. Called not only the joy of the whole land, because thither the Tribes went up three times a year; nor only of the East, whereof *Jerusalem* was held and call'd the Queen, *Urbium totius Orientis clarissima*; but also of the whole earth, *Psal.* 48. 2. *Lumen totius orbis*, as one calleth it: But what is this to the heavenly *Jerusalem*, whose pavement is pure gold, and her walls garnished with all precious stones?

Senantur illi, qui illic infirmi conveniunt.

Some define the perpendicular altitude of the highest mountains, to be four miles; others fifteen furlongs. Not far from *Geneva*, is the mountain *Jura*, whose top is much above the clouds. The Church also is resembled to a mountain,

Propter { 1. *Altitudinem.* 2. *Securitatem.* 3. *Ascendendi difficultatem.* 4. *Immobilitatem.*

Mons à movendo, by Antiphrasis, *quia minime movet. The Church is as mount Zion, that standeth fast for ever, and cannot be removed.* What then is the excellency of the Church triumphant? When Saint *Peter* was on mount *Tabor*; where he saw but a glimmering of the joyes of heaven, he was so ravished with it, that he cried out, *Master, it is good for us to be here, let us here make three Tabernacles.*

When the Emperor *Severus* souldiers, were for greater pomp in a triumph, to put on Crowns of Bayes; one Christian souldier wore his on his arme, refusing to put it on his head; and being demanded the reason, answered, *Non decet Christianum in hac vita coronari.* Upon this occasion *Tertullian* wrote his book, *De corona militis.*

Eternal life is called a Crown, for its { 1. Perpetuity; for a Crown hath neither beginning nor ending. 2. Plenty, as the Crown compasseth on every side, so there is nothing wanting in this life. 3. Dignity, eternal life is a Coronation-day.

What a rise is here; for dust and ashes to be raised to the glory of heaven? As the Disciples said, *did not our hearts burn?* Do not your hearts leap to think of a Crown? *Si tanta*, If the soul (saith *Austin*) be content to suffer so much, to enjoy things that are made to perish, how much more should we be content to suffer, for that that cannot perish? If men will suffer so much for the flesh, what should we suffer for the immortality of the soul? for the gaining of heaven? for the Crown?

That was the Motto of the Emperor, when he had one Crown upon the sword, and the other Crown was on his head; *Tertiam in Cælis.* The Saints may have the Crown of tribulation here, but the other Crown, the Crown of life, that is for another world. *Blessed is the man that endureth temptation, for when he is tried, he shall receive the Crown of life, which the Lord hath promised to them that love him.*

Jam. 1. 12.

Wicked ones may have many times some flashings of joy, but when in the height of it, they are then big-bellied and ready to travel of some sorrow: contrariwise,

trariwise, Christs servants have many griefs and qualmes come over their heart; but it is then with them, as with women neer their time of bringing forth, they are in travel with some joy. And yet our joy will never be full, till we come to enjoy the beatifical vision. Our joy here, is only in hope and expectation; nor can it be full, till we come to the fruition of what we expect.

Hence it is, that all we have here is but a tast, then we shall drink deep of the river of pleasure: Now we have only the first-fruits, hereafter our joy shall be as the joy of harvest: Now the joy of the Lord enters into us, but then it is, we shall enter into the joy of the Lord: and be, as it were, swallowed up in the boundlesse ocean of that joy.

The place of Celestial glory, in space is most ample, in matter most sumptuous, in shew most glorious; whose foundations are precious stones; and the whole City of most pure gold, the gates of Smaragds and Saphires, the streets of no lesse price and beauty: There is no darknesse, for the Sun of righteousnesse, which knows not to be hid, doth ever send his beams into it. Now if the fabrick of the earth, which it but a stable for beasts, an exile and valley of tears, hath so much beauty, that it strikes him that contemplates it into admiration and astonishment, if the Sun, the Moon and Starres shine with such brightnesse, what shall then our heavenly Country do, not the habitation of servants, but of sons, not of beasts, but of blessed souls?

How amiable are thy dwellings, O Lord of hosts!

There is nothing present that offends, nothing absent that delights. In which place or Quier sit Angels, Archangels, Principalities, Powers, Dominions, Vertues, Thrones, Cherubims and Seraphims, whereof there is such a multitude, that *Daniel* saith, *Thousand thousands serve him, ten hundred thousand assist him*; Where are all the Patriarch, Prophets, Apostles, Martyrs, Virgins, Innocents; so many, that *John* said, *they could not be numbred*. *Quicquid amabitur, aderit; & nihil desiderabitur, quod aberit.* Bern.

Prefer not then the pleasures of this life, which are momentany, before eternal; What delights us in this world is transitory, but the sorrow that shall ensue upon it, is to all eternity. Bern.

The mark at which the Saints should shoot, is to be configured to Christs transfiguration. *Tum Deus implebit animam rationalem luce sapientiæ, concupiscibilem justitia, irascibilem perfectâ tranquilitate.*

Eye hath not seen, nor ear heard, neither have entred into the heart of man, the things which God hath prepared for them that love him. 1 Cor. 2. 9.

Gehenna.

That there is an Hell, is not only clear from testimony of Scripture, *Deut.* 32. *Psal.* 9. 18. *Psal.* 11. 6. *Matth.* 23. 33. 2 *Pet.* 2. 3, 4. *Jude* 6. But also of very Heathens themselves, who, though they could not tell distinctly; (as never being acquainted with the Word) yet by the glimmering light of Nature, they had some fancies and apprehensions of this place of the damned. *Facilis descensus Averni, &c.* Virgil. Æneid. l. 6.

Hence they had one called *Pluto*, the chief person in hell; and *Charon* the ferryman of hell; And *Ætna*, which they fancied to be hell; And hell it self to be a continual rowling of stones upon dead bodies, with many other fancies. — *Inque tuo sedisti Sisyphe saxo.* Ovid. Metam. l. 10. *Saxum ingens volvunt alii.*

But to let them passe; such a woful place there must needs be. 1. That so the wicked may receive proportionable punishment both in soul and body, to the sins they committed here upon earth. 2. Therefore of necessity there must be an hell, to keep men to all eternity; that by their everlasting torments Gods justice might be satisfied, which otherwise it could not be, 2 *Thes.* 1. 5. 3. The very terrors of conscience, that are in wicked men (at least when they are dying) declare there is a hell, a place of torment provided for them. That of *Jerom* was not true, *Infernum nihil esse, nisi conscientiæ horrorem.*

There are many words in Scripture by which hell is expresst: 1. *Sheol*, or the grave;

אבדון עלמות ארץ תחתית בורשחת ארץ נשוה ארץ חשך גי חנם

grave, we lye buried there in a second death. 2. *Abaddon*, all are there in a perishing state. 3. *Tsalmaveth*, or the shadow of death, death never triumphs so much in its strength, as it doth in hell. Its the strength and power of death. 4 *Etach-tsitherets*, signifying both the lowest and most inferior earth, whence hell is called the bottomlesse pit: And also it imports fear, vexation and trembling; hell is a land of trembling, it is a land of fear. 5. *Bor shachath*, that is, the pit of corruption, though the wicked shall be raised immortal, yet filthinesse shall be upon them. 6. *Erets Nesciah*, the land of forgetfulnesse; God will remember them no more to do them any good; but to their torment and confusion, he will remember them for ever. 7. *Erets chosces*, a land of darknesse, Darknesse was their choyce in this life, and it shall be their curse in the next. 8. *Gehinnom* (whence the Greek γεεννα) from the valley of *Hinnom*, in which the Idolatrous Israelites did sacrifice their children with horrible cruelty.

Dicitur stagnum quia ut lapis mari, ita anima illuc immergitur. Anselm.

There are other terms which set out Hell this place of the damned, As, Unquenchable fire, *Luke* 3. 17. A Furnace of fire, *Matth.* 13. 42. A Lake of fire, *Rev.* 19. 20. Eternal fire, *Jude* 7. Utter darknesse, *Matth.* 22. 13. The blacknesse of darknesse, *Jude* 13. Chains of darknesse, 2 *Pet.* 2. 4. Damnation, *Mat.* 23. 33. A place of torment, *Luke* 16. 28. Wrath to come, 1 *Thes.* 1. 10. A Prison, 1 *Pet.* 3. 19. *Tophet*, *Isa.* 30. 33. A bottomlesse pit, *Rev.* 9. 1. The second death, *Rev.* 2. 11. Destruction, *Matth.* 7. 14. Everlasting punishment, *Matth.* 25, 46. Corruption, *Gal.* 6. 8. So that Hell is a place of torment ordained by God for Devils and reprobate sinners, wherein by his justice they are deprived of his favour, and confined to everlasting punishment both in soul and body.

חמח 2 Kings 23. 10. תפתה

If any ask, whether Hell were created of God? I answer, Consider Hell as a place simply, it was created at first by God, when he distinguished all places; but as it is Hell, a place of torment, it was not so by creation; Satan and mans sin brought that name and use unto it; And thus *Tophet* may be said to be prepared of old, as a punishment for sin, and a place for justice to be inflicted upon sin committed against God.

And it is very probable, that Angels falling, & hell making was both together.

For the locality of Hell; all agree in this, that there is such a place; only where that place of the damned should be, there are variety of opinions about it.

Omnia entia finita necesse est in aliquo ubi.

Gregory Nyssen and his followers hold it is in the air, groundlesly grounding on *Ephes.* 2. 2. and *cap.* 6. 12. *Isidore* (but nothing probable) will have it under the Globe of the earth. A third (confutable enough) in the valley of *Jehoshaphat*, from *Joel* 3. 12. A fourth opinion (owned of many learned men, but without foundation from the Word) is, that Hell is in the very center of the earth. Others with *Keckerman*, that Hell is in the bottome of the Sea, this they build upon that phrase, *Matth.* 8. 29. *Luke* 8. 31. This indeed seems to carry some show of reason, but cannot be the sense of the place.

Aug. lib. 2. Retract. c. 24.

Those that write with most sobriety, say only in general, *Gehennam esse locum subterraneum.*

The truth is, Scripture doth not relate the very particular place where Hell is, and perhaps it is concealed, to prevent curiosity in many, to keep faith in use and exercise, as also to rouze men from security, and to make them fearful of sin in every place: yet there is warrant enough for the belief of two things in general. 1. That there is such a place as Hell, that is, a place distinct from Heaven. 2. That this place wherever it is, it must be below Heaven, *Prov.* 15. 24. *Luke* 8. 13. *Rev.* 14. 11. *Job* 11. 8. *Deut.* 32. 22. *Psal.* 55. 15. If any should aske any farther, I answer in a nothers words, where it is, they shall find one day, who over-curiously enquire. At least, I may say as *Socrates* did, I was never there my self, nor spoke with any that came from thence.

Ubi sit, sentient qui curiosiùs quærunt.

Let us labour more to avoid Hell, than endeavour to find out the place where it is; else Hell (where-ever it is) will find us out. Though we know not the place for certain, yet we may certainly know this, that sin is the very high road to Hell, and the direct way thither, *Prov.* 7. 26. And let us take heed of sin in every place, seeing we know not where the particular place of Hell is. Hell follows sin at the heels. If we sin against God, God knows how near Hell we are. A guilty and galled

consci-

conscience, joyned with a profane wicked life, is the lively picture of Hell it selfe.

Gehennâ nihil grevius sed ejus metu nihil utilius.

Hell is called by the Latins, *Infernus, ab inferendo*, from the Devils continually carrying in souls to that place of torment.

I conclude with *Chrysostom*, There is nothing more grievous than Hell, but nothing more profitable than the fear of it.

Tophet is ordained of old, yea, for the King it is prepared, he hath made it deep and large: the pile thereof is fire and much wood; the breath of the Lord like a stream of brimstone doth kindle it. Isa. 30. 33.

Hells Torments.

We silly fishes, see one another jerked out of the pond of life, by the hand of death: but we see not the frying-pan and the fire that they are cast into, that die in their sins, and refuse to be reformed. Cast they are into utter darknesse. Oh that men knew more of it! and did believe in any measure that eternity of extremity that is there to be endured! *Oh that they were wise, that they understood this, that they would consider their latter end! Oh that they would be forewarned to flie from this wrath to come!* He that doth but hear of Hell (saith *Nyssen*) is without any farther labour or study taken off from sinful pleasures. But if a man had but once a glimpse of it, it were enough (saith *Bellarm.*) to make him not only turn Christian and sober, but Anchorite and Monke, to live after the strictest rule that can be. But alas! we cannot get men to think of it, till they be plunged headlong into it.

Vtinam ubique de Gehennâ disserretur, non vnum finet in Gehennam incidere, Gehennæ meminisse.

Esse aliquos manes, &c. ——

Nec pueri credunt nisi qui nondum æra lavantur. Juvenal.

No, though one should come from the dead to testifie unto them, they would not be perswaded, Luke 16. 31.

What the torments of the damned in Hell are, is a Quære may make any heart tremble. If a man had the tongue of men and Angels, he is not able to unfold the extreme misery of a tormented soul. To say something, the torments of the damned, they are twofold,

Non mihi si centum linguæ, si ferrea vox, nec Omnia pœnarum percurrere nomina possim.

Viz. { 1. Privative, or 2. Positive.

Either punishment of losse, or punishment of sense (as the Schoolmen call it.)

For the first, great is their losse, they lose, and are deprived of, 1. The favourable presence of God, which is more than a thousand worlds. 2. The company of Saints and Angels for ever, *Matth.* 22. 13. *cap.* 25. 41. 3. Heaven the place of blessednesse, *Luke* 16. 20. 4. All pity from God and Christ, and the Saints of God, *Prov.* 1. 16. *Psal.* 52. 8. *Rev.* 14. 10. *Nec Creator nec creatura ulla ergà damnatos afficientur sympathia.* 5. All hope of recovery.

And for the second, Consider but 1. The variety of the torments, ten thousand wayes. 2. Universality, to afflict both body and soul in all the parts and powers thereof. 3. Extremity, lying under the guilt of sin but an hour or two, made the Son of God sweat drops of blood. 4. The society with whom tormented, Devils and damned souls, 5. The continuance of these torments, without intermission, *Rev.* 20. 10. 6. The quality of the place, a prison of darknesse, &c. 7. The cruelty of the tormentors, *Mat.* 18. 34. 8. The eternity of all this. These make the torments of Hell to be dismal indeed.

That the torments of Hell are eternal, Scripture speaks it, *Matth.* 18. 8. *Jude* 7. *Matth.* 25. 6, 2 *Thes.* 1, 9. *Dan.* 12. 2. And Reason confirmes it; Because 1. The justice of God, which they have wronged, can never be satisfied. 2. Wicked will sin to all eternity. Sin is like oyl, and Gods wrath like fire, *Rev.* 14. 11. *cap.* 16. 9, 11, 21. 3. The godly shall be in everlasting joy, and their torments shall last as long; for their condition shall be quite contrary to one another. 4. Every thing that is conducible to the torments of the damned is eternal, 1. God that damns them, *Isa.* 33. 14. *Rom.* 16. 26. 2. The fire that torments them, *Isa.* 30. 33. *cap.* 66. 24. 3. The Prison that receives them, *Jude* 6. 4. The worm that gnaws them, *Mark* 9. 44. 5. The sentence passed against them. Adde hereunto, the body and soul

Quamdiu cælum, erit cælum, inferi erunt inferi. quadiu cælum beabit sanctos, tamdiu improbos torquebunt inferi.

ſoul that is the ſubject of torments, is eternal, *Rev.* 9. 6.

Pœna damni penalior eſt quàm pœna ſenſus. Aquin.

Concerning the puniſhment of ſenſe, and puniſhment of loſſe, many diſpute which of theſe is the greateſt, and moſt determine that the puniſhment of loſſe is greater than that of ſenſe. This loſſe is a great puniſhment in this life; not to enjoy God by faith in Ordinances, promiſes and diſpenſations; *Cain* complains chiefly of this, *Gen.* 4. 14. But how woful to be excluded the preſence of his glory!

Peccare ſi velis tu in æterno tuo punire æquum eſt te Deum in æterno ſuo.

If any ask, why eternal puniſhment in hell, can be juſt for ſin committed in time? I anſwer, True it is, the whole time of a mans life, in which ſin is committed, is but a ſhort time, a nothing to eternity; yet this is a rational demonſtration of the juſtice of God, in awarding eternal puniſhment for ſin committed in time, becauſe if they could have lived to eternity, they would have done evil to eternity. Did not the grave ſtop ſuch a man, his heart would never ſtop him from ſin. Wicked men do evil as they can, and as long as they can. Seeing then, there is a principle in man to ſin eternally, it is but juſt with God if he puniſh him eternally.

Vis mors ſemper vivit, finis ſemper incipit, ſpe ſublata ſola manet æterna deſperatio. Drexel.

O quam diuturna & immenſa eſt æternitas! A child with a ſpoon may ſooner empty the Sea, than the damned accompliſh their miſery. A river of brimſtone is not conſumed by burning.

There is puniſhment without pity, miſery without mercy, ſorrow without ſuccor, crying without compaſſion, miſchief without meaſure, torment without end, and paſt imagination.

The torments in hell are all the ſame, 1. *Ratione durationis.* 2. *Ratione privationis.* 3. *Ratione expectationis.* Yet this is certain, that one ſhall endure more pain and torment than another; By Scripture, *Mat.* 10. 15. *cap.* 11. 22. *Luke* 12. 47, 48. *Mat.* 23. 14, 15. And Reaſon, Becauſe 1. Some men commit greater ſins upon earth, than others do, *John* 19. 11. *cap.* 15. 22. *Mat.* 7. 4. *cap.* 23. 24. *Tanto graviùs ſinguli pœna, quanto gravius quiſque peccavit.* 2. There are degrees of glory in heaven. As thoſe that are moſt eminent in grace, ſhall have the greateſt degrees of glory in heaven; So thoſe that are moſt vile in ſin, ſhall have moſt torments and puniſhments in hell, 2 *Cor.* 5. 10.

Aug.

Pleaſure hath bought complexion, and hath painted her face a damask Roſe in a field of Lilies; but her end (like the whoriſh woman) is bitter as wormwood. Whereunto ſhall I liken her lovers? they are like to thieves, that go through a fair flowred meadow to the Gallows: they are like to rivers that run freſh and ſweet (or fiſhes ſporting) but fall into the ſalt Sea: Or like to travellers, laid along to ſleep under the ſhade, but awaking, find themſelves ſcorched with the heat of the removed Sun. When they have ended and laviſh't all, at laſt comes conſcience and calls for a reckoning, then comes death, with a napkin on his ſleeve, and his trencher-knife in his hand, and with his voyder takes all away. If the wrath of God once ſmoke againſt you, he will ſet all your ſins in order before your eyes, that though you turn your back, yet like furies they ſhall haunt you, and like the Ghoſt in *Jeronimo*, cry for revenge; they ſhall haunt you, and ſet no colour before you, but red and crimſon, yea, and throw bowles of blood upon your faces, never leaving you, till they have brought you from a dying life, to a violent and curſed death, like the poor fiſh, that feeling the heat of the water, thinks to mend her ſelf, and leaps into the fire.

Would not our hearts bleed within us, to ſee an army of men marching againſt the mouth of a Canon, to be wounded, diſcomfited, ſome groaning and crying out, ſome ſlain out-right, and cut off by the middle, ſome crawling on the ground, with their lungs peeping out through their ſides, ſome ſtooping with their bowels in their hands, ſome ſliced down their legs, ſome cloven down the chin, ſome their brains daſht out, and beſprinkled on the drumme? All theſe, and thouſands ſuch, are but as fleebitings, to that horrid ſlaughter, and horrible blood-ſhed of the damned in hell fire.

Nunc tellaris tres tantum cubiti te expectant?

And when all is done we muſt dye. A grave onely remaines to receive us. Three cubits are allotted to us. A little quantity of ground hath nature proportioned, though ſometime thou didſt poſſeſſe as much as ever the tempter ſhewed Chriſt. The remainder of mighty *Hercules*, will ſcarce fill a little pitcher. When certain Philoſophers intentively beheld the tomb of *Alexander*, *Heri fecit ex auro theſaurum*,

rum, hodie aurum ex eo facit thesaurum; yesterday the world did not content him, to day three cubits contain him. *Alcibiades* bragging of his lands, *Socrates* carried him to the Map of the world, and bid him demonstrate them, but he could not find them, for alas, *Athens* it self was not discernable. This earth would serve the wicked still, had they not better lye in rottennesse than combustion? were not a cold grave more welcome than a hot furnace? Now they beg not a City, though a little one, a *Zoar*; nor a house, though poor and bleak, as *Cedron*; nor an open aire, though sharp and irksome, scortched with the Indian sun, or frozen with a Russian cold; for of such favours there is now no hope: Give them but a mountain to fall on them, or rock to hide them; and they are pleased. Here is a strange alteration for the wicked, when they shall go from a glorious mansion, to a loathsom dungeon, from a table of surfeit, to a table of vengeance, from fawning observants, to afflicting spirits, from a bed of down, to a bed of fire, they that commanded all the earth, cannot now command a piece of earth to do them service.

God will wound the hairy scalp of him that goeth still in his wickednesse; there remaineth for impenitent sinners, a worme that knaweth the conscience; and there is prepared for the wicked a fire, which never goeth out; where is horrour, terrour, weeping, wailing, wringing of hands, gnashing of teeth, continual death, yet those that are there never dye. *Tantalus* his Apples, *Sisyphus* his stone, and those ravening Harpies whereof the Poets do speak, are nothing in respect of those torments, whereof the wicked shall taste; unlesse in this world they do repent, and cast their accounts a fresh.

The pains of Hell (as a reverend father of the Church observes) make a four-fold impression in the soules of men; 1. A carefull fear, that declineth them. 2. A doubtfull fear, that conflicteth them. 3. A desperate fear, that shrinketh them. 4. A damned fear, that suffereth them.

Then the will shall be a hell in it self; the memory shall be continually troubled with a fixed recordation of things passed, which it once possessed; the understanding shall be darkned, with innumerable waves of imaginations; the sight shall be affrighted with ugly Devils and darknesse, the hearing, with odious and hideous out-cries; the smelling, with noysome stinkes; the taste, with raging thirst, and ravishing hunger; the feeling afflicted in every part with intollerable paines. In comparison whereof, our earthly fires are no more but painted flames.

Depart from me, is a cursed condemnation, *viz.* from my Quire of glorious Angels, from the communion of blessed Saints. *Apostles*, Martyrs and Confessors: from me, from my holy hill: Well may the wretched soul (*Esau* like) weep and howle.

To be secluded from the presence of God, is of all miseries the greatest; in so much that a father on *Matthew* saith, Many do abhorre hell; but I esteem the fall from that glory, to be a greater punishment than hell it self. Better to endure ten thousand thunderclaps, than be deprived of the beatifical vision.

O the madnesse of most; that will rather lose God and Christ, and heaven and all, than lose a lust! *Lysimachus* King of *Lacedemonia*, being forced to surrender himself, his Army and his Kingdome into his enemies hands, for a draught of water; (they being all ready to die for thirst) when he had drunk his water, he breaks out, O how short a pleasure is this, that for one draught of water, I have lost a glorious Kingdome! Truly infinite greater cause will the damned have to complain of their losse.

Somethings do perfect a good feast; *viz.* Good company, good cheer, good place and good time. But all those good things are awanting, at the black banquet in the nethermost hell: At other feasts, the more the merrier; but that's a sorry supper, where the more the more miserable. *Varro apud Gellium.*

Oh! do not, do not run the hazard of these eternal torments, for enjoying the pleasure of sin for a season. He that playes the thief is a very fool; it may be, he may not be an hour in stealing the commodity, and yet he may lye a whole year in the Goal for it, and have hanging when all is done. But oh! how many greater fools are there than these; that will haply for an hours pleasure, or at the most for a lives-

a lifes-time, lye in the Goal and prison of hell, not for a yeer, but to all eternity? Suppose that by your unjust gain, you increase your estate, and get large revenews, if you lose God, what get you? if you lose a soul, what gain you? if you lose Christ, what advantageth it you.

Aug. de civit. We read of a certain salt in *Sicilia*, the which if it be put into the fire, swims as water; and being put into water crackles as fire. Among the *Garamantes*, a people dwellidg in the middle of *Lybia*, we read of a fountain, the which in a cold night is hot, and in the hot day so cold, that none can endure to drink it. And we read of a stone in *Archadia*, the which being once made hot, can never be cooled. Certainly the fire into which the damned souls are cast, and tormented, is without all intermission of time or punishment; They shall desire to dy, and death shall flie from them. *Rev.* 9. 6.

Cupient mori et mors fugit ab illis.

Propound to thy self a bottomlesse gulfe, hideous to behold, in darknesse dungeon-like, in torments horrible, to the smell most odious, breathing out flames and smoke, which the horrible mountain of *Ætna* doth in part represent, with that sulpherous *Vesuvius* in *Naples*, which belcheth out the inward bowels of the earth, with stones, flames, fumes and ashes; and that in such fury, as if it imitated the Giants warre, and meant to overthrow the God of heaven, and all his Saints, to draw the sun down to the earth, and turn the night into day. The burning ashes of this hellish place, with the smoke thereof, are reported to choake the birds that flie in the aire, and with the stones thereof hath overthrown many neighbouring Cities whilest the people sate in the Theatre.

A. Cassius reports.

The variety and acerbity of hells torments cannot be conceived, much lesse uttered; where there is no order, but eternal horror; and horrid blasphemies, which the unhappy souls break out, against God, as an enemy, against Christ, as a Judge; against the Saints, as Partiall. There will be such a noise and tumult, that if we here could but hear it, it would deprive us of all our senses, and strike us as dead as stones. Think with thy self, that thou must be amongst serpents, Draggons, Basilisks and other Monsters, compast in with horrible forms of Devils, who with a perpetual hatred against the damned, heap sorrow on sorrow.

Act. and Mon. Thomas *Bilney* a godly Martyr, did use before his burning, to put his finger into the candle, to feel how hot the fire was; It were good if the desperate sinner, who imagines lewdnesse upon his bed, would consider how he shall endure to dwell in that unquenchable lake, with everlasting burnings.

I conclude with that savory speech of *Bernard*, Let us go down to hell while we are alive, that we may not go to hell when we are dead. Let these things seize upon our hearts; If we will think of hellish torments while we live, it is the way to keep from these torments when we dye.

Mat. 10.28. *Fear him which is able to destroy both soul and body in hell.*

Where is the place of torment, Luk. 16. 28. *Where is everlasting fire, prepared for the Devil and his Angels, Mat.* 25. 41. *Where is outer darknesse, and shall be weeping and gnashing of teeth, Mat.* 8. 12.

Where their worm dieth not, and the fire is not quenched, Mark. 9. 44. *Where men seek death, and shall not find it: desiring to die, and death flees from them, Rev.* 9. 6.

Mat. 3. 7. *Be warned to flee from the wrath to come.*

Eternal joy makes eternity but as a moment, as eternal pain will make every moment an eternity.

Eccl. 12, 13, 14. *Let us hear the conclusion of the whole matter, Fear God, and keep his Commandments, for this is the whole duty of man.*

For God shall bring every work into judgement, with every secret thing, whether it be good, or whether it be evil.

FINIS.

EXERCITATIONES THEOLOGICÆ:
OR,

Divine Diſcourſes.

Carefully extracted, and orderly digeſted into
XII. SECTIONS.

Wherein theſe HEADS are handled:

1. *The Expreſs Character of Chriſt our Redeemer.*
2. Gloria in altiſſimis, *or the Angelical Anthem.*
3. *The Neceſſity of Chriſts Paſſion and Reſurrection.*
4. *The Bleſſed Ambaſſador, or, The Beſt ſent into the baſeſt.*
5. *S^t.* Paul's *Apology.*
6. *Holy Fear, the fence of the Soul.*
7. Ordine quiſque ſuo, *or the Excellent Order.*
8. *The Royal Remembrancer, or Promiſes put in ſuit.*
9. *The Watchmans watchword.*
10. Scala Jacobi, *or,* S^t. James *his Ladder.*
11. Decus Sanctorum, *or the Saints Dignity.*
12. *Warrantable Separation, without breach of Union.*

By HENRY HIBBERT, Preacher at S. *Alhallows* the Leſs, *London.*

Holding faſt the faithful Word. *Tit.* 1. 9.

Ama Scripturas Sacras, & amabit te Sapientia. Aug.

LONDON,
Printed for, and ſold by *John Clark*, at *Mercers-Chappel* in *Cheapſide* near the Great Conduit. 1662.

Divine Discourses

BIBLIOTHECA BODLEIANA

THE *EXPRESS CHARACTER* OF CHRIST Our Redeemer.

HEB. 7. 26.

For such an High-Priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens.

THis small parcel of Sacred truth, is the Express Character of *Christ our Redeemer*; as he is in another sense, of his Father our Maker. The brightness of his Fathers glory appeared in him; the brightness of his, in this. He is *Lux mundi, Gloria cæli*; the Light of this world below, the glory of that above. Among the whole world of men from *Adam* until now, none arose like him; like him shall none arise till he come again. His Conception was without sin in the womb of his Virgin Mother, so was his Nativity. His whole Conversation upon Earth was *holy, harmless, undefiled*; He was *separate from sinners, and made higher than the heavens*. *Cap. 4.*

Of none of the sons of men may thus much be said, because proper unto him, who being the Eternal Son of God, was by Divine dispensation and the power of the most High, made the unspotted Son of Man: None but such a one could possibly be an High-Priest to procure a perfect peace for us sinners with our justly incensed God. The first Man was the first ordered Priest, who for his disobedient disorder in going beyond his Commission, and violating the sacred League betwixt God and him, was with shame enough degraded. 'Tis the constant practice of Divine justice, what is recorded 1 *Sam.* 2. 30. *Them that honour me, I will honour, saith the Lord, and they that despise me, shall be lightly esteemed.*

Neither was this *Adam's* caſe alone; All mankind whoſe perſon and cauſe he did undergo, feel the ſmart of that extream loſs: This loſt the Prieſtly dignity, and that Covenant ceaſed by reaſon of tranſgreſſion: So that God was no more their God, their King; nor they his people, or a Kingdom of Prieſts to him. The Prieſthood ended; there being not any found in the whole world, of ability to diſcharge that function, according to the primitive obligation. The ſacrifice of Praiſe and Thankſgiving failed; Man forgetting his due reſpects to his Infinite Creator. Invocation on the Name of God by devout Prayers proceeding from a pure heart, vaniſh'd, through the corruption wherewith the heart of man was miſerably infected. In fine, the gracious communication which was, and to be betwixt God and man, received a period, by *Adam's* ejection out of Paradiſe for his grand apoſtacie. As things then went, Mankind was then in a moſt deplorable ſtate; if that People be truly reported bleſt, whoſe God is the Lord.

To hope for a change into a better, was but vain, unleſs God did open the bowels of his mercy, to receive unto favour and enter into a new Covenant, (the former being aboliſh'd,) a Covenant of Grace: wherefore the Lord commiſerating our diſtreſs'd condition, did ſet his wiſdom on work to find out a way to free us from lamentable perplexities: To this purpoſe, a Mediator is appointed by our Judge himſelf to ſollicit him, as an Advocate for ſinners, whereby to make up the breach: whoſe part was not (as the caſe then ſtood) to preſent an Euchariſtical ſacrifice for benefits conferr'd on mankind, nor an oblation of prayers for an augmentation of them, but to offer up an Expiatory ſacrifice for the wrong God received, and a ſufficient price for the impetration of our ſins remiſſion. To this end, another Prieſthood (as was neceſſary) was ordained in mercy; by the effectual execution whereof ſin committed ſhould be expiated, and an acceſs made for tranſgreſſors unto the Throne of grace. And this is the Prieſthood only of *Jeſus Chriſt the Righteous*, who knew no ſin, and in whoſe mouth was found no guile; Being *holy, harmleſs, undefiled, and ſeparate from ſinners.*

Before this high Calling ſhould be actually executed by Chriſt in perſon, it was the will of our Heavenly Father, 1. That men ſhould be apprehenſive of the want thereof, by the conviction of conſcience of the multitude of ſins, and gravance of them. 2. That the minds of men ſhould be throughly toucht with a longing for it, even unto the real performance; yet ſo, as that in the interpoſing time, their hopes might be ſupported againſt deſpair, that might ſpring out of the remorſe of conſcience for their ſins, which would not be taken away, but by that High-Prieſt which taketh away the ſins of the world: Hereupon a Typical Prieſthood was inſtituted for a time, till the fulneſs of time, called *the time of reformation, Heb.*9.10. determin'd by the moſt prudent Diſpenſer of times and ſeaſons, ſhould come: Men of infirmities and ſubject unto ſin, were then by the Law of a carnal precept appointed to offer up for the ſins of men, innocent beaſts; in whoſe death, by the effuſion of their blood wherein conſiſted their life, they did contemplate their own merit. Theſe creatures did not any thing worthy death, as was rightly conceived; neither could theſe Sacrifices cleanſe the Sacrificers from ſin to perfection, as pertaining to the conſcience: This was underſtood; wherefore then, they could not but conclude, that being they did offer ſuch, they did but give to God under their hands and ſeals, an acknowledgment of their errors, and a confeſſion of a due debt. Yet ſeeing God was the Author of the inſtitution of them, and accepted them at their hands, as ſacrifices of a ſweet ſmelling ſavour; they conceived a lively hope of grace and pardon, framing with themſelves the like diſcourſe to that of *Samſon's* mother, *If the Lord were pleaſed to kill us, he would not receive a burnt-offering and a meat-offering at our hands.* Theſe Figures then being but the *ſhadows of good things to come*, not the very image of the things; did bear up their hopes, and in ſome meaſure eſtabliſh their confidence in him, by whom they expected good things to come. This is the ground of the Apoſtles reaſoning, *Heb.* 9. 13. *If the blood of bulls and goats ſanctifieth to the purifying of the fleſh*; there's the ſhadow: *how much more* (ſee the ſubſtance) *ſhall the blood of Chriſt, who through the eternal Spirit offered himſelf without ſpot to God, purge your conſcience from dead works, to ſerve the living God?*

Judg. 13. 23.

Heb. 10. 1. *Bona gratia & gloria.*

Here

Here then I am to intreat of my Saviour's Priesthood, whereby eternal Redemption is obtained, that they who are called, may receive the promise of eternal inheritance: A Subject challenging most reverent devotion and care. Now that I may not rove from the Apostle's intended scope, Three things should be handled:

1. Of him, as he is a Priest befitting us; *Such an High-Priest became us.*
2. Of his personal qualities, related in the concrete; *Who is holy, harmless, undefiled, separate from sinners.*
3. Of his dignity, to which he is advanced; *Made higher than the heavens.*

How deep are all men in the guilt of sin, all men enlightened with the knowledge of the truth, easily perceive; who, when brought to the acknowledgment of this, cannot be so ignorant, as not to know the depth of their misery. The depth of their misery, without the successful Mediation of the Son of God, is their abiding under the wrath of God, which cometh upon the children of disobedience. For the removal whereof, the Supreme Moderator that dwelleth in the Heavens, ruling all things, hath anointed his Son High-Priest, to deal in things concerning men: To whom, as he *gave the nations for his inheritance, and the uttermost parts of the earth for his possession*; so hath he *confirmed him to be an High-Priest for ever, after the order of Melchisedec*: From whom, by an heavenly decree, he expected the full discharge of the Priestly function imposed upon him, the intent and purpose whereof was to bring men to God. And this being the act of Mercy, according to the good pleasure of his will, willing to pass by offences; his Justice, whose rigor is inflexible, ever loving righteousness, and hating iniquity, steps in to claim satisfaction: This must have been given for the sins of the sons of men, before they could have vouchsafed them any perfect hope of a gracious reconcilement. To join therefore Mercy and Justice together, whereby to end the difference; the Divine Wisdom concluded, That the punishment due to sin, should be converted into an Expiatory sacrifice; and this should appease and quiet the one, and make an easie way and entrance for the other. *At quærendum Sacrificium*, But such a one was to be sought for; and such a one too as might be, *& Sacerdos & Sacrificium*, both Priest and Sacrifice. Psal. 2. Psal. 110. *Sacerdos, q. Sacer dux.*

Here was a work fit only for the scrutiny of the Sacred Trinity, infinitely surpassing the imagination of Man, though never so vast. All the Creatures could neither afford the one, nor the other: An Angel could not be Priest; Man must, to plead the cause of men with God. Neither could the Sacrifice for man be an Angel, because it was not meet that the death of an Angel should be the expiation of a crime perpetrated by man. Nay further, might it be so, we should (I believe) be hardly induced to believe, that an Angelical oblation offered by that Spiritual nature, would profit us: The nature that offended, ought in all equity to purge away the offence, and to suffer for it.

Among Men therefore must the search be made, but there was little hope to find out one that could, that would sufficiently, effectually undergo so great a task: All were sinners, terrified with the horrid guilt of their accusing consciences, and held captive in the chains of sin, under the tyranny of the Prince of darkness: None of these durst approach to present an offering unto God, who is pure Light; neither were any of them able, were any willing, to sustain or endure the severe countenance of an angry God, before whom he was to appear. Yet a Man must have done the deed, if ever the deed were done: Hereupon it was agreed upon, that the Son of God, God over all blessed for ever, should be made the Son of man, to be made the Saviour of man; the worlds Creator should become one of the creatures of the world, to redeem the rest; fram'd after the similitude of sinful flesh, yet without sin, to take away sin: *In all things it behoved him to be made like unto his brethren, that he might be a merciful and faithful High-Priest in things pertaining to God, to make reconciliation for the sins of the people; who being tempted, might be able to succour them that are tempted.* Heb. 2. 17, 18. *Non ignara mali, miseris succurrere disco.*

Now to participate of the nature of Mankind by propagation, he was (as was requisite)

requiſite) born of a Woman, an unſpotted Maid; whoſe womb was the ſeminary of our happineſs; according to the prediction, *Gen.* 3. *The ſeed of the woman ſhall break the ſerpents head.* And not to participate of Mans ſin, but to be *Holineſs to the Lord*; He was conceived by the Holy Ghoſt; *Quo nativitas* (ſaith one) *quæ erat ſupra naturam, ſed pro naturâ, mirabili excellentiâ, naturam ſuperans, tandem virtute myſterii repararet*: Whereby the Birth, which was above the ſphere of Natures activity, yet for nature ſurmounting Nature, through the excellence of a miracle, might repair the ſame by the unparallel'd virtue of an admired Myſtery. *Armin.*

Thus the *Word was made fleſh*; by whoſe powerful word, Fleſh and all things viſible and inviſible, in Heaven and Earth, were made. To him the Father of Heaven gave the order of Prieſthood, determining to have no other conſideration or price for the ranſom of tranſgreſſors, but his fleſh; His righteous ſoul poured out for them, ſhould ſave theirs. This was the reaſon why the Angel named him, by command from Heaven, JESUS; At which reverend and holy Name, carrying in it an intimation of our Redemption, we *the redeemed of the Lord*, in remembrance of the benefit purchaſed for us by him, with a religious lowlineſs ought to bow to him the ſoul, the body; for the Lord Jeſus hath bought both. So that I may juſtifie, with a forein Doctor, *Quod felix videri culpa poſſit, quæ talem meruit habere Redemptorem*; That ſin may ſeem ſomwhat happy, that ſtood in need of, and obtained ſo prevalent, ſo worthy a Redeemer. 1 Cor. 6. 20.

To make good what hitherto hath been ſaid of the Lords *Meſſias*, I muſt pitch my thoughts upon two points:

1. Upon the manner of ordering *Chriſt Jeſus* our High-Prieſt.
2. Upon his efficacious execution of this office.

He was ordered our High-Prieſt, by covenant, by oath. The firſt was uſual in the ordination of the Levitical Prieſts; *My covenant* (ſaith the Lord by the Prophet *Malachy*) *was with Levi of life and peace.* This other is peculiar to the Prieſthood of the Son of God, after the ſimilitude of *Melchiſedeck's*: For thoſe Prieſts were made without ſwearing of an oath; but this by an oath, by him that ſaid unto him, *The Lord ſwears, and will not repent, Thou art a Prieſt for ever, after the order of Melchiſedeck.* Cap. 2. 5.

In the covenant on Gods ſide with Chriſt Jeſus our High-Prieſt, there are two things: The demand of an act to be performed, and the promiſe of a liberal remuneration. The thing demanded of him, was the laying down of life, for the life of the world; a voluntary ſubmiſſion to the death of the Croſs, to free us from the croſs of the ſecond death. The thing promiſed upon performance, was, *He ſhould ſee his ſeed, he ſhould prolong his dayes, the pleaſure of the Lord ſhould proſper in his hand*: He ſhould remain a Prieſt time out of mind, and that, according to the order of *Melchiſedeck*, that is, by the punctual exerciſe whereof, he ſhould be advanced to the Regal dignity. Iſa. 53. 10.

The covenant again on our Saviours ſide with God, conſiſted alſo in other two things, anſwerable to the former: A free promiſe of yieldance to the demand of his Father, and the acceptation of the promiſed reward. See his reply, *Heb.* 10. 9. *Lo, I come to do thy will, O God.* Which done (being the ſhedding of his blood for the remiſſion of ſins) to the loweſt ſtep of humiliation and exact obedience; God did highly exalt him unto glory, to be *King of righteouſneſs, and Prince of peace; giving him a name, which is above every name, that at the name of* JESUS *every knee ſhould bow, of things in heaven, and things in earth, and things under the earth, &c.* Such was his heroick ſpirit, anointed with the oil of gladneſs above his fellows, that *He endured the croſs, and deſpiſed the ſhame, for the joy that was ſet before him.* Of this joy, we with others that believe in him, ſhall one day have an exuberant fruition; For to this very end, *ſuch an High-Prieſt became us.* *Matus ſit oportet qui non laudarit Herculem.*

To this Covenant of grace and peace, God addeth an Oath, which hath its uſe in this bleſſed Contract. It tends, 1. To the ratification of this Prieſthood, to make it ſure. 2. To the demonſtration of the immutability and dignity of it.

For the firſt, Albeit no word of God coming from his mouth, can be taxt of the leaſt

least inconstancy; yet is he pleased to imitate men in their manner of contracting in matters of moment; 1. To raise up our weak hopes to a sublime pitch of assurance in him. 2. That our High-Priest trusting to a double Anchor that cannot be removed, the one of Promise, the other of an Oath, might with an undaunted confidence sleight the reproach, and undergo the pain that was to befall him.

For the second; Gods oath exempts both this Priesthood and the second Covenant from all immutability, containing in it a peremptory implicit decree for their eternity. *Quicquid juramento confirmat Deus, id aternum est & immutabile*; Whatever God confirms with an oath, is perpetual and unchangeable. The reason why the Lord did not establish *Levi's* Priesthood, and the first Covenant of Works, with the sacred religion of a solemn oath, was, because he intended it an alteration in time, to make the Lord Jesus a Surety of a better Testament; not after the Law of a carnal Commandement, but after the power of an endless life. *By my self have I sworne* (said *Abrahams* God to him) *in thy seed shall all the nations of the earth be blessed.* This Seed is Christ, proceeding from him after many successions of ages and generations; this Blessing is the Redemption of Man-kind by that seed, term'd the Son of Man in the execution of his Priestly Office, which is irrecoverable, by which he is able to save them, εἰς τὸ παντελὲς to the uttermost, that come unto God by him. *Felices nos quorum causâ Deus jurare voluit, miseros si ne juranti quidem credimus*: Happy are we for whose sakes God would swear; Most unhappy we, if when he swears we believe him not, but be disobedient. A Saviour in *solidum.*

It makes also for the dignity and honour of this Priesthood: 'tis of an higher estimation than that of *Levi*, for unto that were sinners called; to this onely the most Holy, the Son of God. The sacrifices of that, though many, and frequently iterated, purified not the conscience, did not abolish trespasses, merited not celestial blessings: But the Word of the Oath after the Law, did constitute Christ for ever a Priest, to purifie the conscience, to abolish trespasses, to merit celestial blessings; *For by one offering he hath perfected for ever them that are sanctified.* As one therefore said to *David, Thou art worth ten thousand of us*; so we may say of Christ our High-Priest (because God did swear) Thou art worth ten thousand worlds of the other. *And such an High-Priest became us.* Heb. 10. 14.

Thus much for the manner of Christs taking the holy order of Priesthood, which was by Covenant, by Oath, both binders. His executing of this place, is in the next place to be considered, which (as the former) deserves our most reverend regard.

Fidelity and assiduity both commend the undertakers of a weighty matter; and both are met in Christ, for the important work of our Redemption by grace; All his force was ever bent that way, to ruine our adversaries, and raise us. In the administration of his Priestly office, he practised it, *offirendo, intercedendo*, by Sacrificing, by Interceding; which were the two things that held most of that Order in continual employment: He stood our friend without the least flinching *usque ad aras*, to the very death; when we stood in opposition to God, to him, to our selves. Before he presented himself an Oblation to the Father of Spirits, he prepared himself for it, by a most submissive humiliation, a most sincere obedience, by most zealous supplications, and a most exquisite sense of humane infirmities; all which out-stretch the limits of all thoughts of man. He suffered the brightness of that glory which he had with the Father before the world was, for a time to suffer an eclipse; *He was without form and comliness, and when men saw him, there was no beauty that they should desire him.* His entertainment in the world was but discourteous and poor: At his first entrance he was laid in a manger; and after, though he was Lord of Heaven and earth, yet had he not whereon to lay his head: Necessity forc'd him to fly, and oft to hide himself, (because his hour was not yet come) to save his life: Uncivil language, slanderous reports, extream indignities were heapt upon him; These were the several stiles wherewith the wicked world was pleased to honour him, A *Samaritan*, a Glutton, a Wine-bibber, a Seducer, a Traitor, a Friend to Publicans & sinners, a Devil, at least one possest of a Devil; yet all this made him not tread one step awry from the hallowed paths of a filial obedience; Isa. 53. 2.

Heb. 5.8. *Schola crucis, ſchola lucis.*

ence; for notwithſtanding he was a Son, yet learned he obedience by the things which he ſuffered. He ſuffered the firſt part of his Paſſion in a Garden, for ſin, where ſin was firſt committed; where he offered up prayers and ſupplications; with ſtrong crying and tears, to him that was able to ſave him from death, and was heard, in that he was raiſed up by the unreſiſted power of his Almighty working. Soon after was he betrayed, apprehended, bound and forſaken: Betrayed, to expiate our treaſon in *Adam*; Apprehended, to reſtore us Captives unto liberty; Bound, to diſſolve the chains of our ſins; Forſaken, to perform the work of ſatisfaction and redemption all alone by himſelf. He was arraigned, condemned, whipped, and crowned with thorns: Arraigned, by *Jew* and *Gentile*, He ſtood there for both their ſakes, to exempt them from the Tribunal of the Judge of all the world; Condemned, to juſtifie us in the ſight of God, by his incomparable innocence; Whipped, to deliver us from the ſpiritual, corporal and eternal ſcourge which we deſerved; Crowned with thorns, to 1. Signifie his pacification of God, for our ambition in *Adam*. 2. His meriting for us an eternal crown. 3. His collecting a Kingly people out of the moſt thorny and hurtful nations, which as a crown ſhould compaſs God about, in ſerving and honoring of him. 4. His bearing of our thorny cares, that we might quietly repoſe our truſt in him. He was clothed with a Purple garment, and in his hand was there put a Reed; both intimating he was a King, though both done in deriſion: The firſt ſhews he was

Iſa. 63. that Warriour foreſpoken by the Prophet, *Who is this that comes from Edom with red garments?* The other, that he was he that ſhould break the Serpents head: For 'tis the obſervation of ſome learned, that a Reed is moſt mortal to a Serpent, and therewith were men uſed to kill them. Beſides, that by it as by a Pen, he did obliterate the hand-writing in the Lords Debt-book that was againſt us. He ſuffered in *Golgotha*, and naked too; in *Golgotha*, a place of dead mens bones, where malefactors ſuffered; to raiſe up the banner of righteouſneſs and ſalvation, even in the place of death and condemnation: But he ſuffered there naked too, to ſatisfie for our firſt parents tranſgreſſion, who were ſpoiled of the garment of innocency; and perhaps to ſhew how we ſhould enter into Heaven, as *Adam* into Paradiſe, naked in body, but clad in ſoul, with innocency, with immortality: In a word, 'twas to expiate our ſhameful nakedneſs, to which our firſt ſin expoſed us. And this is the naked truth of the Truth.

This done, all was not done for which Chriſt came into the world; for 'twas but preambulatory to a greater work enſuing, what was hitherto done; for hereby was he compleatly fitted to give himſelf for us, *an offering and a ſacrifice to God,*

Eph. 5.2. *for a ſweet ſmelling ſavour.* There did therefore ſucceed this, 1. The offering up of his Body, by the effuſion of his precious Blood, upon the high Altar of the Croſs, where he ſuffered the loſs of his life, the price of our Redemption; without blood there being no remiſſion, *Heb.* 9.22. View him there, and he is juſt as the Pro-

Iſa. 53. phet did deſcribe him, *A man of ſorrows and acquainted with grief.* Here he was lifted up, to anſwer the elevation of the Sacrifices of the Old Law, all types of him: *Iſaac* repreſented him *in umbra*, in the ſhadow, when the ſubſtance followed even in this point; ſo did the Braſen Serpent; they are the words of our Saviour, *As*

There it was, *Vide & vive*: here, *Crede & vive.* *Moſes lifted up the Serpent in the wilderneſs, even ſo muſt the Son of Man be lifted up, that whoſoever believeth in him ſhould not periſh, but have eternal life*, Joh. 3.14. He was lifted up in the air, that he might overcome the Prince of the air, and the *Spiritual wickedneſſes in high places*, triumphing over them in it: He was lifted up in the air to hang on a tree; that as death by a tree entred into the world, ſo on a tree it ſhould be deſtroyed, and life brought back again; and beſides, that he might

Col. 2.15. *bear the curſe of the Law, being made a curſe for us*, according as the Apoſtle writes, *Gal.* 3.13. *Chriſt hath redeemed us from the curſe of the Law, being made a curſe for us; for it is written, Curſed is every one that hangeth on a tree.*

Being thus lifted up, in the very gall of bitterneſs, there was given him gall and vinegar to drink his laſt; that ſo the ſecond *Adam* might bear the puniſhment of the firſt *Adams* offence, in taſting the juice of the forbidden fruit. Neither did the malice of men fix it ſelf here, till they fixed both his hands and his feet to the

Croſs

Cross with nails, which assures us of the blotting out of the *hand-writing of ordinances that was against us*, both of the dissolution of all Ceremonial pactions, and of the full cancelling of the Bond Moral, for so much as concerns the forfeiting that lay upon us. This did not satiate their cursed humours, but a spear must be thrust through his side, that we might find an open passage to the Heavenly *Jerusalem*, for our selves, cleansed with his blood, that cleanseth from all sin, and washt away with the water of Regeneration, flowing from him as from a bottomless Fountain of eternal life. Thus was our Saviour roughly handled in his last gasp, till he gave up the ghost: *Therefore did he come, that he might minister and give his life a ransom for many*, Mar. 20. 28. *A ransom for all*, 1 Tim. 2. 6. *To be a Propitiation for our sins, and not for ours only, but also for the sins of the whole world*, 1 Joh. 2. 2. even of them *that deny him who bought them, and bring justly on themselves swift destruction*, 2 Pet. 2. 1. *And such an High-Priest became us.* Col. 2. 14. That *mundus ex mundo.*

When this Oblation was finish'd, 2. He made another, of the same Body revived and raised from death, but sprinkled with his blood: This he did in the Heavens, in the glorious presence of the Divine Majesty, to be a perpetual remembrance and token of the payment of our Ransom, of the impetration of our Redemption: For *Christ being come an High-Priest of good things to come, by a greater and more perfect tabernacle not made with hands, that is to say, not of this building; neither by the blood of goats and calves, but by his own blood, he entred in once into the holy place, having obtained eternal redemption for us*, Heb. 9. 11, 12. So that he offered up himself first here below, after above: The first being done, ceased; *For in that he died, he died once to sin*, Rom. 6. 10. The second is perpetuated, *Because he continueth for ever, he hath an unchangeable Priesthood*, Heb. 7. 24. He accomplish'd the first, *ut Agnus mactandus*, as a Lamb to be slain; This he doth always, *ut Agnus mactatus*, as a Lamb slain, but quickned again by the Spirit. That was consummated in the state of his Humiliation; this continueth in the state of his Exaltation; both prosecuted in the height of his love, for the glory of God, and the benefit of man. For the first, He was sanctified with the unction of the Spirit; For the last, He was consecrated by his manifold passions, anointed with his own blood. So that upon Earth, he provided himself by the first, to do the last in the Heavens, *being made higher than the Heavens.* And certainly, *such an High-Priest became us.*

As this our High-Priest made himself an Offering for sin, so made he also and *ever makes intercession for transgressors*, Isa. 53. 12. *If any man sin, we have an Advocate with the Father, Jesus Christ the righteous*, 1 Joh. 2. 2. S. *Paul* calleth him *the Mediator betwixt God and man*, who speaks a good word for us, that we might be where he is, and as he is, free from condemnation; For (saith he) *who shall condemn? It is Christ which is dead, yea, or rather which is risen again, who is also at the right hand of God, making intercession for us; and to that end ever liveth.* Hence will he never fail to do it in all ages, because consecrated to it for evermore. All accusations are here hereby nonsuited and removed, which either men or devils may make against us. 1 Tim. 2. 5. Rom. 8. 34. *Tam recens mihi nunc Christus est, acsi hâc horâ sudâsset sanguinem*, Luth.

But lest some should vainly surmise, that Christ intercedes for all promiscuously; To prevent all such misconception, remember what he saith, *I pray not for the world, but for them which thou hast given me.* Unbelievers and disobedient are excluded from the benefit of his Intercession, as well as the merits of his Passion; only the Elect, faithful that are constant to the death, and continue to the end, shall be partakers of both. Joh. 17. 9.

And this is the second part of his Priesthood, practised by him in the execution of it: which is not done in the anguish of his soul, or humbly bending of the knee, or kissing of the hand, as if he were prostrate at the feet of his Father; but in confidence of his blood-shed, *which speaketh better things than the blood of Abel*, which he presents to his Fathers aspect, as a never to be forgotten spectacle of a cursed death, voluntarily suffered for the sins of men; upon the value and worth whereof depends the whole efficacie of his function, by which we have admittance to the Throne of grace, and entrance into the place of the blessed. Heb. 12. 24.

Hence Gods favour is eſtabliſhed upon us, and he not provoked againſt us, Gods compaſſion is vouchſafed us, in the times of diſtreſs, the Devils power is reſtrained, that he cannot hurt us, our faith kept, that it may not fail us, our ſins forgiven, the pleading for us, protection granted us, againſt the worlds barred, our ſupplications and teares obtained, our imperfections by degrees aboliſhe, our hope of the heavenly glory within the vail, made ſure unto us, needful bleſſings in the interim conferr'd upon us, for the Father alwayes heareth the Son, and reſteth well-pleaſed in him, and through him in us.

I would wiſh the men of *Rome* would reſt well pleaſed in him with whom the Father is well pleaſed, would hear of no other meriting Interceſſor, but of him whom the Father heareth alwayes, nor of any other Redeemer, than of him only, whom the Father appointed to bring us to him. But ſuch is their Sacrilegious bounty, that in that office which is beſtowed only on the Kings Son, they moſt impiouſly would employ the Kings ſervants: A greater blurr cannot be put upon our Saviour to diſparage him, nor any thing ſound more harſh in the ears of well-informed Chriſtians, they may not think they may put this off with honour, with allowing him to be the only Mediatour of redemption, but not of interceſſion, their practice contradicts their ſpeeches, for they do not only beg the prayers of the Saints, but their merits too, to purge away their ſins, and ſupply their wants. So they part the whole mediation betwixt God and man, betwixt Chriſt and the Saints, the Son of God and the ſons of men. But ſaith *Bernard*, *Offenſo Deo*, &c. When God is offended with me, *who ſhall pray for me?* to make man my refuge, I am inhibited, under the pain of a dreadful execration, *Curſed be the man that truſteth in man, and maketh fleſh his arme, and whoſe heart departeth from the Lord.* To commit our cauſe to the bleſſed heavenly Courtiers, that are indeed *miniſtring ſpirits, ſent forth to miniſter for them that ſhall be heirs of ſalvation*, Heb. 1. 14. We have no ſuch warrant, &c. Therefore his concluſion is, *Talis ergo requirendus ad orandum, qui ſit idoneus ad placandum*; we muſt therefore ſeek to ſuch a one to pray for us, who is of a competent ability to make God propitious to us. And ſuch alone is the Angel of the Covenant, *the man Chriſt Jeſus. For none cometh to the Father, but by him; none are reconciled to God, but by his paſſion, by his interceſſion. And ſuch an High-Prieſt became us.*

Bern. Jer. 17. 5.

Now the Lord Jeſus Chriſt, the great ſhepherd of the ſheep, through the blood of the everlaſting Covenant, make us perfect in every good work to do his will, working in us that which is well-pleaſing in his ſight.

Chriſtian Religion hath for its object, *Chriſt and him crucified*, which to know, is in the end life without end. All our happineſſe is enwrapt in him, *for in him all*

1 Cor. 1. 30. *ſeed, and by him ſhall all the Nations of the earth be bleſſed, he is made to us of God, wiſdom, righteouſneſſe, ſanctification and redemption.* Hence he became our High-Prieſt, to reveale to us the will of the Father, whereby we may become wiſe unto ſalvation; thus he is our wiſdom: To beſtow upon us everlaſting righteouſneſſe, whereby we may be juſtified in the ſight of heaven; thus he is our righteouſneſſe: To infuſe into our hearts the living graces of his quickning Spirit, whereby we may be holineſſe to the Lord, to our ſanctification: Laſtly, to pour out his righteous ſoul a ſacrifice for ſin, whereby to redeem us from the power of our enemies, and from the hand of all that hate us; thus our redemption. *So that*

John 1. 16. *of his fulneſſe we do all receive* καὶ χάριν ἀντὶ χάριτος, *and grace for grace*; *Gratia N. T. pro gratia V.* the grace of the new Law, the Law of faith, for the grace of the old Law, the Law of works, ſaith *Theophilact*; that is, the grace

Theophil. by which we receive the remiſſion of ſinne, next the grace by which we receive at laſt everlaſting life (ſaith *Auguſt.*) *which is the free gift of God through*

Auguſt. Rom. 6. ult. *Jeſus Chriſt our Lord.* Firſt, the grace of God towards his Son, after the grace of the Son toward us, to make us the ſons of God, ſay Divines; But with *Muſculus* I ſay, that our receiving of grace for grace, is of grace upon grace; *intimating* the pouring out upon us an over-flowing meaſure, and a copious multiplication of ſupernatural gifts, without diſcrimination. Firſt, we receive one, then another,

Muſculus.

ther, than more to that, with an augmentation of all, according to the divine dispensation; wherefore the Father of mercies is said *to blesse us with all spirituall blessings in heavenly places in Christ Jesus; electing us in him before the foundation of the world*; adopting us in him his Son, to be his sons in him; making us accepted in him, as in his beloved; redeeming us through the precious blood of him, *as of a Lamb without spot, vouchsafing us the forgivenesse of our sins for his sake, according to the riches of his grace, unfolding unto us by the divine illumination of his Spirit, the secret mysteries of salvation, and sealing us by the same Spirit to the glorious day of our full and perfect redemption.* Our High-Priest himself tells us, that *He is the way, the truth and the life*; whereupon Saint *Augustine*, *Ambulare vis, est via; falli non vis, est veritas; mori non vis, est vita*; wilt thou walk uprightly? *He is the way*: wilt thou not be deceived? *He is the truth*; Wilt thou not die? *He is the life.* The like saith Saint *Ambrose*, *Si Cælum desideras, via est, si errorem fugis, veritas est, si mortem times, vita est*; If thou desirest heaven, *He is the way*; if thou declinest error, *He is the truth*; if thou fearest death, *He is life*; He hath laid open the gates of heaven, for them to enter that believe in him, that walk in him, *He is the way*, he hath dispel'd all the clouds of ignorance and mists of error, that we might see the truth and embrace it, *He is the truth*, he hath swallowed up death in victory, that we might in him triumph over death and the grave, and live in him, with him, and by him: and *He is the life*: All these is our High-Priest to us, *the way, truth and life, in whom the fulnesse of the God-head dwelleth bodily. He is holy, harmlesse, undefiled, seperate from sinners, and made higher than the heavens. For such an High-Priest became us.* Which leads me to his gracious qualities.

Ephes. 1.

John 14. 6. *Sequamur, Domine, te, per te, ad te, te, quia veritas, per te, quia vita, ad te, quia vita.* Bern.

Davenant in Colos. 2.

Thy gracious assistance therefore my blessed Saviour deny me not, but supply my wants out of the largenesse of thy bounty, fill my heart with heavenly meditations, then guide my pen to set forth thy praise, being holy harmlesse, &c.

Quo major est cujusque virtus, eo difficilius est de ipso dicere; by how much more eminent are the good parts of any man, by so much the more difficult is it to report exactly of his deserved commendations. The glorious shine of my Saviours worth (the Sun of righteousnesse) doth so dazle (I professe) my weak understanding, that as I cannot fully comprehend his admired worth, so I cannot but be defective in delineating his matchlesse qualities, wherefore foreseeing I shall come short (perhaps of the Readers expectation, but certainly) of a perfect decyphering of such a High-Priests character, as the Spirit hath expresst, be so charitably affected, as either to passe it over with a friendly connivance, or, to take it with an easie censure. In confidence therefore of Divine assistance, and Christian good-will, I proceed (under correction, because of polluted lips) to treat of the holinesse of our High-Priest.

Bertius in Orat

He is holy as he is God, *for God cannot be tempted with evil*, James 1. 13. *There is no unrighteousnesse in the holy one of Israel. Hearken unto me*, saith *Job*, cap. 34. 10. *ye men of understanding, far be it from God, that he should do wickednesse, and from the Almighty, that he should commit iniquity.* Hither tends that part of *Davids* prayer, *Psal.* 5. 4. *Thou art not a God that hath pleasure in wickednesse: neither shall evil dwell with thee.* Either therefore we must confesse him to be the chief good, or deny him to be God.

All sin is offensivum Dei, & odibilium à Deo.

He is holy too as he is man; time was when he stood at defiance with the world, *John* 8. 46. *Which of you convinceth me of sinne?* He did (as every Minister should do) *vivere conscionibus, concionari moribus*, live Sermons, as well as preach them: What an ancient Monke said of Saint *Dunstane*, sometimes all *Englands* Metropolitane, is more true of him, he is *vir totus ex virtutibus factus*, a man wholly composed of grace: who, according to Saint *Peters* report, did no sin, *neither was there guile found in his mouth.* The Devil, who is Antonomastically

1 Pet. 2 22.

cally ſtiled ὁ πειράζων, *the Tempter*, *Matth.* 4. 3. with all his black Art could not infect his righteous ſoul; he was free from yeelding to his temptations, not from his tempting: for (as ſaith the Apoſtle) *We have not an High-Priest, which cannot be touched with the feeling of our infirmities, but was in all points tempted like as we are, yet without sin.* He was holy, not only legally, as were the Leviticall Prieſts, conſecrated to the ſacred ſervices of the moſt high, but morally too, in a moſt abſolute and exact conformity to the Divine Law: hence is that ſpeech of *Ruffinus* on the *Creed*, *Nil ibi turpe putandum eſt, ubi ſanctificatio ſpiritus inerat*; we muſt not have ſo much as a thought of any foulneſſe of evil to be there, where the holy Ghoſt took full poſſeſſion, by a total ſanctification: *Where the fulneſſe of the Godhead dwelt bodily*, 'twere impiety to imagine, that the leaſt unholineſſe had any being there. 'Tis his peculiar title to be called the holy one, and the juſt.

Hebr. 4. 15. marginal ver.

Ruffinus Aquilei. in Symbol. Apoſtol.

Acts 3. 14.

To make this his holineſs clear as the Sun, free from any cloud of black aſperſion, that a captious ſpirit might raiſe; the Apoſtle addes three other Attributes, which ſerve as a demonſtration not to be contradicted; *he is harmleſſe, undefiled, ſeperate from ſinners.* The firſt quits him of all natural pravity, wherewith the ſons of *Adam* are originally infected, the other of all blemiſhes of actual treſpaſſing, which defile the man; the laſt, of that guilt, which through the tranſgreſſion of the Law, ſinful men are ſubject. In his conception he was without ſinne, ſo was he in his nativity, thus harmleſs; in his converſation upon earth, he was blameleſs and unreprovable in the ſight of God, thus undefiled; every way guiltleſs, not incurring the leaſt diſpleaſure of his heavenly Father, thus ſeperate from ſinners. *For ſuch an High-Prieſt became us.*

Aug. He was harmleſs and innocent, and that in his conception, in his birth; wherefore Saint *Auguſtine* ſpeaking, ſaith, that *Genus humanum Chriſtus aſſumpſit, non autem crimen humanum*; Chriſt in being the Son of man, aſſumed the nature of man, not the ſin of man, for his untainted Virgin-Mother bleſſed among women, highly favour'd of the moſt high; was overſhadowed with the power of the higheſt, by the coming of the holy Ghoſt upon her, by which power ſhe ſo miraculouſly conceived beyond the courſe of nature in her ſacred womb, that therein the Son of God became the Son of man, *the Word was made fleſh.* But that ſon of man, that fleſh was without contagion, that body which was prepared for him to be *Domus divinitatis*, the houſe of the divinity (as it is termed) muſt needs have been ſanctified for that holy uſe: It was the work of the Spirit to purify that ſelected ſubſtance, thereby to make it fit to be united to the ſecond Perſon of the Trinity. Wherefore, ſaith *Lombard*, that fleſh which God vouchſafed perſonally to unite unto himſelf of the immaculate Virgin, *Sine vitio concepta, ſine peccato nata eſt*, was conceived without any pollution, and born without any ſin. Yet was it not of an heavenly, or of an aerial nature, or of any other, ſave of that ſame, *Cujus eſt omnium hominum caro*, (ſaith the ſame Author) whereof is that fleſh of all men: But it was not ſo framed in the woman as ours, it was ſanctified by divine power; ours is infected by natural Propagation; *Nam corporis noſtri habuit, pollutionem peccati non habuit*, ſaid *Origen*, his fleſh had the nature of our body, not ſin the corruption of our nature; the Apoſtle averres that *he was made in the likeneſſe of man*, Phil. 2. 7. *Like unto us in all things, ſinne only excepted.* That man (to uſe Saint *Hilaries* phraſe grounded on the Apoſtles words) *Non fuit caro peccati, ſed ſimilitudo carnis peccati*; was not the fleſh of ſin, or ſinful fleſh, but the likeneſs of ſinful fleſh: Great is the difference betwixt ſimilitude and identity; 'tis true, that as he took our nature upon him, ſo our infirmities, wherein he was like to us; but they were ſuch as were void of evil; none of them in him being *defectus culpæ*, as the Schoolmen ſpeak, Criminal failings, or weakneſſes worthy blame; but neceſſary conſequences of our nature. Whereupon *Aquinas* notes out of *Gregory* the great upon that part of the Angels diſcourſe with the bleſſed Virgin, *That holy thing that ſhall be born of thee, ſhall be called the Son of God*; That to diſtinguiſh betwixt his and our holineſs, it was foretold Chriſt ſhould be born holy; as for us, we are not born holy, but *of unholy made holy*, but he is not made holy of unholy, but born holy; hence called, *Acts* 4. 27. *The holy child Jeſus.*

Strat. l. 3. D. 3. A.

Origen. in Rom. 8.

Hilar. in l. 10. de Trinit.

Aquin. Sum.

In conclusion, should any now demand of me, in what manner I conceive *the word was made flesh* without sin, in what manner precisely the conception, the assumption, the union was effected; whereby our nature in Christ was elevated to the perfection it attained unto in him: With *Chrysostom* I ingeniously professe, I know not; 'tis a mystery to be adored, to be believed; not to be curiously searcht into. This much I know, that there have been four wayes of making man, One was the making man without either man or woman, so was *Adam* made, the second was to make man without a woman, so was *Eve* made, the third was to make man both by man and woman, so we their posterity are made; the last way was to make man without man by woman only, and so was Christ made man; who notwithstanding was not polluted by being in the Virgins womb, no more than the Sun in the firmament receives infection from any place it shines upon here below. *Chrysost. in Rom. 1. Hom. 5*

From this transcendent purity of our High-Priests conception and birth, whereby he is harmlesse; there is afforded us a double comfort; 1. By it, the faithful are justified from the unholinesse of their impure conceptions, and from the guilt of original sin. 2. They are confirmed in the joyful expectation of a perfect holinesse: he that was so careful to have his natural body so exquisitely fitted, will not certainly neglect his Mystical body the Church, *being bone of his bone, and flesh of his flesh*; but will sanctifie and cleanse it, that he may present it to himself a glorious Church, not having spot or wrinckle, or any such thing, but that it should be *holy and without blemish*, Ephes. 5. 26, 27. Therefore to make us so, *such an High-Priest became us, who is holy, harmlesse.* *Tales nos amat Deus, quales futuri sumus ipse nos dono; non quales sumus nostro merito. Concil. Arausican. secund. Canon. 22.*

As our High-Priest was thus in his original innocent; so was he in the whole course of his life undefiled. Men and Devils did indeed conspire to bring him within their compasse, but could not prevail; their guilded pills of corrupcion, plausible to flesh and blood, could not be swallowed down of him: his unblemisht soul was of a purer condition, than that it should be infected by those foul spirits: The Master of Sentences gives a double reason for it; 1. Because it was hypostatically united to the eternal Son of God. 2. Because the Spirit was given unto him *sine mensura*, without measure; *he was full of grace and truth*; Now it is a rule delivered by *Remes* Angelical Doctor, that *Quanto aliquid receptivum propinquius est causæ influenti, tanto abundantius recipit*; by how much any that receiveth is more near to the flowing cause, by so much doth it the more plentifully receive. *Lomb. Sentd. 3.* John 1. 14. *Aquin.*

Wherefore the holinesse of our gracious Mediatour is such, as being God and man inseperably; that he could not possibly be defiled by actual sin: The Apostle saith directly, *that he knew no sin*, that is, experimentally in his own person; he is called *a Lamb undefiled and without spot*; *Pilate*, that gave him over into the hands of sinners to be crucified, ingeniously confest, *he could find no fault in him at all*; that good thief (as a father calls him) that was crucified with Christ, made a good confession, when he said, *We receive a due reward of our deeds, but this man hath done nothing amisse*; hence there is added to his sacred name the title of [*righteous*] *Jesus Christ the righteous*; for the end why he came into the world, was *to fulfil all righteousnesse*, thereby *to save sinners*: *Qui cæteros salvos faceret, debuit ipse peccato & vitio carere*, saith *Augustine*. Wherefore, *Daniel* 9. he is said to be the most holy, and to have everlasting righteousnes. So that he gave most compleat and perfect obedience to the Law of God in every point; applauded by a voice from heaven, *This is my beloved Son, in whom I am well pleased.* 1 John 2. 1. *Augus.*

This actual righteousnes void of all tincture of evil, was not only for himself, but was efficacious for us; for as many as believe in him to the end of the world, for *Christ is the end of the Law for righteousnesse to every one that believeth*, Rom. 10. 4. For this cause did the Prophet *Jeremy* foreshew the name whereby he should be called, and that is, *THE LORD OUR RIGHTEOUSNESSE.* This makes good that Apostolical assertion we read, 2 Cor. 5. 21. That *he was made sinne for us* (that is, a Sacrifice to expiate our sin) *who knew no sinne, that* *Legis finis interficiens, & perficiens. Aug.* Jer. 23. 6.

We

we might be made the righteouſneſſe of God in him. So that we have as ſolid juſtification to life by his obedience, as ever we were ſubject to death by *Adams* diſobedience; *for as by one mans diſobedience, many were made ſinners; ſo by the obedience of one, ſhall many be made righteous.* From this Fountain of grace do flow thoſe ſtreams of peace (like thoſe in Paradiſe) *that make glad the City of our God.* Peace with God, with our ſelves, with men, with all the creatures; haven and earth are met together in a bleſſed league. *For in him it pleaſed the Father ſhould all fulneſſe of divine graces dwell; and by him to reconcile all things to himſelf; by him I ſay, whether they be things in heaven, or things in earth,* Col. 1. 20.

Rom. 5. 19.

This ſerves alſo for another purpoſe, to be a pattern for our imitation, to be holy as he is holy; to be undefiled members of that body, *whereof he is the head,* to walk before him and be upright, with *Abraham*, that believed in him. The title of Chriſtian which we all have by him, ſhould make us ſo to adhere to him, in a conformity to his life, *Ut quia ſine ipſo nihil eſſe poſſumus, per ipſum poſſimus eſſe quod dicimur*; that becauſe without him we can be nothing, by him we may be in truth what we are ſaid to be; the words are *Bernards*. I muſt tell you what Saint *Peter* told them to whom he wrote his firſt Epiſtle; *ye are a choſen generation, a royal Prieſthood, a peculiar people*; that ye ſhould ſhew forth the vertues or praiſes [τας αρετας] of him, *who hath called you out of darkneſſe, into his marvellous light.* They are the words of *Gregory* the great, in his Epiſtle to *Theodorus* Duke of *Sardinia*, *Juſtitiam quam mente geritis, oportet coram hominibus luce operum demonſtretis*; the integrity or righteouſneſs ye bear in your mind, ye ought before to expreſs and ſhew it before men, by the light of works; which doth juſtly accord with our Saviours mind, *Let your light ſo ſhine before men, that they ſeeing your good works, may glorifie your Father which is in heaven.*

Bern. 1 Pet. 2. 9. Vid. Lucent virtutes, quid cum ſubnexa ſint verba. Proderit 7 &c. Claud.

The greateſt light in the firmament of the Church, which is the heaven upon earth, is Chriſt himſelf; the light of the leſſer lights is but borrowed from him, not to be concealed, but to be ſeene to the eyes of the world, after the example of the greateſt light, who hath left us an example, that we ſhould follow his ſteps, 1 *Pet.* 2. 21. And believe me, none are bleſſed, but they alone, that with our undefiled High-Prieſt, are in ſome meaſure undefiled in the way, who after him *walk in the Law of the Lord.* Ye ſhall hear how Saint *Bernard* on the *Canticles*, Cenſures him that doth not frame his life to the obedience of the Goſpel of Chriſt, *Dignus plane eſt morte, qui tibi Chriſte vecuſat vivere*; he is without all doubt worthy of death, who denies, O Chriſt, to live to thee. Good reaſon then it is, *that we who are the redeemed of the Lord, waſhed in his blood*, ſhould in an honourable reſpect of our potent Redeemer, conform our ſelves to the like ſtrict godly life he did; and not to wallow in the ſordid ſins of the damned crue; from which that we might be withdrawn, *according to the working of his mighty power, Such an High-Prieſt became us.*

Hieron ſaid that he did *deligere Chriſtum habitantem in* Auguſtino.

Bern. in Cant.

For our better aſſurance of our High-Prieſts original and actual righteouſneſs, whereby he was harmleſs and undefiled; he was, being planted in a noble height, *ſeperate from ſinners*; not but that he did communicate of the ſame common nature with all men, but not of their guilt; which is a neceſſary conſequent of the violation of the heavenly law; *for where there is no tranſgreſſion, there is no guilt*, which is a binding over the offendor to receive a deſerved puiſhment: 'Tis true, the puniſhment due to ſinners was tranſfer'd to him; but by his own voluntary ſubmiſſion thereunto, as not for any ſin of his own committing, ſo without any guilt of his own contracting; for had he been guilty before God, the juſt Judge of all the world, he could never be a propitiation for the ſins of the whole world; he could never ſatisfie the provoked juſtice of the Almighty, thereby to appeaſe his wrath, and effect an eternal reconciliation betwixt him and us; he could never obtain the free remiſſion of our ſins, whereby to bring us into grace again; neither were his interceſſion for tranſgreſſors any way available, being ſubject to the ſame condemnation. As he could not give a ſufficient ranſome for the redemption of mankind, by the ſacrificing of himſelf, were he conſcious of thoſe crimes, whereo.

One of thoſe natural notions the Devil could never blot out of mans mind. Οτ ἰσα θεοῖς ἐνικάδεκτον ἀλλὰ τ' ἰκλυον ἠδ' ἀιδῶ.

whereof sinners are; So neither would his supplications prevail to benefit us; for we know that God heareth not sinners, *Joh.* 9. 31. Wherefore to remove all rubs out of the way, that might hinder his faithful execution of the Priestly function, in all its parts, and that there might no question be made of an absolute impetration and procurement of salvation to be confer'd upon as many as do believe in him, and obey him; to the end he was as in respect of sin, so in respect of guilt, seperate from sinners.

This seperation was not local, or inregard of place; he dwelt among us, and came to call sinners to repentance, but verpall, in relation to his unstained condition, and those divine qualities wherewith he was replenisht, and whereof sinful men during their abode in the flesh, are altogether uncapable. By this means all his moral actions done in obedience to the supream authority, which were infallible tokens of his inward pureness, were meritorious for us: Such is their unparallell'd worth, that though them, for the Authors take, the father is become propitious unto men: Insomuch, as for our ever lasting comfort I may speak it. Christ Jesus our high-Priest is able to save them to the utmost, that come unto God by him.

Now there remaines no more, but that with *David* we betake our selves to him, with the words of the same King, *Now, Lord, what wait we for? our hope is even in thee. Psal.* 39. 7. Our hope is in thee, to take off from us the weight of our sins, our hope is in thee to suppresse the dominion of death, our hope is in thee, to deliver us from the Tyranny of the Prince of darknesse, and to bring us reconcil'd into the highest place, where thy honour dwelleth, where thou are made higher than the heavens.

q. d. *abstin. ergo ut de ista quisquilia: sim cassus.* Beza.

Thus am I happily devolved to the speculation of the dignity, to which our high-Priest, as became both him and us, is above all heavens advanced.

After our Saviours humiliation, there followed his exaltation; for as he descended from heaven to earth, so, when he had finisht what he came for, he ascended from earth to heaven, returning to the place whence he came. Albeit he endured many a fierce combate here, yet, having at length obtained the victory, he went in triumph, leading captivity captive, to the place of his glory. *Ascendit ad Cælos; non ubi verbum Dei non fuerat; sed ubi verbum caro factum, nunc non sedebat.* Saith *Russinus*, he went up into heaven, not where the Word that was made God never was before, but where the Word made flesh never sate before. Something was to be done above, by the man Christ Jesus, when glorified, as well as here below, when humbled. This was the place for oblation specially, but that for perpetuall intercession. Here *he bled for our sins, but rose again for our justification; and ascending up on high, sitteth in Majestie at the right hand of God, making intercession for us; that, so he might fulfil all things*; all things requisite for the salvation of man, that were to be expected from a Mediatour: So that now he is declared mightily, not onely to be the onely Son of God, but to be our *High-Priest for ever*; *In being made higher than the heavens.*

Russin. in Symbol. Apostol.

Ephes. 4. 10.

Earth which is his foot-stoole, was no fit place for his glorious presence; but his throne which is heaven. For had he taken up his rest here for ever, then had he not entred into the holyest of all, not of this building, but eternal in the heavens. Now that he entred but once for all into this, whereas the Priests of *Aaron* order entered once annually into the second Tabernacle, which was within the vaile, called the most holy place; 'tis an argument of the perfection of his Priesthood, of the imperfection of theirs; for as it is, *Heb.* 9. 24. Christ is not entred into the holy places made with hands, which are the figures of the true, but into heaven it self to appear in the presence of God for us, having obtained eternal redemption. What Priest of what order soever beside him, ever came to this height? Who, as he hath done, ever paid such a price as the eternal redemption of the wicked is worth? Or by their own power passed into heaven, to appear as an Advocate, to plead in the behalf of sinners, we find none, but this we find,

First, that hereby the world, sin, death, the grave and hell, are past peradventure overcome, he remained not under their dominion, but when brought to the lowest ebbe of a wretched estate, up he gets again, and gets all power both in heaven and

Mat. 2. 18. earth, to be given to him. So that better may this King of Kings ſay, than the King of Spain, *Sol mihi ſemper lucet*: for he is Catholick Monarch.

2. Secondly, hereby he hath opened the gates of heaven for all beleevers, and made way for them to God; wherein he hath ſhewed himſelf to be our Prieſt abundantly: for if he were on earth, he ſhould not be a Prieſt, ſaith the Authour to the *Hebrewes*; for if he had not gone before us, it is impoſſible ſin lying ſo heavily upon us, we ſhould have admiſſion into his preſence, *in which there is fulneſs of joy for evermore*, but now he is there to prepare immortal manſions for them that come to him, whereby they may dwell with him in happineſs. There, ſaith *Anſelme*, *Infirmitas nulla, ſanitas indefeſſa, nihil incommodi, omnia ad voluntatem*; there is no infirmity, there is health without wearineſs, there is no diſcommodity, there all things fall out to our own hearts deſire. This is that to which our Saviour doth invite us, *Come unto me, all ye that labour and are heavy laden, and I will give you reſt.*

Cap. 8. 4.

Anſelm. *de ſimilitudinibus.* cap. 44.

Mat. 11.

3. Thirdly, hereby he hath ſtrongly ratified the merits of his life and death; in that he there by them never ceaſeth interceding for the faithful, never faileth in applying of them to the faithful; *Tot habet & linguas pro nobis loquentes, quot vulnera pro nobis accepit*, he hath alſo ſo many tongues ſpeaking in our behalf, as he received wounds for our ſakes. He is never from the ſight of God, but always in action before him, pleading for us by the myſtery of his holy incarnation by his holy nativity and circumciſion, by his baptiſme, faſting and temptation, by his agony and bloody ſweet, by his croſſe and paſſion, by his precious death and burial, by his glorious reſurrection and aſcenſion: So that as *Johannes de Combis* a Friar Minorite doth obſerve, *Ibi nulla poteſt eſſe repulſa, ubi tot concurrunt amoris ſignia*, there can be no denyal given, where ſo many tokens and pledges of true love are met together. Wherefore conſidering our miſery was extream great and univerſal, our enemies exceeding ſtrong and maliciouſly bent; and that the bleſſings we deſire, were above our reach, in the higheſt heavens; Queſtionleſſe, ſuch an High-Prieſt became us.

Fr. Joh. *de Combis l.* 4. *cap.* 24.

Of all debaſements that of our Saviours was the loweſt; of all advancements, that of him the higheſt: He bowed the heavens, and came down to the earth, where he was a worm, he left the earth and became higher than the heavens, he deſcended into hell, the loweſt of all places, and now ſitteth on the right hand of God, the higheſt of promotions; *We have ſuch an High-Prieſt, who is ſet on the right hand of the throne of the Majeſty, in the heavens*; 'Tis St. *Ambroſe* aſſertion, that this ſitting on Gods right hand, intimates no other thing, *niſi honoris æqualitatem*, than an equality of honour, of authority; that he hath an equal ſtroke with the Father in the government and adminiſtration of all things: God himſelf gave him this place *in heavenly places, far above all Principality and power, and might, and dominion, and every name that is named, not only in this world; but alſo in that which is to come.* When he had by himſelf, (ſaith the Apoſtle to the *Hebrews*) *purged our ſins, he ſate down, on the right hand of the Majeſty on high, being made ſo much better than the Angels, as he hath by inheritance obtained a more excellent name than they*: Thoſe heavenly ſpirits are ſubject unto him, who at his incarnation was made a little lower than they, ſo in his glorification he is made far higher, even in that nature wherein he was made low: ſo that now being Crowned with glory and honour, all things are put under his feet, all rule is put into his hand. This is the reaſon why all the Angels of God worſhip him, and why we ought in the ſervice of our ſpirit and ſubjection of our conſciences, devoutly adore him; adore him who is God, adore him who is man; which adoration, in the judgment of acute *Zanchius*, is not to be directed ſimply to the humane nature conſidered in it ſelf, as eſſential unto it, but as it is perſonally united to the God-head; through which union, together with the God-head of the Son, it is adored and worſhipped with Divine honour, ſaith that famous Engliſh Divine, if any miſconceiving this doctrine, ſhall charge us with an Idolatrous worſhipping of the creature, I ſay with *Athanaſius* in his Epiſtle to *Adelphius* cited by *Matthias* to this ſame purpoſe, they ſhall know at length, *Nos qui dominum in carne adoramus, non creaturam adorare, ſed creatorem corpore creato indutum*, that we who do worſhip the Lord in the fleſh, worſhip not the creature, but the

Eph. 1. 20, 21. *Quantum inter ſtellas luna minores.*

Cap. 1. 3, 4.

Zanch. l. 2. *de tribus Elohim. c.* 1. *pag.* 38.

Mr. *Perkins.*

Athanaſ.

Creatour

Creatour clad with a created body. That honour then and homage which we give him in the humblest manner, *tendit in infinitum*, looks unto him that is infinite, as the proper object that bounds our divine service; to whom 'tis due in the highest respect, *being higher than the heavens.*

For the greater glory of our Saviours man-hood, some from these words do attribute unto it an *Vbiquity*, a being in every place at one and the same time, and not in heaven onely; as if in his glorification there were a transfusion of the proprieties of the God-head into the humanity. How far this is from truth, may be easily judged;

Secundum esse naturale Christus non est ubique secundum esse Personale Christus est ubique. Praef. of Pict. P. 15.

1. By this, that Omnipresence is a proper attribute of the divinity, no way at all communicable to corporeal substances, which as they are limited with terms of essence by their definition, so of place by circumscription: for although our Saviours body be highly promoted, and come to the height of so much perfection as it is capable of; yet hath it not lost the nature of a body, he is still as God, so man whom as man, according to St. *Peters* doctrine, *must the heavens contain, untill the times of restitution of all things. Act.* 3. 21.

2. By this, that hereupon doth follow an abolishment of all inferiority, and an equality establisht between the creature and Creatour; as if either there were an erection of another Deity; or as if the essence of the humanity were converted by an unheard of *Transubstantiation*, exceeding that of the Papists in their Mass into the essence of the Deity; so that now they remain no more distinct natures in him, but one and the self-same, and Christ is supposed to be no longer man, but altogether God: for where there are the properties of any thing, there of necessity must the essence be supposed to be, they are inseperable. Wherefore seeing the grosse, nay blasphemous absurdities of this erroneous position, grounded upon the misinterpretation of this and the like texts, we may not conceive because Christ is made higher than the heavens, than the Angels themselves in glory, according to the humane nature, that presently that nature must be Deified, and fill all places at once; as if the glory of Christ as man, did not exceed that of Angels; unless as man, he did partake of the *ubiquitie* of the God-head.

But to let this go, as no ways affected with unnecessary wrangling, whereby to disquiet mens Christian thoughts, my intention is to endeavour the elevation of our affections, to the seeking of those things which are above, and above all, of Christ, who as he is as man in heaven, so he is, as man, higher than the heavens: higher than the heavens which are visible to the eye of man, yet in part of the heavens where the God of glory is pleased to make the most ample and immediate manifestation of his glory; 'tis called *the habitation of the highest, a new world, the new heaven, Paradise, the heavenly Jerusalem, the City of the living God, where there are an innumerable company of Angels, the generall assembly and Church of the first-borne, and God the Judge of all, and the spirits of just men made perfect.* There is (I say) *Jesus the Mediatour of the new Covenant, and the blood of sprinkling, that speaketh better things than the blood of Abel.*

O praeclarum diem cum ad illud animorum concilium coetumque profiscar, et cum ex hac turbâ et colluvione discedam. Cicer. de senectute. Hebr. 12. 24.

There our high-Priest presents to the Father, the propiatory sacrifice of himself, and sprinkles upon us his purifying blood: that is, by his powerful mediation he applies unto us, who are faithful, the saving merits of his never to be forgotten passion, by which our mortal sins are freely remitted, and we destin'd *to a Crown incorruptible, that never fades away, in the highest heavens.* Thus are we through him had in perpetual remembrance, and accepted of God in the beloved, as righteous, as if we had never offended. When a man indeed looks on things directly through the aire, they appear in their proper forms and colours as they are; but if they be look't upon through a green glasse, they all appear green: So when God beholds us, as we are in our selves, we appear vile and squallid; but when as presented before his throne in heaven, in the person of our Mediatour, our high-Priest after the order of *Melchisedeck*, approved of for his merits; then we appear before him as Christ himself, *holy, harmlesse, undefiled, seperate from sinners*, and in some respect and measure *made higher than the heavens*; for those that overcome by

faith and a good conscience, being Kings and Priests by him, shall be so honourably
Revel. 3, 21. esteem'd of, as to be made sit down as coheirs with him in his throne, as he sitteth
Cap. 5. 10. down with his father in his throne. As he vouchsafes us to partake of his merits, so of his glory; *making us unto our God Kings and Priests.*

Cap. 4. 10. In lieu whereof, *let us in all humility with the four and twenty Elders, fall down before him that sitteth on the throne; and worship him that liveth for ever and ever. And with those ten thousand times ten thousand, and thousands of thousands celestiall*
Cap. 5. 11. 12, 13. *spirits, let us say*, (for of him 'tis said) *worthy is the Lambe that was slain, to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing. Unto thee therefore O our loving Saviour, Christ Jesus our high-Priest, who art holy, harmeless, undefiled, seperate from sinners, and made higher than the heavens: be ascribed by us; as by every creature which is in heaven, and on earth, and under the earth, and in the sea; blessing, honour, glory, and power, for ever and ever. Amen.*

GLORIA IN ALTISSIMIS; OR, *THE ANGELICAL ANTHEM.*

Luke 2. 14.

Glory to God in the Highest, and on earth peace, good will towards men.

THis is the sacred *Anthem*, which by the heavenly quire of Angelical spirits was most melodiously sung, as a pregnant expression of exceeding joy conceived in them, at and for the so much desired nativity of our blessed Saviour. These ministring spirits I propose, as the fittest and compleatest pattern for our pious imitation: to whom seeing we are made but little inferiour in regard of the lively image of God imprinted in our soules, so be we also but little inferiour to them, in expressing the joyes conceived in our hearts.

I may safely averr, without the least smack or touch of Popery, that the Angels of God in heaven, rejoyce at the good of Gods Church, whereof they themselves are apart: for such is the spiritual sympathy of their holy affections with ours (whose conversation is in heaven, though our selves on earth;) that they bear a part with us, in solacing themselves for our happiness. The heavens could not hold these Angels from coming to the earth in hast upon the wing, to *bring the glad tidings of peace and great joy, that shall be to all people*, the sun was anticipated in his course, for the Angels proclaim a Saviour, ere the sun (the worlds eye) did discover him.

That we therefore may not come short of affection, if it be possible of them, let us in a joyful sense of felicity, coming unto us, by our Saviours coming unto us,
Psal. 103. *Incipit à superioribus, & salit in infimis.* *sing Hallelujah unto God*, and, with *David* call upon all creatures from the highest to the lowest, to publish the praises of the highest. *Bless the Lord, ye his Angels that excell in strength, that do his Commandments, hearkning to the voice of his*

word: *Blesse ye the Lord, all ye his hosts, ye Ministers of his that do his pleasure.* Kimchi.
Blesse the Lord, all his works, in all places of his Dominion. Blesse the Lord, O my soul, and all that is within me blesse his holy name. Elevate your hearts and voices good Christians, in harmonical strains with these blessed spirits, setting forth in some measure the exceeding greatness and glory of the love of God, extended unto us without all measure. *Glory to God in the highest, and on earth peace, good will towards men.*

This Song doth consist of three parts.

viz. { 1. Glory. 2. Peace. 3. Mercy.

The 1. is, *Glory be to God on high*;] there is the honor, the reverend obedience, the admiration, and the divine worship, which we ought to give to God. The 2. is, *And on earth peace*;] this is the effect of the former, working in the hearts of men, whereby the world ap, ears in its most glorious splendor, and transporting beauty, being an entire chain of intermutual amity. The 3. is, *Good will towards men*,] this is Gods mercy, reconciling man to himself, after his perfidious apostacie, and ungrateful dissertion from his Creatour.

Glory, peace, and mercy then, must be the welcome subject of my discourse. *Glory to God, Peace* to the Kingdomes of the earth, and *mercy* unto sinful men. Gods mercy appears in our Saviours appearing to the world, which brought peace on earth, for which men and Angels glorify the Lord of glory. *Glory be to God on high.*

The first part comprehends what ought to be the first and principal aim, both of our Christian intention and pious execution; wherein, if we behave our selves well, we shall have a part and portion in that inheritance, which Christ with his blood purchased for us. *Glory be to God on high.*

Gods glory is either divine or humane. Gods divine glory is that which is proper to the divinity, incommunicable to any creature. Which again is twofold, 1. *Essential*, 2. *Personall*; Gods essential glory, is that infinite majesty which is common to the Father, the Son and the Holy Ghost, in the unity of the divine essence: This glory is no other than God himself, which the most profound or delicious Oratory of men or Angels cannot sufficiently expres: Which *Moses* earnestly desirous to behold, (but a thing impossible) directed his suite unto God in these words, *I beseech thee shew me thy glory.* Exod. 33. 18.
The Personal glory of God, is that which is proper to each person of the Deity. For example, It is the Fathers glory, to be from no other, to beget a Son from eternity, *which is Jesus Christ the Righteous.* It is the Sons glory, *that he is coessential with the Father, coeternal with the eternal of dayes, without beginning, without ending*: that he assumed our humanity, to make us partakers of his divinity. It is the glory of the holy Ghost, that he proceeds from the Father and the Son, that his majesty is equal with theirs, that he is the sanctifier of the elect, that he is the sole supporter and comforter of afflicted souls, and that he is with the Father and the Son *one and the same God over all blessed for ever. Amen.*

The humane glory of God, I call that which is ascribed and rendred to him by men, with a strong concurrence of all the powers and faculties of soul and body, and especially on this ground, as a Saviour to sinners, a Physician to the sick, a Redeemer to the Captives, a perfect way to wanderers, a Pastour to the lost sheep of the house of *Israel*, life to them that were dead, and salvation to them that were condemned, was sent from heaven in compassion of our wretched condition, appointed the Son of God to be all these unto us. For as many saviours were sent from God to save the Israelites from bodily oppression, so was Christ from his Father to ease us of the unsupportable burden of our iniquities, wherewith we were heavily laden. As the Prophet was sent with a bunch of figs, Physician-like, to cure *Hezekiah's* malady, so was Christ with the comfortable ointment of his ever blessed Spirit, to mollify our bruises, to close our wounds, to cleanse Isa. 61.

our putrifying sores, to bind up our broken hearts, and with his saving righteousnes to heal all our mortal infirmities. As *Moses* was sent from God to deliver the children of *Israel* from the *Ægyptian* bondage; so Christ from his Father to proclaim liberty to the captives, the opening of the prison to them that are bound, and with his stretched out arme to redeem mankind from Satans servitude. As the Lord made a way thorow the red sea, to bring his people to the land of *Canaan*, so hath he appointed Christ to be the living way, through the red sea of whose blood, we that wandred in the labrinth of our own wicked imaginations, must passe into the land of the living. As God sent *David* to be a shepheard to his people of *Israel*, so did he Christ the Son of *David*, to be *that good shepheard that should lay down his life for his sheep, the Israel of God.* As *Elisha* was sent of God as an instrument to put life into the Shunamites dead child; so Christ came to be our, life through whom by faith we who were dead in sins and trespasses, shall live everlastingly. As *Jonas* was the Lords messenger of *Ninevies* salvation, if they did repent, though condemned; So Christ the Angel of the Covenant, is Gods messenger of eternal salvation to mankind condemned for sin, if we believe in him. All which the Angels knowing, and men obtaining; the Angels sung, and then may prosecute what they have begun; *Glory be to God on high*: If we return not glory to the highest for this unparallel'd and incomparable love of his, we may be justly censured for ingrateful miscreants, and for ever debar'd of the grace of God; and deservedly shut out of the Court of heaven. Hazard not therefore your Christian reputation and hopes of glory, through neglect of God; but be as the glorious Angels *making melody in your hearts, and giving glory to God on high.*

This glory due to God by man, imports two things;

1. Pious admiration.
2. Religious honour.

The sending of the Son of God to be manifested in the flesh for our redemption, must work in us an admiration of the infinite wisdom of God, of his infinite power, and of his infinite goodnes.

Admire, 1. *Gods infinite Wisdom*; who could find out a means to work our salvation, when men and Angels saw none: it came not into the apprehension of mans shallow brain, to contrive how possibly an infinite satisfaction due to God by man, could by man be given unto the infinite justice of God. Yet his unsearchable wisdom hath brought it about, wherein (according to the Apostolical verdict) he hath abounded towards us in all wisdom and prudence. For, saith *Anselm*, God was made man, that both he which had sinned might satisfie, and he which was infinite might pay an infinite price. Ephes. 1. 8.

Admire, 2. *Gods infinite power*, who of two things (the divine and humane natures) most distant and different in themselves, could make one so nearly, that one and the same should be God and man. Others may admire our Creation, but let us admire our Redemption, though both acts of infinite power. It is admirable that our flesh and our bones were formed of God, but yet 'tis more admirable that God would become flesh of our flesh, and bone of our bones: It is a mystery our-reaching our capacities, wherein is contained the greatest sublimity and the greatest humility, the greatest power, and the greatest infirmity, the greatest majesty, and the greatest frailty. What is higher than God, lower than man? more powerfull than God, weaker than man? more glorious than God, more frail than man? Yet God by his allsufficient omnipotency hath conjoyned them together, that we might be conjoyn'd to God for ever.

Admire, 3. *Gods infinite goodnesse*; in promising a Saviour to us, when in *Adam* we had lost all goodnes. *And in performing his promise in the fulness of time, without the least shadow of variation, when yet we were enemies, God was then manifested in the flesh.* See, see God himself, *whose pure eyes cannot indure to behold iniquity*, did descend to us, because we by reason of the weight of our ponderous sins, could not ascend to him. In which extraordinary act, he made an exact demonstration of his unlimited goodnes.

1. In

{1. In his mercy.
{2. In his Justice.

In his mercy; The Creator that was offended, assumed the flesh of the creature offending. Man had forsaken God, and turned to Satan; and yet God that was forsaken, makes diligent search after the forsaker: is not this infinite mercy, far exceeding the limits of the finite understanding and thought of man? Our nature is become more glorious by Christ in the union, than it was deformed by *Adam*, in the transgression. We have received more in the second *Adam*, than we lost in the first. *Where sin abounded, grace did much more abound.* In *Adam* we lost our native innocency, in Christ we receive absolute perfection and integrity; in *Adam* we lost Paradise on earth, in Christ we receive the Kingdom of heaven, the true Paradise of God, *at whose right hand are pleasures for evermore.* How then can that infinite mercy repel us from him when we come unto him; *being now made partakers of his nature; much rather being reconciled, we shall be saved by his life.* And this is called *the glory of his grace, whereby we are made accepted in the beloved, in whom we have redemption through his blood, even the forgiveness of sins, according to the riches of his grace. Eph.* 1. 6, 7.

Rom 5. 20.

Rom. 5. 10.

Gods goodness appears in his justice, worthy of admiration for the God of mercy as he was inclined, so was he content to pardon sinners, if it might stand with the unblemisht reputation of his exactest justice. That therefore his justice might not suffer, his mercy brought to passe the incarnation of his Son, thereby to satisfy his justice and appease his wrath. *Him hath God set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past*: hence he is said to dy for us, that is in our stead, which taketh away condemnation, *Cap.* 8. 34. and bringeth peace to undoubted salvation, *Cap.* 5. 10. Here is plenary satisfaction to God for us, and a peaceful reconciliation betwixt God and us.

Rom. 3. 25. πάρεσιν.

Hence 'tis said *that he was made sin for us*, that is, a sinner; which cannot be but either *interna pollutione*, by an inward infection, which was impossible to him, *vel externâ reputatione*, by an outward repute and estimate, which was no otherwise than by undergoing the punishment due to us, which he hath done as was meet; by which Gods justice is everlastingly, immutably and fully satisfied, and we perfectly saved. Hence he is said *to bear our iniquities*, which is not *tolerantia, patientia*, the bearing of patience, though he did bear them patiently; but by bearing them, he took them away, *behold the Lamb of God, that takes away the sins of the world*: neither is it *sola potestas auferendi peccata*, onely an authentick power or authority of taking away our sins, but (which is far more) he actually *bare our sins, in his one body on the tree*; that is, submitting himself to divine censure and justice, did suffer the punishments of our offences, by which we passe from death to life; for *by his stripes we are healed, by his death we are saved.* Hence he is said, *to have paid for us the price of our Redemption, we are bought with a price* saith the Apostle, whereby is intimated our captivity and subjection unto the just vengeance of the Almighty: We were debtors unto him, and were broke like bankrupts upon the matter, despoil'd of all good we had, and disenabled to pay the price of our redemption; which the Son of God undertaking, saith of himself, *that he came to give his life a ransome for many*, whereof the Apostle making use, saith, *that Christ our Mediator gave himself a ransome for all*: The Apostles, *All*, are those *Many*, mentioned by the Evangelist. Hence he is said *to be an offering and a sacrifice to God for a sweet smelling savour*, Ephes. 5. 2. Such a one as hath wrought a perfect reconciliation and an eternal peace betwixt God and us; his justice satisfied, our sins pardoned, our souls saved. Such a one, as all sacrifices before him were but his shadows, and for any to be after him is but needless, and most unlawful; for he after he had offered one sacrifice for sins for ever, *sate down on the right hand of God; and by that one offering hath perfected for ever them that are sanctified.* Thus to satisfie the justice of God, and secure us, the Sonne of God is sent from God into the world, and went stitch-through with the work of our

2 Cor. 5. 21.

Isa. 53. 4.

1 Pet. 2. 24. Ἀνήνεγκεν.

Mat. 20 28. Ἀντίλυτρον.

1 Tim. 2. 6.

Heb. 10. 12. 14.

our redemption. So that it is compleat, and cannot admit the least exception, nothing in it being defective, nothing superfluous.

To close up this point, admire the wonderful temper of Gods mercy and justice, which no creature could find out, before God did manifest it; and none now it is made manifest, can fully apprehend it. In sending us a Saviour, God was merciful that he might be just, and just, that he might be merciful. For in his mercy he sent him, he gave him to us; in his justice he made him a curse; he punished him with death for us, which he triumphantly overcame; *he made him sin for us, that knew no sinne, to the end that through his mercy again we might be made the righteousnesse of God in him.* Wherefore with holy *David*, *unto thee O God do we give thanks, unto thee do we give thanks; for that thy name is near, thy wondrous works declare*, Psal. 75. 1. The works of thy mercy, the works of thy justice, are exceeding wonderful in our reparation. Thy Name, thy nature is near unto us in thy Son, who being the true *IMMANUEL*, *God with us*, hath wrought and accomplished our deliverance. *Not unto us, O Lord, not unto us, but to thy Name give the glory. Tibi gloria, nobis lucrum*, let the glory be thine, now the gain is ours. *Glory be to God on high.*

2 Cor. 5. 21.

Nomen i.e. Natura.

Thus much concerning the first thing imported in this Glory, which is a pious admiration of Gods infinite Wisdom, Power and Goodness.

The second thing imported in this Glory, is a religious honour due to God, which is evermore the necessary consequent of pious admiration. We honour our Benefactors the best we may, as the benefit bestowed and the love of the Benefactor doth require; and the greater the benefit, the greater is the Benefactors love, and the greater his love, the greater honour is due to him from the receiver. Great out of doubt is the Gift God sent to us, freely confer'd upon us; it is a Gift of an heavenly nature, of the highest value; his own only begotten Son, him hath God given; *that as many as believe in him should not perish, but have everlasting life:* Seeing then that he graciously vouchsafed to honour us so highly, so lovingly; we cannot in modesty, in honesty, in piety, but highly honour him again, who is the highest.

Being then upon the point of honour, I must fixe upon those two points wherein this honour doth consist; which are,

1. Obedience, not fained, but real.
2. Divine worship or adoration of him.

First then, because God hath sent a Saviour into the world, to visit us his people from on high, and to redeem us from below the nethermost hell; we are to render all sincere obedience to him: Our creation, our preservation do both plead for, and challenge it at our hands, a regular conformity to his will, for *we are his people, and the sheep of his pasture*; but much more our redemption, the end whereof is, *that we being delivered out of the hands of our enemies, might serve him without fear, in holinesse and righteousnesse before him, all the dayes of our life.*

Luke 1. 74, 75.

This obedience is, 1. Internal, wrought and seated in the heart. 2. External, profest and made conspicuous by outward expressions. For the former, it is internal, wrought in the heart, for the outward motions of our service and observance to God, have their proper dependance upon the good operations of the heart, as it is affected, moved and ruled by the Spirit of grace. In nature the heart is *primum vivens*, the first part in man that lives, and communicates natural life and motion to the rest: So in grace, the heart is the very first that receives new life from above, according unto which all the other parts become instruments of righteousnes and Gods glory, from being instruments of sin and Gods dishonour. The heart then once subdued to the obedience of God, the rebellion of our nature being suppressed, and the love of God shed abroad in them by the holy Ghost which is given unto us; there is by the effectual working of the power of the most high,

High, begotten in us an ardent love of God, which is that ſpiritual flame of pure heavenly fire, that makes us zealous of good works, that actuates the whole man in piety, putting us a work in the ſerious diſquiſition of the affairs of heaven, and making us fiery hot in the Chriſtian purſuit of Gods glory and our eternal quiet. The Apoſtle defines it to be the fulfilling of the Law, ſo that upon it depends our obedience, there being no obedience without it.

Wherefore to conclude this with S. *Bernard* on the *Canticles*: *Dilexit nos Deus dulciter, ſapienter, fortiter: dulciter, quia carnem induit; ſapienter, quia culpam cavit; fortiter, quia mortem ſuſtinuit: Sic nos diligamus Deum, dulciter ne illecti, ſapienter ne decepti, fortiter ne compreſſi, deficiamus.* God loved us ſweetly, wiſely, firmly: Sweetly, becauſe he aſſumed our nature; wiſely, becauſe he eſchewed and declined our ſin; firmly, becauſe he ſuſtained death for us: In like manner, let us love God ſweetly, leſt allured; wiſely, leſt intrapped; and firmly, leſt conſtrained and fore urged, we revolt and apoſtatize from him. Let our affections then be once heartily endeared unto him as they ought to be, and the whole world ſhall not remove our ſtanding, nor make us forſake our obedience due to God. Bern.

For the latter; This honour conſiſting in obedience, as it is internal, wrought in the heart, and ſeated there by love; ſo it is external, profeſt by outward expreſſions. It muſt not be lockt up in perpetual ſilence, nor buried in endleſs obſcurity; but our lips muſt be open to ſhew forth his praiſes, and our light muſt ſo ſhine before men, that they ſeeing our good works, may glorifie our Father which is in Heaven.

This honorable obedience is expreſt two ways;

1. By good language.
2. By good actions.

Firſt it is expreſt by good language. The heavenly hoſt of Angels be aſſembled together to give the good time of the early day to the Son of God, now made the Son of Man: Sing and rejoice, not only becauſe the vacant places of Apoſtate Angels were to be filled up and ſupplied with the redeemed *Iſrael* of God, but alſo becauſe we are by his moſt happy Incarnation made moſt happily the ſons of God, of the ſons of wrath; and partakers of their happineſs, of being partakers of great miſery. Wherefore joy was proclaimed from Heaven in the ſweeteſt dialects, by the Divine Heralds of Honor, becauſe the Author and Giver of Joy was come then into the world, which was the beſt day that ever man beheld, made more glorious by the glorious riſing of the Sun of Righteouſneſs. Joy again is commanded, becauſe enmity betwixt God and man (the juſt cauſe of ſorrow) is removed. Queſtionleſs, Glory in the higheſt degree and largeſt extent is to be rendred unto God; which our firſt Parents by their unlawful tranſgreſſion would have taken away. And if the Angels thus ſing and rejoice, how much more are we engaged in the performance of the like, ſince he took not upon him the nature of Angels, but the nature of Man? ſince unto us that Child was born, and for us that Son was given? Sing and fear not then, as the Angels ſaid, becauſe he was born who hath taken away all cauſe of fear. The *Iſraelites* did lift up their voices with Jubile, when the Ark of the Covenant was brought unto them, which was but a ſhadow or figure of the Lords Incarnition: how much more ought we to rejoice, unto whom the Lord himſelf is come, and hath honored us with the aſſumpion of our fleſh unto him? *Abraham* rejoiced when he ſaw by faith the day of the Lord afar off: how much greater ought our rejoicing to be, now that he was *Immanuel*, God with us? He rejoiced when he ſaw the Lord in an humane ſhape aſſumed for a time, appearing unto him: what ſhould we do now, that Chriſt hath coupled unto himſelf our nature by an everlaſting covenant and inviolable union? Our ſouls ought to magnifie the Lord our God, and our ſpirits to rejoice in God our Saviour. A new ſong is expected of us, being the old things are paſſed, and all things become new. With the Heavens ought we in a more ſpecial manner to declare the glory of the God of 2 Sam. 6.

of Heaven, and sound forth in the choisest language and with most chearful heart, from generation to generation, the everlasting praises of our God, for the wondrous work of our Redemption. God commands us, Good Angels invite us, all things prompt us to make our tongues as pens of ready writers, to set forth that good
Psal. 45. matter is indited in and by our hearts concerning the King of Kings; whereby we may make his name to be remembred in all ages, and the people to praise him for ever and ever.

Secondly, This honorable obedience is expresst by good actions. To speak well, and do ill, is *simulata sanctitas*, counterfeit sanctity; deliver'd by some to be *duplex iniquitas*, a double iniquity. Being that the true Light is gone into the world from the Father of Lights, who dwelleth in that Light which is unaccessible; We who are the Children of Light by profession, ought not to be imployed in the works of Darkness by dissimulation. Our behaviour and conversation must be candid and unstain'd, if our souls have received the true stamp and character of goodness:
Tit. 2. 14. For this purpose God gave Christ, and Christ gave himself, *that he might redeem us from all iniquity, and purifie unto himself a peculiar people zealous of good works. Enoch* walked with God; and *Abraham* pleased God; *David* did run the pure path of Gods commandments; and *Christ* did all things well. We are to have respect to all the divine ordinances of the God of Truth, that in none (if it be possible) we may be found faulty. *Forsake evil, and do good,* (saith the Prophet;) and so the Lord shall crown our desires above what we are able to ask or think, saith the Apostle. Let your Covetousness be turned to Liberality, that the Saints of God, those of the household of faith, may be the better for you: Let your Ambition be turn'd to Humility, that ye think not of your selves above that which is meet: Let your Adulteries be turn'd to Chastity, that your bodies may be fit temples for the Holy Ghost to dwell in: Let your Idolatries and Superstitions be turn'd to the zealous and Primitive service of God, that God may dwell in the midst of you: Let your Wantonness in attires and habits be turn'd to Gravity, whereby the Heavenly graces of the Eternal Spirit may be enlarged in you, and manifested by you, as becometh Saints: Let your hideous Blasphemies and horrid Oaths be turn'd to a reverent naming of the Lord, that his Name may be hallowed by you. In conclusion, let all the Intemperance, Prophaneness, and Corruptions of our lives, be turned to Holiness; whereby all our actions may savour of grace, goodness and obedience.

This obedience in actions, whereby we glorifie God, must be —
1. Speedy.
2. Cordial.
3. Ever augmenting.
4. Resolutely constant.

1. It must be speedy. *To day if ye will hear his voice, harden not your hearts.* Dilatory procrastinations beget difficulties, and augment our miseries. Wherefore to keep a Field from overgrowing with weeds, is to pluck them up in the Spring; and to preserve ones Body from overcharging with diseases, is to purge the bad humors betime. Thus sin and disobedience must be nipped in the bud, or else they bring forth much soure fruit of trouble and danger. 'Tis the Polititians observation, That *a parvis venient summa mala principiis*; The greatest evils have but small beginnings.

2. Our obedience must be cordial. *My son, give me thy heart*, saith the Wise man; saith the wiser God. If obedience be wrung from us, it is not acceptable; A cheerful giver obtains acceptation at Gods hands. *Abraham's* obedience in offering to offer up his son *Isaac* upon Divine command, was cordial; So were *Davids* services, being a man after Gods own heart. Christs obedience was cordial, both in fulfilling every tittle of the Law, and suffering the punishment due to our sins: So was *Paul's*, when in his conversion he consulted not with flesh and blood, but immediately obeyed the Heavenly vision.

3. Our obedience must be ever augmenting. It is the genuine nature of true grace to be ever growing, and of good Christians to grow in grace. The perfection of obe-

obedience is not compaſſed in a moment, which is but a point of time, but by degrees and many previal diſpoſitions. Were it not that we are too much indulgent to our corrupt affections, our obedience would never leave growing, until by Divine aſſiſtance and pious endevours, we increaſe the quantity thereof. I know, the deſire of enjoying the home-pleaſures of this ſinful life, hath the more favorable audience and powerful perſwaſions in a mind captivated to his own paſſions, and prevails more: But where the heart is ſet at liberty from the bondage of ſin, there Piety beareth ſway, and obedience aboundeth. Hence proceeds the Apoſtle's elegant *Climax*; *Add to your faith virtue, and to virtue knowledge, and to knowledge temperance, and to temperance patience, and to patience godlineſs, and to godlineſs brotherly kindneſs, and to brotherly kindneſs charity: If theſe things be in you and abound, they make you that ye ſhall neither be barren nor unfruitful in the knowledge of our Lord Jeſus Chriſt.* 2 Pet. 1. 5. 6. 7. *Alii agamus.*

Our obedience muſt be reſolutely conſtant. With the *Galatians*, to *begin in the ſpirit, and to end in the fleſh*, is a deep apoſtacy from the truth of obedience, and from obedience to the truth. It is manifeſt cowardiſe in Souldiers to forſake their Colours when they are upon ſervice: Our whole life is no other than a continual warfare; If our reſolution be not fixt in our Chriſtian enterpriſes, if we fail (after the military oath is ſolemnly taken by us in our Baptiſm) in obeying the Captain of our ſalvation, the *Lord of Hoſts*; we cannot avoid the baſeſt imputation of cowardſe, nor be accounted other than daſtardly fugitives. We know, Satan and the World lay ſtrong ſiege to take us, and to draw us by head and ſhoulders from our obedience: But we may learn from *Job* this point of valour, that though God ſhould kill us, (much leſs then if Satan ſhould) yet we ſhould not upon any terms forſake him. For the crown of life and diadem of glory, ſhall be given unto them alone, that are faithful to the death. Rev. 2. 10.

Thus much concerning the honour of Obedience, which this *Glory* in the Text imports. Now follows the other honour imported by it, which is the honour of Divine worſhip or adoration, whereof there are two degrees:

1. Internal.
2. External.

The firſt is the internal affection or ſerviceable ſubmiſſion, which is as the ſoul or life: The other is the external note or ſign of ſuch ſubmiſſion, (as bowing, kneeling, ſupplication) theſe are the body or material parts of it. Now, this worſhip, when divine, and oppoſed unto civil, is proper unto God, and incommunicable to any creature: For the glorious prerogative of our Creation and Redemption, in theſe works he admits no inſtrumental ſervice, much leſs can brook a Partner in the glory redounding to them; *My glory will I not give unto another.* In conſideration of the works of Creation, the Princely Prophet invites all to adore God; *O come, let us worſhip and bow down, and kneel before the Lord our Maker.* In conſideration of our Redemption, God ſpeaking of Chriſt, ſaith, *Let all the Angels of God worſhip him*, much more men. Beſides, the ſeeds of grace and true religion, are ſown immediately by Gods ſole powerful hand, and their native off-ſpring, (acts of ſuch eſpecially) muſt be reſerved entire and untouch'd for him. Prayers intrinſecally religious, or devotions truly ſacred, are oblations which may not, which cannot without open ſacrilege be conſecrated to any others honour, but only to his who infuſeth the ſpirit of prayer and thankſgiving into mens hearts. Bowing the body and kneeling, as uſed to expreſs a religious and divine worſhip, muſt not be directed to honour them which are no gods, but the *Only wiſe and Immortal King*. Never had any man juſter occaſion to worſhip an Angel, than S. *John*, or a Saint, than *Cornelius* and his company had. The reaſon why the Lord in wiſdom would have as well their willingneſs to worſhip, as the Angel's and S. *Peter's* unwillingneſs to accept their proffered ſubmiſſion, ſo expreſly regiſtred, was, to imprint the true meaning of that Law in the hearts of all that ſhould read thoſe ſtories, *Thou ſhalt worſhip the Lord thy God, and him onely ſhalt thou ſerve.* Pſal. 95. 6.

Now if any Anabaptistical Humorist, who hath a company of Phanatique toyes whisling about his understanding, should censure me for inforcing Bowing and Kneeling; I have no more to say to him than this: Being that God is the Creator and Redeemer of soul and body, that therefore as well with the body as the soul we are to worship him, by kneeling, bowing; and that especially when the act of our Redemption is presented unto us by visible signs, as it is in the Lords Supper.

1 Tim. 1. 17. I conclude this with the Apostle: *Now unto the King eternal, immortal, invisible and only wise God, be honour and glory, for ever and ever, Amen.*

I follow still the Angels strain, and pitch my thoughts on the second part; the words are these, *And on earth peace.*

From the time of Mans capital apostasie effected by the cunning project of the subtile Serpent, all the creatures of God were at odds with Man, affected with reciprocal enmity. The fiery Dragon had set the world on fire; Combustion and Confusion, the two extremities of distempered Passion, came on after. Hence by reason of the perpetual opposition of the creatures, Iniquity did abound, and the love of many waxed cold. The burden of these disturbances was so ponderous, that all things did groan under it: So many blustering storms did succeed one upon the neck of another, as that the world seemed to despair of peace. Mans wicked disobedience was taken so ill at Gods hands, (as well he might) as that he was incensed against him and his posterity, and for their sake cursed the earth. Here then we find Man in hostility with God, with himself, with his brethren, with all Gods creatures both in heaven and in earth: So that he is excluded felicity, whereof he was before possessed, inviron'd with that deplorable misery, which he then could not, and we now cannot without Christ Jesus avoid. His rebellion against God, caused the creatures to rebell against him: He neglecting his Creator, is both by the Creator and creature neglected: His falling from the Lord, made the Lord and the servants fall out with him. Because the sons of *Adam* had such aspiring minds, as to seek after that which is proper unto God; Peace is therefore departed from the sons of *Adam*. Now there was no peace within, none without; until the Prince of peace, *Jesus Christ*, by grace, put a period to the mutinous disposition of ill-affected humors; until he had so salved the matter betwixt God and us, as that all things might work together for the good of us that are the elect of God.

Wherefore as the Dove, after the asswaging of the waters of the Deluge, brought an Olive branch into the Ark of *Noah*; so Christ, as innocent as a Dove, came unto the world, and brought Peace and Reconciliation with him into the Ark of God, which is his Church, floating in a restless Ocean of intestine troubles. Who was no sooner come, but the Heavenly Courtiers invite us men on earth, to give glory unto God in Heaven; because that the God of Heaven did by his own Son send peace on earth to men. For when he came, he brought peace to us; when he departed, he left his peace with us. *Qui pacem dicit, dicit uno verbo omnia bona*, saith *Zanchius*; Who names but peace, comprehends in one word all that's good. And indeed, all that's good did in and through Christ descend to us from the Infinite Good, out of the inexhaustible treasures of whose uncomprehended fulness we have all received. Since then (O my God) that my soul and discursive faculty must now be fixt upon all that's good; refine I beseech thee my diviner thoughts, and let not all that's good be in any wise tainted by any unhallowed imperfections of mine. Assist with thy Divine power, in setting out this *Olive-branch of Peace* fetcht from Heaven, that may in time spring up unto eternal life.

Zanch.

Our Saviour, the Everlasting Son of the Father, and blessed Peace-maker of Heaven and Earth, wrought for believing men, such as shall receive him by faith (for whose sake he came into the world) a fourfold inviolable Peace;

Viz.
1. Peace with our God.
2. Peace with our selves.
3. Peace with one another.
4. Peace with all the creatures.

First

First he wrought our peace with God. What befell *Adam* for his insolent behaviour and disobedience against the Author of his life; no son of *Adam* that hath but the least sense of misery, can be ignorant of. Upon the apprehension of the transgression, he found himself, and we since our selves miserably plung'd in a depth of infelicity; for by the offence of that one man, that first man, all became enemies to God, and God an enemy to all. Thus God and man stood off at a distance, never to come together but by a mediation. Whereupon the God of mercy, that delights not in the death of a sinner, unwilling to see so noble a creature perish everlastingly, provides and sends a Mediator, that Son of his who was in his own bosom, to reconcile us unto himself, to bring us unto the bosom of his Father; ratifying such a league as may (if it were possible) outlast Eternity. Hence it was he took our flesh upon him, whereby being God and Man, he might bring man to God. Oh the hardness of my stony heart! saith *Bernard*, in a heavenly extasie; *Utinam, Domine, sicut Verbum caro factum est, ita & cor meum carnem fiat!* I would to God, my God and Lord, that as the Word was made flesh, so were my heart, hereby to be feelingly apprehensive of thine infinite mercy, in granting pardon to my sin, and peace unto my soul, through the Lord Jesus! It is the Apostles speech, Αὐτὸς ἐστιν ἡ εἰρήνη ἡμῶν, *He*, that is Christ, *is our Peace*, our Peace in the very abstract; By him our eternal quiet is procured, Gods consuming wrath appeased, and by his light are our feet guided into the way of peace. A Jesuite spake it, and to speak truth, 'tis Gods received truth: *Ex inimicis amicos, ex servis filios, ex filiis iræ hæredes regni fecit nos per Christum Deus*: God, the God of peace, hath made us through Christ, that of being his enemies, his friends; of being his servants, his sons; of being sons of wrath, heirs of a Kingdom not subject to mortality. Bern. Eph. 2. 14.

But lest an headstrong credulity arising out of a flattering misconceit, should draw some into a precipitate presumption of concluding themselves to be reconciled to God, and restored to favour, though they persist in sin and infidelity: Learn this Orthodox truth, grounded on that of the Apostle; That they only who are *justified by faith, and sanctified by his Spirit, have peace with God, through our Lord Jesus Christ*. Happy is that soul alone, that hath faith; it hath Christ: Happy that soul alone that hath Christ, it hath the Spirit of Christ: Happy that soul alone that hath the Spirit of Christ, it hath God: Happy that soul alone that hath God; it hath all things. The sins of true Believers, and all their imperfections, do (like the Morning-dew at the Suns approach) vanish away and dissolve into nothing by the beams of the *Sun of Righteousness*, by whom we have access by faith into his grace wherein we stand, and rejoyce in hope of the glory of God. Here's a remedy to stanch a bleeding heart; here is rest for a troubled spirit; here is a Cordial restorative for a Christian soul, that aforetimes did surfeit with the luscious bewitching pleasures of a sinful life, and after trembled at the killing fears of the pangs of Hell. Rom. 5. 1.

To say something more how our peace with God was wrought; (which is worthy of all observation.) Know, the condition of the Obligation of the first Covenant was this, *Do this and thou shalt live*; the transgression whereof by necessary consequence must have brought death. To reduce us then into grace with God again after our desertion, Doing and Suffering was requisite; the one serving to give us life, the other to save from death, both for expiation of our offences, and satisfaction of the offended Justice. Our peace then is made by

Christ's { 1. Doing, & 2. Suffering.

By Christ's doing. For if by our ill doing we undid our peace, our peace must be made up by well doing; which we being unsufficient for, Christ whose grace is abundantly sufficient for us, performed in our stead. His conversation in the days of his flesh (besides his unspotted and pure Conception) was unblemished. He came to fulfill all righteousness, and did so: *In the volume of the book it is written*

Heb.10.9. *of me*, (saith our Saviour) *Lo I come to do thy will, O God.* I can quickly impannel a sufficient Jury out of the three Kingdoms, *the Kingdom of this World, the Kingdom of Grace*, and *the Kingdom of Glory*; some friends, others foes, by their just verdict given up already, to justifie the Innocency of our Blessed Redeemer. An Angel, in the 9. of *Daniel*, calls him *The most Holy*; And the same Angel tells his Virgin Mother, that, *That Holy thing which should be born of her, should be called the Son of God.* The Prophet *Isaiah* by Divine inspiration saith, *That he did no sin, neither was there guile found in his mouth.* S. *Peter* saith, *He was a Lamb without blemish and without spot.* The Apostle to the *Hebrews*, describes him to be *Holy, harmless, undefiled, separate from sinners.* S. *John* informs us, that *We have an Advocate with the Father, Jesus Christ the Righteous.* He is said by the Spouse in the *Canticles*, to be *white and ruddy*; Ruddy in respect of his bloody Passion, and white in regard of his unstained Innocence. *Pilate* (though Christs enemy) ingenuously professeth, that *he could find no fault in him.* Traiterous *Judas*, when the fact was done, confesseth, that *he did betray the innocent blood*; *Habemus confitentem reum.* There was *Herod's* action in causing him to be arrayed in a gorgeous white robe, as an implicite testimony of his innocence. *Pilate's* wife bids her husband, sitting on the seat of Judgment, *to have nothing to do with that Just man.* The Thief upon the Cross, condemning himself and his fellow, makes this his last and his best confession; *This man hath done nothing amiss.* The Centurion, when he saw what fell out upon the death of Christ, concluded with himself, *Verily, this*
Luk.4 34. *was the Son of God*; or as S. *Luke* hath it, *Of a truth, this was a just man.* The Devil too; *I know thee who thou art, the Holy one of God.* For more evidence, I can produce from heaven a cloud and innumerable company of witnesses; as that, *Rev.*15.3. Part of the Saints heavenly song is, *Just and true are thy ways, thou King of Saints.* Lastly take with us the sentence of the just Judge of all the world, uttered from Heaven, *This is my beloved Son, in whom I am well pleased.* I need to say no more in it, 'tis a plain case: here's a threefold cord, *Vox Dei, vox populi, vox populi Dei*; The voice of God, the voice of the people, the voice of the people of God.

Now for our comfort, know thus much: Christ's active righteousness was meritorious for our salvation, for our peace; wherefore Christ is said to be *made to us of God, righteousness and sanctification*; and that *he knew no sin, that we might be made the righteousness of God in him.* By *Adam's* fatal disobedience, the peace was broken; by Christs perfect and absolute obedience, the peace is renewed. As by the disobedience of one man, the first *Adam*, many were made sinners, and so enemies to God; so by the obedience of one man, the Man *Christ Jesus*, the second *Adam*, many are made righteous, and so reconciled to God. Our peace then is made by Christs doing, in fulfilling the Law in every point, which in every point we did unrighteously violate. He did work upon the Earth, to work our peace in Heaven. Which in like manner he did by suffering, as well as doing: Which I will by Divine assistance also briefly prosecute.

Were we not sinners, Christ had no need to suffer. Had he not now suffered, we should not be saved because sinners. All our deaths could not have wiped away one sin, much less all our sins; and therefore not made our peace. Eternity of torments is satisfaction indeed to Gods Justice; but then what hope of mercy, of peace, of life? What we therefore could not do by suffering eternally, Christ hath effected for us by a timely death: We being sinners, Christ died for us; and being
Rom.5.10. Act.20.28. enemies, we were reconciled to God by the death of his Son. Hence he is said to
1 Joh.1.7. have purchased his Church, that is, the peace of his Church, with his own blood; and his blood to cleanse us from all sin. Divine Truth terms him, *The Lamb of God that taketh away the sin of the world.* The sin of the world, that takes away the world from God, the removing whereof out of the way, makes way for grace, and so for peace for a world of men. *Princeps vitæ est interfectus, ut nos ad vitam restitueret; Dominus gloriæ crucifixus est, ut nos ad gloriam exaltaret:* The Prince of life was put to death, to restore us from death of life; The Lord of glory was ignominiously crucified, to exalt us unto glory. He was content to be forsaken of

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his Father, and to bear his indignation; to *make peace for us through the blood of his cross, to reconcile us who were sometimes aliens and enemies (in the body of his flesh through death) to present us holy and unblameable, and unreprovable in his sight.* Col. 1.21,22. *For this very purpose he became a Peace-offering for us. Christ loved us, and hath given himself for us, an offering and a sacrifice to God, for a sweet smelling savour.* Eph. 5.2.

Oh the unsearchible depth of my loving Saviour's love, and the infinite value of my Redeemer's death; upon whom fell the chastisement of our peace, and on whom the Lord laid the iniquity of us all! Oh who would not in a full career run and leap out of himself into the bosom of my crucified Lord, in whose arms we may receive the solacing embracements of his infinite love! None but he can bring us unto God, for none but he can grant rest unto our souls. As I live, I will never seek any other Peace-maker among Angels or Stars in heaven or earth, to make my peace with Heaven, than him that is the King of the Saints: Who, though he accounted it no robbery to be equal with God, yet for our sakes, for my sake, did humble himself to death, even to the death of the Cross; whereby having made our peace, he hath freed us from all that's ill, and hath made us partakers of all that's good.

He hath freed us from all that's ill. The blessed fruit of an happy peace, is a well grounded security, which whosoever is at peace with God, enjoys; enjoys a safe protection under his wings. *Surely there is no enchantment against Jacob, neither is there any divination against Israel.* Subtilty cannot prevail against those whom the Lord hath resolved to bless; nor power overcome whom the Lords stretched out arm will support. What forces of arms of the mightiest man, can resist the powerful arms of the Almighty? or what wisdom of the wisest worldling can oppose the wisdom of the wisest God? And if all these fail, what can the Accuser of the brethren invent, whereby to bring us into condemnation? The *Serpents head* is bruised by the *womans Seed*, and Sin hath lost its sting; *for there is no condemnation to them that are in Christ Jesus.* Condemnation? nor *separation from the love of God.* Satan and the world may assault, but with little good success: The flesh and sin may labour to entice us, but to little purpose: Death and the grave may seise upon us, but 'tis but for a short time. In all these things we are more than conquerors through him that loved us; *And thanks be to God that giveth us the victory, through our Lord Jesus Christ.* Num. 23.23.

Forasmuch then as that the Lord hath troden the wine-press of his Fathers wrath alone, to free us from all ill; Be ye, oh be ye who are the Lords redeemed, cautelous and circumspect in your conversation; that by the errors of your ways, and corrional transgressions, you incense not his wrath against you, nor provoke the eyes of his glory. Sudden destruction will assuredly surprise that soul that sin keeps at odds with God; and Hell gapes wide open for such as will not be reclaimed. It was *Joram's* proposition to *Jehu, Is it peace?* And it was *Jehu's* reply to *Joram, what peace, so long as the whoredoms of thy mother Jesabel and her witchcrafts are so many?* Out of doubt, while we persist in wickedness, adultery, idolatry, pride, avarice, sacriledge, extortion, oppression, bribes, perjury, (I might be endless;) we cannot be at peace with God; and therefore lie ever open to the shot of generall dangers. As we are unfit through our obliquities to press into Gods presence here, so is it impossible for us, keeping the same path, to be admitted into his glorious presence hereafter; or to escape that deserved vengeance that comes swiftly from him to whom vengeance belongeth, that driveth more furiously than did *Jehu* the son of *Nimshi.* Break off then your sins to be at peace with God, and Gods peace be with you. So shall you receive large immunities, as to be free from all ill, so to be partakers of all good; which is the second effect of this peace.

The largeness of my Gods bounty, and my Saviours merits, are not to be comprehended by humane capacity, it is infinite. Ponder the Apostles reason for this ample favour extended unto us; and then let our souls rejoice. Gods liberality is propounded in this wise: *He that spared not his own Son, but delivered him up for* Rom. 8.32.

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us all, how ſhall he not with him alſo freely give us all things? It cannot enter into my head to conceive, how that the Lord will withhold what tends to our felicity, being he grudg'd not to give us what he loved beſt, his onely Son. He gave him without our demand, and will therefore give all things without our deſert. What *Paul* ſaid to the *Corinthians*, I ſay to you that are reconciled to God; *All things are yours, whether things preſent or things to come, and ye are Chriſt's, and Chriſt is God's. The Lord giveth grace and glory*, ſaith the Pſalmiſt; Grace here, Glory elſwhere.

1 Cor. 3.

In a peaceable Commonwealth all things flouriſh; men do plentifully enjoy themſelves, and plenty of all things, without interruption: whereas the diſcord and diſſentions of factious Licentiates by rebellion againſt their Prince, lays a gap open for ruine to enter upon them. So when upon our addreſs to God, we have obtained a peaceable condition; when we have laid down our arms or weapons, intending no more to fight againſt Heaven; when the Mediator of the New Teſtament, by interpoſing himſelf betwixt God and us, hath concluded an everlaſting and unchangeable peace; then, then in very deed, no good thing will be denied us; *There is no want to them that fear him.* This is moſt true: For by this peace we are adopted the ſons of God and heirs of glory; whereby there is conveyed unto us by the eternal conſtitution of the Poſſeſſor of all things, a juſt title to all things, to bleſſings both temporal and eternal; the treaſures of his graces are conferred upon us, the ſtorehouſe of his riches is ever open to us, and the pure crown of immortality and royal diadem of glory is laid up for us; For us who ſhall *depart in peace according to Gods word, and whoſe eyes ſhall ſee his ſalvation.*

Pſal. 34.

One word to you, to whom a ſinful life is far more pleaſing, than that that befits a Chriſtian's: Your iniquities ſeparate between your God and you, and deprive you of all that's good. I call you from *Iſaiah*, what he did from the Lord, *Children of tranſgreſſion*, and *a ſeed of falſhood*; whoſe end cannot be good, whilſt you walk in thoſe crooked paths, wherein whoſoever goeth ſhall not know peace. Rectifie your ways, alter your wild courſes, conform your ſelves to the will of God your Creator, accept the Covenant of peace, and live accordingly; ſo ſhall your ſouls live. *Let the wicked forſake his way, and the unrighteous man his thoughts, and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon.* Then *bleſſed ſhall ye be in the city, and bleſſed ſhall ye be in the field, bleſſed ſhall ye be in the fruit of your body, and the fruit of your ground, and the fruit of your cattel, the increaſe of your kine, and flocks of your ſheep; bleſſed ſhall be your baſket and your ſtore:* And in heavenly places ye ſhall be bleſſed with thoſe joyes which are at Gods right hand, world without end.

Iſa. 55. 7.

Deut. 28.

And thus much concerning the firſt peace wrought for Believers by Chriſts coming into the world, *The peace of Reconciliation unto God.*

The ſecond peace which the God of peace grants us by our Saviours coming in the fleſh, is peace with our ſelves, called *The peace of a good Conſcience.* For, ſin that did at firſt put God and us at variance, continues in the children of wrath not yet reconciled to God, a perpetual diſquiet; Their conſcience finding no reſt, brings in deſpair and ruine. But the apprehenſion of Gods favour, and ſenſe of reconciliation by Chriſt, calms the conſcience of the child of God, and ſtops the paſſage to deſpair and ruine. The ground of this peace is Juſtification, whereby we have peace with God. Condemnation is a terror to the heart, and the thought of it able to ſhake the very foundations of the ſoul: But when a man by the demonſtration of the Spirit finds himſelf to be in Chriſt Jeſus, and ſo free from condemnation, having his conſcience waſht in his blood from the guilt of ſin, and the ſaving benefits of his unvalued Paſſion attributed unto him; then he takes his reſt; no turbulent paſſion ſhall diſturb his quiet condition, but will lay him down in peace, and dwell for ever in ſafety. This heavenly tranquillity of the Chriſtian heart is excited and effected in us, by Gods Spirit rightly informing our underſtandings of the glad tidings of peace, and aſſuring us of the adoption of ſons, by the remiſſion of all our ſins. Hence it is called, *The peace of God that paſſeth all*

Phil. 4. 7.

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underſtanding. The peace of God, 1. Becauſe none can confer it upon us but God alone; it is his proper gift, and his alone work: *My peace I give unto you,* Joh. 14. ſaith our Saviour. 2. Becauſe it is not carnal nor humane, but divine; not conſiſting in external matters, but in the heart, the mind, the conſcience, and Gods graces in them, which are all internal. Again, it is ſaid to paſs all underſtanding, that is, all created underſtanding; becauſe that no created underſtanding can expreſs it, no, not conceive it, if it be deſtitute of the Spirit of Chriſt, if it receive no Divine ſpiritual illumination from above. No wonder then, that being it is *ens tranſcendens,* of a tranſcendent nature, it is hid from the world: I aſſure you it is out of the ſphere of the worlds activity, and too too remote from the compaſs of worldlings capacity: 'Tis a ſecret which the glimmering light of nature cannot diſcover, but is made apparent in Converts, and to Converts, by the refulgent rays of the Spirit of grace. I will briefly deſcribe it, for better ſatisfaction, from the Agents and operations, or effects of it in man.

From the Agents. Then is the Conſcience truly poſſeſt of peace, ſaith one, *Quando caro animo judici regitur, & animus Deo præſidi gubernatur:* when the Mind as Judge ruleth the fleſh; and when God as Preſident or chief Ruler, ruleth the mind. God ruling the mind, and the mind the fleſh, cometh to work this peace in man: For the Conſcience, by the perfect operation of God, and the good mind, is as the Apoſtle ſaith, καθαρὰ, 2 *Tim.* 1. 3. καλὴ, *Heb.* 13. 18. ἀπρόσκοπος, *Act.* 24. 16. *Pure, good, or without blemiſh, void of offence;* which is the glory and the conſolation of the Saints, whereby an entry is made for peace, there to take up an abode for ever, for ever to ſtay, becauſe it cannot be taken from them. For it is not poſſible that that conſcience which is purified with the blood of Chriſt, and wholly practiſed in the works of Gods commandments, can be cuſtomarily ſubject to the inteſtuous diſtractions of a troubled ſpirit.

From the operations or effects of it in man. The peace of conſcience produceth in a Chriſtian theſe four things:

Viz.
1. Confidence.
2. Security.
3. Liberty.
4. Joy.

This peace maketh us confident in going to the Throne of grace, of obtaining our requeſts, and fearleſs of the aſſaults of our greateſt adverſaries. 'Tis the wiſe mans judgment of the righteous man, that *he is as bold as a lyon;* and righteouſneſs is never without peace; where righteouſneſs and peace kiſſing each other at their joyful meeting, augments and ſtrengthens the confidence of the juſt man. No power ſhall block up his paſſage, but upon all urgent occaſions he will unto his God: Sin, the greateſt impediment bringing ſhame and confuſion, is quite removed from reigning in him, and the guilt thereof taken away from condemning of him: Satan, the principal and malicious tempter, is troden under foot, the world is overcome, the ſtrong-holds of Satan demoliſhed; ſo that no perplexed evils ſhall alter his reſolutions in the ways of holineſs, or make him falter in the ſolemn ſervices of God.

This peace ſecures us. He that keeps within diſtance of his enemies reach, and lies open without good guard, may find that his enemies malice and revenge ſtraight take the advantage and ply their parts; making the Act tragical, and the Scene bloody. But that man that is at peace with God and himſelf, may ſtand upon terms of greateſt defiance againſt his oppoſites: For as he comes not within the liſt of their reach, nor is deſtitute of ſafeſt protection; ſo neither can their malice or revengeful minds gain the leaſt advantage againſt him; for their greateſt power is ever curbed by the awful power of the Omnipotent. What can Satan do? what can ſin? what can the world? They may thwart us, and that's all; and all that in vain too; for as the Apoſtle ſaith, ἡ εἰρήνη τοῦ θεοῦ φρουρήσει τὰς καρδίας ὑμῶν καὶ τὰ νοήματα ὑμῶν, *The peace of God ſhall keep your hearts and minds through Chriſt Jeſus;* is a Phil. 4. 7. *Sat medis tranquillis*

Jesus; φρουρήσει, shall keep like a warlike garrison, for that's the emphasis of the word) with watch and ward, that the enemies shall not invade or surprise the soul, and *through Christ*, that neither impatience against God on one side, nor diffidence and despair of Gods favour on the other side, shall make us fall from him, but we shall persevere unto the end. *Quis usquam excidit, quem Deus pacis custodit?* Tell me, what man hath ever perished, to whom the God of peace vouchsafed protection?

The third work of this peace, is Christian liberty. Liberty from the yoke of the Moral law; and that in a double regard: In regard of the perfect fulfilling of the Law; an exact obedience without any error or obliquity, is not of absolute necessity, but to be proportion'd according to the measure of grace, which he that
Joh. 8. 36. accepts the will for the deed gives unto us. For *Christ hath freed us from the curse of the law, being made a curse for us. If the Son make you free, ye shall be free indeed.* And liberty from the bondage of sin: *Whosoever committeth sin, is the servant of sin*, saith our Saviour, *Joh.* 8. 34. But he that hath the peace of a good conscience, is not in subjection to the dominion of sin, but is servant to righteousness, having obtained the liberty proper to the sons of God, to which he is called. Liberty from the burden of humane traditions and superstitious inventions of men, either crept into the Church through the subtilty of Satan, or neglect of the Pastors, or impiously imposed by the Antichristian Hierarchy, under the shew of piety and
1 Cor. 7. 23. Religion. *Ye are bought with a price, be not ye the servants of men.* Liberty from the fear of Tyrants, in matters concerning the solemn worship of God, or fear of danger in matters indifferent. The conscience of a man rightly informed and guided by discretion, is apt to undertake all that may make for Gods glory, the Churches good, and his own salvation. *Fear not little flock, it is your Fathers pleasure to give you a kingdom.*

The last effect of this peace, is Joy; and it is called *Joy unspeakable in the Holy Ghost*; such an excess of joy, as we want utterance to express it. *A good conscience*, that is, a pacified conscience, saith *Solomon*, *is a continual feast*; it frollicks and merries the heart in the very presse of adversity; it encourages a man to alacrity of spirit, and a certain hope of victory; and it admits no bitter invective to be cast out against us to deject us, nor produceth any clamorous accusation to ruine
Amef. us: but being calm and quiet, *excusat, absolvit, consolatur*, saith *Amesius*; it pleads our excuse, it frees us from condemnation, it brings in an ebullition or a spring-tide-like overflow of all soveraign comforts.

Balaam did wish that he might *die the death of the righteous*: I for my part wish to *live the life of the righteous*. None under heaven can live a more truly jocund life, or at greater hearts ease, than he that hath an upright conscience towards God and towards man. His soul in the midst of tribulation is full ballasted with rejoicing, which the world cannot take away. It was *Habbakkuk's* resolution, that notwithHab. 3. 18. standing all misery, *he would rejoice in the Lord, he would joy in the God of his salvation.*

But is it so with the wicked? can they participate of saving consolation? It cannot be. Yet my charity forceth this good wish for them, *I would they did!* for then would they bid adieu to all sinful courses, which in the end prove dismal. I am sure I have seen the wicked *rejoice in their wickedness*; yet that rejoicing, as it is like *crackling of thorns under a pot*, of short continuance; so it is never hearty: And wot you why? surely because their conscience can never be at rest; *There is*
Isa. 57. 21. *no peace, saith my God, unto the wicked.* For their consciences tell them that the Lord hath a quarrel unto them for their sins; they see their condemnation printed in their soul, as it were with red letters in an Almanack. How can it be otherwise? Where there is no zealous reluctation to evil, but a constant gliding into mischief, and study to transgress: when sinners, confident in the imagination of their giddy heads, like Tumblers that stand upon their heads, kick against Heaven, what expectation of peace or joy, or what hope of Divine solace can they have?

On the contrary, They that war against the flesh, and will not admit any composition with Satan; they that spend themselves to please God, and to be in league

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with heaven: It cannot be, but being that all your aims bend at peace, you ſhall end in peace, and reſt in joy and glory everlaſting. Iſa. 57. 2.

Now the God of peace that brought again from the dead our Lord Jeſus that great Shepherd of the ſheep, through the blood of the everlaſting Covenant, make you perfect in every good work to do his will, working in you that which is well-pleaſing in his ſight, through Jeſus Chriſt, to whom be glory for ever and ever.

There remains yet two other kinds of peace to be treated of, peace with one another, and with the creatures.

Sin the cauſe of all confuſion, hath ſo diſtempered the whole fabrick of man, and bred ſuch malignant humors in our nature, that unleſſe the God of order take us in hand, we are apt upon the leaſt occaſion to lay violent hands one upon another; or elſe by ſecret contrivances to work one anothers downfal. If unbridled paſſions once get but an head in man, nothing unleſſe Gods reſtringent grace ſtop him, ſhall hold him from breaking out into outragious diſorders. Wherefore to cure this malady, this running ſore; it ſeemed good to the God of peace, to ſend his beloved Son the Prince of peace into the world: part of whoſe function was, not to put men together by the eares, but to combine their hearts together by a loving union. He came and preached peace to you that were afar off, and to them that were nigh. *My peace* (ſaith Chriſt) *I give unto you. And this is my commandment* (ſaith love it ſelf) *that ye love one another*, Ephes. 2. 17. John 14. 27. cap. 15. 12, 17. *Sacroſancta olpàra nobis committitur, non ſolvenda ab ipſis.*

Hiſtory reports that the Temple of *Janus* in *Rome Paynim*, at the time of Chriſts Nativity had all the gates thereof laid open; which was interpreted to be a manifeſt intimation of a general peace over all the world. And out of doubt, in whom the Spirit of Chriſt beareth rule, they are ever addicted to a peaceful life: for peace, whereof the turbulent ſpirit makes no reckoning, is reckoned among the fruits of the bleſſed ſpirit. Seeing then that Chriſt brought it, preacht it, gives it, commands it; I ſhall therefore briefly preſſe it. Hiſtor. Rom.

This kind of peace is twofold, Civil and Eccleſiaſtical. As Religion is the King upon which the Government of the Political State depends and moves; ſo Peace is the Raile that keeps both cloſe together. Truth hath aver'd it, that Kingdoms, Cities and houſes, divided againſt themſelves, cannot ſtand. Factious ſpirits in the Commonwealth, and ſchiſmatical hot-brains in the Church, by their unhappy diviſions, lay a gap open for deſtruction to enter in by. For the preventing whereof, be ever obſervant of the Apoſtles wholſome advice, which is, *to ſtudy to be quiet, and to be at peace among your ſelves.* We muſt not let looſe the raines to precipitate paſſion, or let flie diſtaſtful language, unbeſeeming the profeſſors of the Goſpel of Chriſt; but ever by a ſanctified diſcretion moderate our minds in love, and keep our ſelves within the preciſe circuit of Piety and Religion. Reaſon it ſelf pleadeth for a civil behaviour towards all, which in reaſon cannot be denied; And therefore we will begin with Civil Peace. 1 Theſ. 4. 11. & 5. 13.

The Heathen Philoſopher tells us, that man by nature is a ſociable creature, becauſe reaſonable; who indeed is rather ſo when guided by Religion: for that labours to preſerve unity, which being broken, ſociety is diſſolved. Hence it is the ſpeech of a Father, *Debemus ut corpori ſanitatem, puritatem cordi; ſic & fratri pacem*; We are indebted as to our bodies for health, to our hearts for purity; ſo for peace to our brother. The nobleſt weapon man can conquer with, is love and gentleſt courteſie; it gets the victory without ere a blow given. Geometricians teach, that Spherical bodies touch not, but *in puncto*, in a point; and therefore more ſubject to fall: Thus haughty ſpirits ſwell up with over-weening ſelf-love, when they meet together by a proud touch, ſoon over-turn one the other. Whereas all of us, great and ſmall, ſhould be like hollow ſpheeres, the one within the other, the greater in love embracing the leſſer. *Arift. Polit.* *Ram. Geomet.*

Without peace, the frame of nature cannot ſtand; *Mundus amiſſa pace, mundus eſſe deſinit*; (ſaith *Gregory Nazianzene*) the world which is chain'd toge- *Gregor. Nazian.*

ther by intermingled love, would all shatter and fall to pieces, if charity would chance to die; if peace were alwayes disturbed, by discords, Monarchies degenerate into Anarchies or Tyrannies; Cities lie level with the ground, Kingdomes are depopulated, Nations wasted, whose memories lie buried in the dust, families consumed, whose names are perished and glory rotted: Whereas Peace that bringeth prosperity, would have preserved all. *Concordia res parvæ crescunt, discordia res magnæ dilabuntur* (saith *Salust.*) It is the inscription of the Dutch coin verified in them; little things by concord increase and grow great, by discord great things become little, and decline apace. *Scylurus* the *Scythian* lying on his deathbed, knew well the power of Peace, by giving unto his sons a bunch of arrows to break, which being bound fast together, they could not do, but being taken asunder, they did with ease; a witty Emblem of the strength of Peace, wherewith the Gentiles were so much enamoured, as that the Heathen Orator could say *Iniquissimam pacem justissimo bello antefero*, in his opinion, the unjustest Peace is to be prefer'd before the justest warre. But I am not of his mind, I know the Apostles limiting condition, *If it be possible, as much as lieth in you, live peaceably with all men.* There must be nothing wanting that's good on our part, whereby either to procure or preserve Christian Peace. Herein the Serpents wisdom and the Doves innocence are to be inseperable. We may not consent with any wherein they dissent from God, for in so doing we do Συμαχεῖν, fight against God, and work our selves to nothing. Wherefore the Apostle writing to the *Hebrews*, joyns in his holy exhortation Holinesse and Peace, *follow peace with all men, and holinesse, without which no man shall see the Lord. Melior est talis pugna quæ Deo proximum facit, quàm pax illa quæ separat à Deo*, infinitely better is that dissention which makes a man near to God, than that Peace that separates from God for ever. It is not the Peace the world giveth, but that sacred Peace that God giveth, we must embrace. Wherefore saith the Apostle, *let the peace of God rule in your hearts, to the which also ye are called in one body*, Colos. 3. 15. Out of which words we may collect, That a godly Peace is to be entertained. Where we have the office of Peace, to which we must submit our selves, and that is to rule in our hearts, and the motive thereunto, which is twofold, Gods Ordination, and our spiritual affinity, *to which we are called in one body.*

Salustius.

Cicero.

Rom. 12. 18.

Heb. 12. 14.

Greg. Nazian.

Resolvitur. Sit certaminis Moderator.

Arist. de Generat. Corrupt.

First, it must rule in our hearts. The heart is the proper seat of the affections, and if the Philosopher be to be credited, it is the Metropolis of the soul. If there be any combustion in man raised, by the tumultuous passions of anger, hatred, malice and revenge, it is begun in the heart, there they have their habitation. To asswage therefore the impetuous fury of these rebellious humours, and to prevent the fearful mischief that comes by their unruliness, the peace of God must bear sway there, the whole man will be the better brought into good order, when the heart is well governed, and never till then. Many may make a fair pretence of friendship, but it is never unfeigned, unlesse hearty: the words of their mouth may be, as the Psalmist speaketh, *smoother than butter, but warre may be in their hearts; their words* may be *softer than oyle, yet* may they be *drawn swords*, that cut smoothly: *Aliud corde, aliud ore*, hypocritically and basely, they think one thing, they speak another. Of this smooth-fac'd malice *Nazianzene* complains in his twelfth Oration, *Pax ab omnibus laudatur, à paucis servatur*, all praise peace, but few keep peace. Wherefore did peace but rule in the heart, all heart-burnings and sullen contention would soone come to a final Period, and all outside dissimulation would be quickly all out of fashion.

Psal. 55. 21.

Erasmus.

Orat. 12.

As we have seen the office of Peace, note now the motive thereunto; *You are called unto it in one body.*

When Christ came into the world, he became the corner-stone that joyns Jew and Gentile together, who before were divided, *for now both by him making up one mystical body*, according to that, *Ephes.* 2. 14. *He is our peace, who*

hath

hath made both one, and hath broken down the middle wall of partion between us, so that by this act Christ hath bound us all to the peace and to good behaviour, *that so we may keep the unity of the Spirit in the bond of peace.* There is no member of the body that will do any ill office to any of his fellow-members; so we being called to be members of the Church of Christ, should make no division in the body, but should all have the same care one of another. 1 Cor. 12. 25. This was Prophetically foretold by a pithie Emblème, by beating of swords into ploughshares, and Isa. 2. 3. spears into pruning-hooks, in the time of the Gospel. And it is notably prefigured by the peaceable habitation of wild beasts and tame together; as the Wolfe and Isa. 11. 6. the Lamb, the Leopard and the Kid, the Calfe and the young Lion, the Cow and the Beare: It is a sweet harmony that the sympathy of affections, and peace begets in us, whom the Spirit unites together. And in whom this sympathy and peace is not, *Aut stupida sunt membra, aut ut omnino quidem membra hujus corporis, cujus caput Christus*, saith Reverend *Davenant*; either they are senceless and stupid members, or no members at all, of that body whereof Christ is the head. *Daven. in Coloss.*

Be we then exhorted (as sensible of being in the presence of God) to the love one of another, which as learned *Scaliger* defines it, *Appetitus animis*, a desire and inclination to a quiet union. Charity is the soveraign preservative of peace, and nothing makes us more like God than it (saith one.) As all things are fill'd with his goodness, so the universal is partaker of the good mans spreading love. *Scaliger.* Exercitation.

Let me also dehort from malice and envie, which is a grand enemy to peace. *Invidia siculi non invenere Tyranni, majus tormentum*; the *Sicilian* tyrants never invented a more cruel, a more cursed torment. Give it no countenance, no harbour, for it ever thirsteth after revenge, and attributes to it self what belongs to God, vengeance. It is like Vipers wine, which being drunk, will never leave working until it discover it self, and those intestine humours that depend upon it, by stirring up strifes, *for hatred stirreth up strifes*, Prov. 10. 12. Mark the monstrous nature of this unnatural humour; whereas all plants and other creatures have their growth and increase to a period, and then their declination and decay, except only the Crocodile, who ever groweth bigger and bigger even till death (as *Plinie* did observe.) So (saith ingenious *Dallington*) have all passions and perturbations in the mind of man, their intentions and remissions, increase and decrease; except only malicious revenge; for this the longer it lasteth, the stronger it waxeth and worketh still, even when the maligne humour of avarice and ambition are setled or spent. *Pliny Nat. Hist. lib. 8. cap. 25.* *Dallington. in his Aphorisms.*

And would you know how this Crocodile-like sin growes bigger and bigger? I will tell you. It is *Galens* observation, that when a humour is strong and predominant, it not only converteth his proper nutriment, but even that which is apt for contrary humours, into its own nature and quality. Of like force is this strong and wilful vice, it not only feeds upon agreeable motions, but makes even those reasons which are strongest against it, to be most for it; and so swells immeasurably big. If therefore any one be troubled with this malady, whereby this peace of Christians is disquieted; I will give him a receipt of a medicine taken out of St. *Cyprian*, which will cure him. *Venena fellis evome, discordiarum virus evelle, purgetur mens, quam serpentinus livor infecerat, amaritudo omnis qua intus insederat, Christi dulcedine leniatur*; Disgorge thy self of the poyson of thy gall, cast out the venome of discords, purge thy mind which is infected with serpentine envie, and let all bitternesse which setled in thy heart, be gently mitigated with the sweetnesse, with the meeknesse of Christ Jesus. It is the voice of God, *Thou shalt not hate thy brother in thy heart; he that hateth his brother is a murderer, and ye know that no murderer hath eternal life abiding in him.* Levit. 19. 17. 1 Joh. 3. 15. This may somewhat satiate and allay the boiling heat of a revengeful mind. Lest then this sin kill your souls, following the Apostles counsel, *let all bitternesse, and wrath, and anger, and clamour, and evil speaking, be put away from you, with all malice, and be ye kind one to another, tender-hearted, forgiving one another, even as God for Christs sake hath forgiven you.* Eph. 4. 31, 32. Homo φιλόθεος, nec minus φιλάνθρωπος. Tremelius of Cranmer. *Cypr. lib. de Zelo & livore.*

For Christs sake then in the bowels of compassion, forgive and forget all offences. 1. Forgive. *Cyprian.* *Dimittentur tibi debita, quando ipse dimiseris, accipietur sacrificia, cum pacificus ad Deum veneris*, saith *Cyprian*; *Thy sins shall be forgiven thee of God, when thou forgivest other, thy sacrifices of praise and thanksgiving shall be acceptable to the Almighty, when thou shalt come peaceably before him.* No mercy shall be shewed to them that shew no mercy. 2. Forget. *Xenophon.* *Xenophon* reports of *Thrasibulus*, that after he recovered his country, he ordained *Amnestia*, a forgetfulness of all injuries, as indeed not worth keeping in mind: the part truly of a generous spirit and heroick disposition, which may well befit the best Christian to imitate. O let *Abrahams* speech to *Lot* beget in every one of us ever hereafter a well grounded resolution of preserving peace: *Let there be no strife between me and thee, for we be brethren*, saith he. Religion ties us, beside reason, to keep and maintain the Kings peace on earth, if we will have the peace of Kings in heaven. I have read of one *Archidamus*, being chosen to decide a controversie between two that disagreed, being sworn to stand to his judgment, *I lay this injunction upon you, that neither of you depart this place, until ye be reconciled to each other.* The like charge I lay on all Christians by authority from heaven, that (at least) ye depart not this life but in peace, having your hearts cleansed from the leaven of malice and hypocrisie, and filled with Christian amity and brotherly love. I charge you as *Joseph* did his brethren at their departure from him, *see that ye fall not out by the way.* Ye are in the way to heaven, go close together, as hand in hand, so heart in heart, until you come to your journeys end, heaven. Now for a conclusion of the point, I will use the same prayer for you, which *Paul* did for the *Thessalonians*, *The Lord make you to encrease, and to abound in love one towards another, and towards all men.* 1 Thes. 3. 12. And thus much concerning Civil peace.

The second is Ecclesiastical, the peace of the Church, which is interrupted either by Heresie or Schisme; the one breeding dissention in Doctrine, the other disorder in Discipline. Against the authors and upholders of the first, Saint *Paul* hath pronounced an *Anathema*, *If any man preach any other Gospel unto you, than that ye have received, let him be accursed.* Gal. 1. 9. Against the abettors of the second, it is his judicial and Apostolical sentence, *seperate them from among you.* As faction divides, so infection devours the Church of God, if not prevented. We who are Messengers of peace, ought to walk like *Paul* and *Titus*, *Eodem spiritu, eisdem vestigiis*, in the same spirit touching faith, in the same steps touching good life. It was reported of the Beleevers, *that they were all of one mind and one heart.* Acts 4. 32. Oh! I would to God that all of us that bring the message of peace in our mouths, who should be the sons of peace and brethren of unity, were so affected as to suppresse all pragmatical dispositions in us: Beleeve me (my brethren) fiery spirits, apter for innovation than administration, become not the servants of Christ Jesus. The principles of Religion which Hereticks call into question, are infallible grounds whereon we should build our faith, not disputable points whereon to found our Phantastick and furious alterations of hare-brain'd opinonists. They are like the sacred land-marks in the fields of our earthly inheritance, the removing whereof is held accurst. Deut. 27. 17. The Church of Christ is not to be reputed a common School for Sophisters to wrangle in, but for Christs Disciples (the faithful) to be instructed in. The Canons also and constitutions of the Church concerning matters that are ceremonial, and in themselves indifferent, are not things to be slighted, but to be obeyed. God hath enabled the Church with authority to ordain what may tend to good and decent order, which none ought to resist; and shall any go about to disable it?

Let the Seperatist, who upon such simple reasons as are alledged by him, spurns at the grave authority of the Church, take heed that he deprive not himself of the communion of Saints, through his fullen segregation, and out of a needlesse nicety (as one speaks) be a thief to himself of those benefits which God hath allowed him. Let him take heed he have not a bare shew of piety, and deny the power thereof. Nor hirgismore pestilent to the Church of God, than froward wilfulness

nesse covered with fained holinesse; the one in disturbing Religion, the other in deceiving the professors thereof (especially the vulgar sort) who judging according to the outward appearance (which sometime beguileth the most prudent) do verily think the most zealous in profession, to be most religious in conversation; when alas, it is not so. We may remember what Christ said of Wolves being in Sheeps cloathing, and what the Apostle too of Satans transforming into an Angel of light. For mine own part, I have ever vowed my study to be to studie to be quiet, and to submit my self to reverent order. I know how dangerous a thing it is to be a Church-rebel. The Lord speaking of the Church of the Gentiles, said by the Prophet *Isaiah*, *I will extend peace to her like a river.* Who now should dare to stop the current which the Lord hath made, and to infringe the peace that the highest hath decreed? But to let this passe. *Cap. ult. 12.*

Besides this, the Papists insult and triumph, to see those that profess themselves brethren, to be at such deadly feud among themselves; *Manasses against Ephraim, and Ephraim against Manasses*, but *both against Judah*, that is, in their sense, the Puritan against the Protestant, the Protestant against the Puritan, and both against the Papist. Thinking our dissention a sufficient peace to their Church, which maketh unity a special mark of verity. I find that the end of Schisme is Heresie; commonly the end of Heresie Atheisme, the end of Atheisme utter desolation and destruction of soul and body. And lastly, when men through discontent (because their brain may not rule) cut themselves off from the Church, and so transgress the sacred Lawes of Christian society, they are spiritually dead. It is S. *Aug.* assertion, *Spiritus humanus nunquam vivificat membra, nisi fuerint unita; sic Spiritus sanctus nunquam vivificat membra Ecclesiæ, nisi fuerint in pace unita.* The soul of man never quickens but those parts that are united; so neither doth the holy Ghost, but those members of the Church that are at peace together. *Aug. de Civ. Dei.*

Wherefore, as in *Solomons* material temple all was covered with gold within and without; so in Gods spiritual temple (*which temple we are*) let all be beautified with love and peace within and without. Remember, Christs coat was seamless, let us not rent it in peices; the souldiers did, and what they did in it, they did against Christ; so, *Qui pacem Christi & concordiam rumpit, adversus Christum facit*, saith *Cyprian*, he that breaks the peace and concord of Christ, opposeth Christ the authour of it. I have read a speech of *Cassiodorus* worth noting, *Non invenitur potior expressior forma conversationis Angelicæ, quam unitas socialis.* There cannot be a more expresse form, or a more perfect resemblance of an Angelical conversation, than friendly unity. Far be it then from any of our thoughts to fill the Church of Christ with destraction, or in the least measure to oppose the peace thereof; for it is most certainly true, what *Gregory* the great saith, *Si Dei vocantur filij qui pacem faciunt, procul dubio Satanæ sunt filii qui pacem confundunt*, If they be called the sons of God that make peace and keepit; questionless they are the sons of Satan that break it, that confound it. It was *Osianders* motion, which I now make mine, we are all one spiritual body, let us therefore have all one spiritual mind. It is unmeet that they should live at variance on earth, who hope at last to meet, and live together in heaven. *In lib. de unitat. Eccl.* *Cassiodor. in Psal.* *Lib. de cura Pastorali.* *Osiander.*

To conclude this whole point. As those States are likely to flourish, where execution follows good advice; so is man when contemplation and attention are seconded by good action. Contemplation and attention do generate, action doth propagate; without the first, the latter is defective, without the last the first is but abortive. *Bernard* compares contemplation to *Rachel*, which was more fair, but action to *Leah*, which was more fruitful. *Bernard.*

Let me therefore for the mercies of Christ Jesus, exhort men to practice what I have now propounded. With *Paul* I will beseech you to do it. *I beseech you brethren by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you, but that ye be perfectly joined together in the same mind and in the same judgment.* With the same *Paul* I will pray for you, that ye do it; *Now the God of patience and consolation, grant you to be like minded one towards another, according to Christ Jesus, that we may with one mind and one mouth glorify God even the Father of our Lord Jesus Christ.* 1 Cor. 1. 10. Rom. 15. 5, 6.

And

And thus much concerning the third kind of peace, that by Christs coming came into the world; which is peace one with another.

The last kind of peace comes now to be treated of, which is peace with all Gods creatures; of which succinctly.

Rom. 8. After *Adam* had disobeyed God, the creatures began to disobey *Adam*, Enmity attends ever at the heeles of sin. The very creatures were sensible of mans apostasy, being made subject by his offence unto vanity; and therefore did they take their Creators part, and turn enemy to rebellious man. But as Christ our powerful Mediatour hath by his ever effectual obedience made our peace with God, so by the same hath he made our peace with the Creatures: *All things work together for the good of those that are elect, according to Gods purpose.*

Chrysost. in Cap. 1. Epist. ad Colos. The Angels themselves, who are the highest eminency and purest quality among creatures, are reconciled to them that are reconciled to God. St. *Chrys.* on those words in *Colos.* (*it pleased the Father by him, that is, by Christ, to reconcile all things unto himself, whether they be things in earth, or things in heaven*) understandeth by things in heaven, the holy Angels of God, who, saith he, became enemies to all men, by reason of their universal rebellion against the Lord their God: But now beare good will to us, after we are reconciled to God by Christ, and are of the houshold of faith. Hereupon it is (as our Saviour saith) Heb. 1. 14. *that the Angels in heaven rejoyce at the conversion of a sinner unto God*, and the Apostle writing to the *Hebrews*, saith, *they are all ministring spirits sent forth to minister for them who shall be heires of salvation.* They guard such, as their proper charge (saith devout *Perkins*) that be in Gods favour, and carry them as a nurse doth a child in her armes, *Perkins on Revel. 1.* *that they dash not their foot against a stone*; *Psal.* 91. 11. Wherefore some Christian Philosophers (out of *Act.* 12. 15. (where speech being made of St. *Peter*, it is said, *it is not he, it is his Angel*;) collect that every elect man of God hath his good Angel, to protect him, to guide him in all his wayes; and upon occasion, when it seemes good to God many, as *Elijah* had.

Origen on Rom. 5. Thus we are at peace with good Angels; as for the bad, we must have no peace, with them; for then we shall have no peace with God. *Origen* on the 5. of the *Romanes* tells us that, *Ipse supra omnes caeteros pacem habet apud Deum, qui impugnatur a diabolo, &c.* he above all others hath peace with God, who is ever combating with Satan. Warre against Satan, procures peace with God. Wherefore, being he will do us no good; the Lord so works, as that he shall do us no hurt.

As for the other creatures, all of them are in league with a good man; their lesser faculties restrained by the supreme power from doing violence to the Lords redeemed; whereas the wicked are still exposed to the danger of their power.

Judg. 5. 20. *The starres in their courses fought for Israel against Sisera.* The fire did not hurt the three children in the fierie furnace. The hungry lyon preyed not upon *Daniel* in the den, lying at the mercy of that ravenous beast. Isa. 11. 6, 8, 9. *A little child*, saith the Prophet *Isaiah*, *shall lead the young lyon; the sucking child shall play on the hole of the Aspe, and the weaned child shall put his hand on the Cockatrices den*; neither these nor any of the rest shall hurt or destroy in his holy mountaine, in his holy Church.

Hos. 2. 18. It was a most comfortable promise which God made to *Judah* and *Israel*, and in them to his peculiar people; that he would make a covenant for them with all creatures, the beasts of the field, the fowles of the aire, the creeping things of the ground, heaven, earth, corn, oyle and all. Yea the child of God shall tread upon the lyon and the serpent, and they shall not hurt him. Psal. 91. 13. *Thou shalt be in league* (saith *Eliphaz* the *Temanite* to *Job*) *with the stones of the field, and the beasts of the field shall be at peace with thee.* Job 5. 23.

Thus Gods Children in Christ Jesus, shall receive no detriment by any thing that God made; but by his blessed providence they shall find assistance and comfort from all his creatures.

Now the God of peace that sent his Son with the Gospel of peace, and his messengers

with the glad tidings of good things; grant that we may live in peace, and depart in peace according to his word; to leade an everlasting Sabbath of rest in the highest heavens.

Great mens births are commonly celebrated with the joyful acclamation of their dependants; every one being in a readiness to noise abroad the newes that includes happinesse: whereby others might be partakers of their joys, and excited to do the like in imitation. Thus the glorious and blessed Angels the inhabitants of heaven, and the immediate attendants of the most high, do the birth of the Son of God, the King of Kings; like wel-bred Courtiers in significant terms divulge the birth of so great a Prince, and melodiously expresse what good, what great benefits, come by the birth of so good so great a person. Which ought to be a forcible incentive unto us, after their example to render due honour unto God, and so worship that day-star which from on high hath visited us with everlasting comforts. All the holy Angels of God are obliged to praise him, but we much more; he restored not them to any felicity, for they lost none; we lost the primitive goodness of our unblemished creation, and yet restored he us. He redeemed not them, they needed it not; nor the wicked Angels that needed it: but wrought our redemption when we were enemies worthy condemnation. O then let us praise the Lord for his peace and mercy, for both endure for ever. What the Angels sang, will serve our turn, *Glory be to God on high, &c.*

The parts of our discourse are, 1. The glory we owe to God. 2. The peace God sent on earth. 3. Gods good will towards men. Concerning the two first, I have no more to say, than what I have already; but proceed unto that last and mine point whereupon depend all our future hopes of eternal blisse; which is, Gods good will and mercy.

I confesse that the very name of peace is a sweet word, and sweeter the work, but sweetest that of mercy, which is the cause of it. Being then that mercy must be the subject of my present meditations, first I betake my self to thee, O God of mercy, and eternal Spirit of truth; humbly beseeching thee to enable me by thy gracious illumination, and to rectifie the retired cogitations of my soule, that whilest, I display thy mercy, thy goodness, thy salvation, and when all is done; there may be in mens hearts a deep impression of true joy, and a perfect sense may be obtained, of thy loving kindness and good-will toward them.

To behold God sitting in his throne of justice, is to a sinner most full of dismal horrour; but to view him seated in his throne of mercy, is to a distressed soule most full of heavenly consolation. If there be any that obstinately forget God, and carelesly cast behind their backs his sacred ordinances; let them expect *to be torn in pieces of him, and none to deliver them*; let them look to be consumed of that God *whose jealousie burns like fire.* If there be any that are heartily submissive and sincerely penitent in the sight of our all-seeing God for their enormities; let them joy up in abundance, *for in him there is mercy and plenty of redemption*; although all of us have highly offended him, and multiplyed our transgressions above measure; yet if we can heartily cry in a low straine of humility *Peccavi, against thee, thee only O Lord have I sinned, and done this evil in thy sight*; If we can confidently set up our whole rest in our Redeemers sufficiency: we may presume that according to his promise, he will extend his mercy and his favour unto all of us.

For this very purpose did he send his Son unto us, that he might be well pleased with us, *in him, in whom alone he is well pleased*: and was covenanted from all eternity with the death of his Son, to manifest in the fulness of time his good will towards men. This is the reason why the Prophet *Isaiah* calls the year of Christs Nativity, or the whole time of the Gospel, *The acceptable year of the Lord*; for the Lord accepts of us in him, and no otherwise than as we are in him; and being in him, he gives us of his good will a secure conduct through all the various casualties of mortality: wherefore saith the holy singer, *Thou Lord wilt bless the righteous, with favour wilt thou compasse him, as with a shield.* Isa. 61. 2. Psal. 5. 12.

To

To make good this his good will further unto us, he hath together with his Son
Rom. 8, 32. made us a deed of gift of all things. *For he that spared not his own Son, but delivered him up for us all, would not but with him also freely give us all things.* Should I go about to describe the immense amplitude of my Gods liberality, my words would rather extenuate than enlarge it; not being able to reach to so holy a strain, as the excellency and worth thereof requires. His love (beside his gifts) is boundless, without all limits of time, *from eternity to eternity.* I use the Apostles words (as wanting of mine own for a fit expression) *he did predestinate us before the foundation*
Eph. 1. 5, 6, 7. *of the world unto the Adoption of Children, by Jesus Christ to himself, according to the good pleasure of his will, to the praise of the glory of his grace, wherein he hath made us accepted in the beloved; in whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace.* Whereupon it is to be infer'd, that without Christ there is no hope of mercy; God in him expresses his good will to us; in him we are elected, by him called, through him saved. *In solo dilecto suo Jesu*
Robertus Stephanus in gloss. *Christo, Deus charos sibi reddit, quotquot in hoc selegit,* (saith *Stephanus* in his gloss) as many as God hath selected out of the world, to be a peculiar people to himself, are indeared unto him in his dear Son. So that every one that belongs to the election of grace, according to the dispensation of his immortal riches, may truly say, as *Abraham* did to *Sarah, it may be well with me for thy sake, and my soul shall live because of thee.* The Lord, when he looks upon his Son, and on us in him, remembers mercy. You may be pleased to call to mind what use the rain-bow serves for which is a pregnant figure of Christ our Saviour, whereby we are inform'd
Dr. *Babington* Bish of *Worcester* in Gen. 9. (to use the words of a reverend Prelate) that when either the dark blackness of ugly sin, or the thick clouds of grief and adversity, do threaten unto us any fearful overthrow, we should clap our eyes upon our rain-bow Christ Jesus, and be assured, that although that blackness of sin be never so great, yet in him and by him, it shall be done away, and never have power to undo us. Although those mists and fogs of adversity be never so thick, yet shall they by him, as by a hot and strong sun, be dispersit, and never able to drown us. The greatest rain we know shall end ere it come to such a flood again, and so shall these things before we fall. *Ecce signum*, behold Christ is put for a sure signe and token of Gods good will towards men.

But now I will close neerer, and shew what in his good will he hath done for our souls.

I can pass by Gods sending of his Son, as presupposed being the occasion of this blessed ditty; but I can never pass by our restitution unto grace by him, the greatest act of good will that ever was: for when sin had overblackt us with such deformities as left no part cleare, when we stood in direct point of diameter to his holyness, and could not avoid the sentence of condemnation; *through his tender mercy the day-spring from on high did visit us, and the light of his countenance did shine upon us; to give light unto us that sate in darknesse and in the shadow of death, and to guide our feet into the wayes of peace.* Whereby we now stand on firmer and fairer terms of happiness and prosperity, than before our first declination. There is a more establisht safety in the condition, we have by Christ, in Christ; than in that first wherein we were left unto our selves. For we fell from that first, from this last we cannot; and being fallen from that, a better a surer cannot be compassed but by him. Soul and body were so debilitated through the corruption of our degenerated nature, and we so desperately præcipitate in sinful deliberations, as that we could not help our selves in this time of need. *Potui per me, sancte Pater, offendere,*
Aug. Manuale. cap. 8. *sed non valui per me placare*, saith *Aug.* in his *Manual*; *O my God, I could easily offend thee, by my self; but by my self never appease thee, nor expiate my offence.* God therefore unwilling to strive with man for ever, who for ever without his mercy he found inclin'd to mischief; in a relenting affection (*remembring we are but dust.*) Pathetically pities our case, and in his good will sends us a Redeemer, for which the Angels sing. Beleeve me O ye servants of my God, beleeve me, my God can as soon cease to be God, (which is impossible) as cast
Psal. 103. away his eyes of pity and mercy from us; but *like as a father pitieth his children, so doth the Lord the workmanship of his hands. Blesse the Lord, O my soul.*

(saith

(saith *David*) *and all that is within me bless his holy name. Bless the Lord, O my soul, and forget not all his benefits; who forgiveth all thine iniquities, who healeth all thy diseases; who redeemeth thy life from destruction, who crowneth thee with loving-kindness and tender mercies.* The love of God (saith one in his Postils) is like a Sea, into which when a man is cast, he neither seeth bank, nor feeleth bottom. Accordingly saith the Apostle, *The length, the breadth, the depth and the height of this love, passeth all humane knowledge.* And as his love is thus without all measure, greater by infinite degrees than that of *Jonathan* to *David*; so are his favours innumerable. It was a Martyrs speech, worthy registring to posterity; *To number the mercies of God to me in particular* (saith he) *were to number the drops of water which are in the Ocean, the sands on the shore, the stars in the sky.* This one act of his good will (his Sons mission) exceeds the capacity of a whole world of men to give it a due value. He would not destroy us being his enemies, when he might in justice destroy us; but to save us inglorious miscreants, sent his Son from glory; and did (as *Abraham* would have done with *Isaac* his onely and beloved darling) offer him up to death, to redeem us from it. As King *Solomon* said to *Abiathar* the Priest, *Thou art worthy of death, but I will not at this time put thee to death*: So said the Soveraign of Soveraigns to us. His Son is destined to what we deserved, to make us partakers of his deserts. *Salvator noster natus est nobis, crucifixus & mortuus est pro nobis, ut morte suâ mortem nostram destrueret*, (saith an uncertain Author:) Our Saviour is born to us, crucified and dead for us, that by his death he might destroy our death for ever. Wherefore the Lord Jesus upon the Crois giving the foil to our malicious enemies, Sin, Satan and Death; Sin, Satan and Death have lost the day, to our endless comfort, and the glorious manifestation of Gods good-will towards men.

Boys *Postil.* Ephes. 3.

Mirrour of Martyrs.

Aug. Man. cap. 27.

I may not smother in thankless silence, the blessed consequences of my Saviours life and death, tendred for our restauration; how happily they took effect with the Father in our behalf, and accorded in every point of his decree with the good pleasure of his will. For first there followed the imputation of Christs righteousness, for the remission of our sins; And then the Sanctification of us by his Spirit, sent into our hearts, for the suppressing of the dominion of sin in us. Both which shew (as speaks the Apostle) the exceeding riches of his grace, in kindness to us, through Christ Jesus.

Ephes. 2. 7.

First it pleased the Father, that the fulness of the Spirit should dwell in him, and that of his fulness we should all receive. His righteousness then is made over unto us, by the goodness of a righteous God: whose purity, as it admits no mixture of imperfection, so neither without Christs perfection, any justification of a sinner. For none are justified, but such to whom God imputes no sin; and such are they only to whom God imputeth *righteousness without works*. Which righteousness, being without our works, and imputed, must proceed, not from our selves, full of the foul stains of ugly sins; but from another, even from him alone in whom dwell all perfections, Jesus Christ the righteous.

Rom. 4. 6, 7.

Thus, and thus alone is God in his Son, the *Author and finisher of our salvation*, not imputing our sins unto us, but reconciling us unto himself, by the imputed righteousness of his Son; by whom we have access unto the Father, and are no more counted strangers, forreiners and exiles, but are reimpatriated, and made *fellow-citizens with the Saints, and of the houshold of God*. Whereupon it is, that *by the grace of God* (to use the Apostles speech) *we are what we are*. And if by the grace and good will of God, then surely not of debt, not of merit; for grace excludeth both. *To him that worketh is the reward not reckoned of grace, but of debt.*

Rom. 4. 4. Cap. 11. 6.

And here I could wish with all my soul, that this and other infallible Oracles of highest Truth, could beat our adversaries from Humane Merits, and bring them to the Divine Mercies, from Free-will and Possibilities of Nature, to the Grace and Good-will of God. To merit Heaven by all we can do, is a fetch beyond all power of Nature; and to aver it, a strain as of excessive pride, so beyond all true Divinity. Merits in us are no such props to our faith, as Mercies in God. The first

grounded upon ſelf-conceit and fond opinion; the laſt upon the demonſtration of the Spirit: The firſt all of the Romiſh faction receive for Orthodoxal truth, which we reject for falſe; the laſt they reject for falſe, which we embrace for truth. That *Italian*-Prieſt, who *Achan*-like troubles all *Iſrael*, the feſtered Head of an infected Body, hath ſo diſtempered the world with this plauſible aſſertion, as that all his Abettors from the moſt learned Dogmatiſt to the meaneſt Papiſt, ſtand rather to their own ſtrength for their Juſtification, than fly to Gods mercy; as having more confidence in their own abilities and pretended merits, than in the ſufficiency of Chriſts Mediation and Redemption; or at leaſt as much. Who, whilſt they ſtand thus affected, what do they, but detracting both from the Lord and from his Anointed, aſcribe the honour of the day and glory of our ſalvation, as well to the Free-will of Man, as Good-will of God. But O my ſoul come not thou within their ſecrets, neither be partaker of their defections: Chuſe rather than combine with them, ever to pray with that zealous Martyr in this wiſe: *O my heavenly Father, look upon me in the face of Chriſt, or elſe I ſhall not be able to abide thy countenance, ſuch is my filthineſs.* The beſt of us may confeſs with the leprous perſon, *We are unclean, we are unclean*; and therefore without him, no bleſſedneſs to be obtained by the beſt of us. *No man cometh to the Father but by me*, ſaith Chriſt; *And no man cometh unto me* (ſaith Chriſt again) *except the Father draw him.*

Saunders his Petition.

Joh. 14. 6.

Thus betwixt the Father and the Son we are well provided for; without whom, who thinks to be ſaved, doth take his mark amiſs. *Ubicunque putant vivere, vivunt maximè*, (as the Comedian ſpeaks,) Where they think to live moſt happily, they die moſt wretchedly. Wherefore, for us to repoſe any confidence in our own imperfect works, or to ſeek a ſhelter under the Merits of Saints recorded in the Pope's Kalendar, or whereſoever elſe; is utterly to renounce the Merits of Chriſt, and the good-will of God. *Neque enim qui habet virtutem, amplius quid habet; neque qui valet viribus, eget inſtauratione*, (ſaith *Clement* of *Alexandria*:) For he that is perfect, needs not to be beholding to another; neither needeth he any reparation, his proper ſtrength is already compleat. *They that are whole, need not the Phyſician, but they that are ſick*; ſaith the Phyſician of ſouls.

Plaut. Mercat.

Clem. Alex.

Let then the ſwoine Phariſees of the Roman Court, in humility of ſpirit learn here to check their inſolent boaſting of their natural goodneſs, and meritorious actions; referring all to the goodneſs of the Chiefeſt Good: Let them march under Chriſts colours, as the Captain of their ſalvation: Let them ſet up their reſt in him, as the ſecureſt Sanctuary for diſtreſſed ſouls. O worthy *Eliezer*, how affectionate were thine Obſequies! You may remember that he could neither be perſwaded nor beguiled, nor forced from *Elijah*, when he ſhould have been taken from him; but left all other thoughts, and did cleave to his maſters ſide with an inſeparable reſolution; *As the Lord liveth, and as thy ſoul liveth, I will not leave thee.* So muſt we be to Chriſt, in whom God hath manifeſted his good will to us; and ſay as *Peter* did, *To whom ſhould we go? thou haſt the words of eternal life.*

Gods Mercy is like *Daniels* goodly tree, whoſe height reacheth unto the heavens, and the ſight thereof to all the earth; whoſe pleaſant fruit all mortal men do taſte and eat, and under the ſhadow of whoſe fair leaves they take reſt and comfort. To the defence and ſuccour of this tree muſt we run in ſtorms and extremity, and not then only, but at all times; leſt with ungrateful Popelings we go about in the faireſt ſunſhine to lop the branches. Of pious memory is that laſt ſpeech uttered with the fierce zeal of a dying Martyr, burnt in a Tun in *Smithfield* in the preſence of *Henry* the Fourth King of *England*, *Mercy, Lord Jeſus Chriſt, mercy!* And of him, that with lifted-up hands and fingers flaming with fire, cried to the people, *None but Chriſt, none but Chriſt, for ever.*

Dan. 4.

Cry then ye braving Merit-mongers, and ſay not with the *Laodicean* Church, *We are rich and increaſed with goods, and have need of nothing*; when as your conſciences tell you, as theirs did, *Ye are wretched, and miſerable, and poor, and blind, and naked.* Learn with the Prophet *Jeremy* to ſay, *It is of the Lords mercies that*

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we are not conſumed, becauſe his compaſſions fail not. Make it the height of your ambition, with the Apoſtle, *to be found in Chriſt, not having your own righteouſneſs which is of the Law, but that which is through faith of Chriſt, the righteouſneſs which is of God by faith.* And ſince the bowels of Gods compaſſion and good will to us, do yearn upon us; and the merits of our bleſſed Saviour are ſo effectual as to juſtifie in his ſight; let all the world conclude with *David, Thy loving kindneſs is better than life:* And with the Angels here acknowledge our ſalvation to proceed from Gods good will. Lam. 3. 22. Pſal. 63. 3.

Our Juſtification thus effected, (a main work of Gods goodneſs towards man) there follows upon the very neck of it our Sanctification. And here we find the Well of Gods Mercy to be (like *Jacob's*) deep; to which whoſoever cometh with a thirſting ſoul, may freely drink of the water of life.

Since then, O God, thy Mercy and thy Goodneſs is of that depth, that no Mortal is able to ſound it, and it able to ſatiate all with everlaſting pleaſures: Draw us, we beſeech thee, who are ſlow of pace, and fill us with thy good Spirit, that as by thy Son we are juſtified in thy ſight, ſo by thy Spirit we may be ſanctified; for *Holineſs becometh that houſe wherein thou dwelleſt (O Lord.)*

Know then, that by an eternal conſtitution of Gods predeſtinating will, ſome were ordained to be veſſels of diſhonor, ſome of honor: Thoſe of diſhonor are Reprobates and caſt-aways, who ſpend their days in prophaneneſs, and end in never-ending pains: But thoſe of honor are the Elect, who being made to be perpetually glorified among the bleſſed Angels that kept their firſt ſtation, have here their converſation *tanquam in cœlo*, as in heaven; and following the conduct of that ſanctifying Spirit that makes them holy and acceptable to the moſt Holy, end in never-ending happineſs. The firſt are paſſed in ſilence; our ſpeech muſt be of the latter, whom God by ſpecial grace vouchſafes to grace with ſuch endowments, as fit them for glory.

There are none begotten by a natural generation, exempted from the contagion of ſin; neither can any in truth glory of a pious conformity of their wills. Papiſts preſume upon a natural ability to gain acceptation at the hands of God; and *Pelagians* have given that goodneſs to remain in our wills which doth not; both which, whilſt the wheel is turning, and the ſum of all their misfortunes is caſt up; ſleep ſupinely in careleſneſs, and boaſt vainly in ſecurity. Divine truth hath diſcovered our nakedneſs and ſhame, ſo that the naked truth without all contradiction is, that what characters of goodneſs were imprinted in our nature by the hand of our Creator, were by the hand of man that catcht hold of the forbidden fruit, quite obliterated and blotted out; inſomuch that unleſs the ſame power take us in hand again, and put upon us the ſtamp of a new creation; we ſhall never alter thoſe crooked and wry diſpoſitions which by our offending diſobedience we have contracted. The life of a Chriſtian doth challenge an higher parentage than from earth, when the beauty thereof is marred, and the emoluments departed,

And here the Lords good will hath not been deficient, but ſuperabundant, above what we are able to aſk or think: for out of the plentiful treaſures of his grace hath he ſupplied our defects. Firſt he ſent his Son, and behold now he ſends his Spirit: His Son to free us from condemnation, from which otherwiſe we cannot be free; his Spirit for our regeneration, which is an act of Divine power, whereby (being born of God) we are reduced to the obedience of his Name, and made like unto him, Holy as he is holy; hereby becoming *the people of his holineſs*, as ſaith the Prophet; and as that Saint of God the Apoſtle *Peter* ſpeaks, *A choſen generation, a royal Prieſthood, an holy nation, a peculiar people.* What was written upon the plate of the holy Crown of pure gold, belonging to the Prieſt in the Levitical law, is by the finger of God engraven in Capital letters in the hearts of his Saints; *HOLINESS TO THE LORD.* Which inward holineſs makes them zealous of good works, that are like to Pearls (as one ſaith) found here below, but carry a reſemblance of Heaven in their brightneſs and orient colours. To which end our Saviour gave this precept; *Let your light ſo ſhine before men, that they ſeeing your good works, may glorifie your Father which is in heaven.* Thoſe Iſa. 63. 18. 1 Pet. 2. 9. Exod. 39. 30.

sacred actions of obedience that have their original dependencie upon the Divine operation of Gods Spirit in the heart, please God wonderfully; He is glorified by them, and in them his soul takes great pleasure. *Cui prius non beneplacitum erat in hominibus, nunc pro beneficiis & refocillationibus hominum habet opera, in quibus & quietem habet*; saith *Theophilact* on these words: God, who at first was highly offended with men for their apostacy, accepts the good deeds of men (though himself be the Author of their good) for favours and refreshings, wherein he is well pleased. *Theophil.* As I breathe (Christians) I cannot but admire the good will of God, who dwelling in that light unto which there can be no access, would vouchsafe to shine upon us, who are darkness in the very abstract; or would lift up the light of his countenance upon us, whom sin had made so contemptible. In good earnest, I am transported much more, with the thought of his dwelling in our hearts, whereby whatsoever Satan or our own corruption hath erected there, is pulled down, and whereby all cursed temptations and suggestions are powerfully vanquish'd. When I consider, how of impure he makes us pure, how of the sons of wrath, heirs of an incorruptible crown; and how that he takes delight in our imperfectly holy actions, wherein if he do but mark what is done amiss, they can never endure the trial. Our lame and limping Holiness goes for currant with God in Christ Jesus, who in his good will to us, accepts the good will for the deed, the sincere desire for the pure act. Wherefore it was a devout Soliloquy of a retired man, turning himself to his gracious God in this meditation; *Quod cecidi, fuit ex me; & quod surrexi, ex te*: My falling from thee, O God, proceeded from my self; but my rising again to newness of life, from thee. My unlucky sins make me partaker of great misery; but thy mercy and good will, of unvaluable felicity. *Aug. Soliloq. cap. 15.*

The children of *Adam*, after the fall, deserve no more to be called the children of God, than that famous weather-beaten Bark of *Athens*, to be called *Theseus* his Ship; which at first was built by him, but in process of years was so often repaired, that it had never a plank the same remaining which it had at first: So when God did create us upright, we were his whilst we so continued; but when our iniquity did compass us about, and changed our good disposition into an execrable studiousness to work wickedness; when the importunate instigations of the Tempter did set our hearts on fire with the impetuous fury of following sinful resolutions; then ceased we to be Gods children.

But seeing the same hand doth repair us, that first made us; and the same power make us new creatures, that made us creatures; we again receive the title of Gods children: whose inheritance of his good will, is Heaven; whose attendants here, and companions there, blessed Angels; whose glory, God the glory of his Israel. *Oh then, that men would praise the Lord for his goodness, and his mercy towards the sons of men.*

I have something to say yet, touching some particular acts, whereby God doth express his good will towards men. His good will is expressed, in matters

{ Temporal.
{ Spiritual.

In Spiritual, by a twofold act: 1. By preventing us. We never minde the Author of our good, until himself work us to it: As we are gone out of the way, so do we run on, until the Lord convert us. To seek Christ, or in his name to call on the Father of mercy and God of all consolation, never came into our thought, until the Son of God came to seek and to save those which were lost; neither now doth come, until he by the gracious call of his blessed Spirit invite us, by the strong vertue of his magnetical love draw us. It was the confession of a religious man to God in private, *Non te quærebam, tu me quæsivisti; non te invocabam, tu me vocasti*: I sought not thee, O Lord, thou didst seek me; I called not upon thee, but thou on me. *My mercifull God will prevent me*, saith *David*; that is, saith *Austin*, of unwilling, he will make me willing to do his will. *Sic semper, Domine, sic semper gratia tua præveniat me, liberans me ab omnibus malis, salvans à præteritis, insci-* *Aug. Soliloq. cap. 33. Idem in Psal. 59. 10.*

tans

tans, à præsentibus, munions à futuris; Thus alwayes (saith one) O Lord, thus alwayes doth thy grace anticipate me, freeing me from all mischiefes, saving me from dangers past, upholding me against dangers present, protecting me from all future.

Again, 2. By following us; After that God hath altered the perverseness of our wills, and restrained the corruptions of our inordinate nature, his Spirit leaves us not there, but prosecutes what he hath begun in us; not only inclining us to what may win his favour, but directing us, and as it were, leading us by the hand to Christ, and in him to do righteous things. *Surely goodnesse and mercy shall follow me all the dayes of my life*, saith *David*; it followes us close, being willing, lest we should will in vaine, saith *Austin* on that Psalme. It is by the activity of the holy Ghost that new hearts are created in us, whereby we will good, and new strength confer'd upon us, whereby to walk in righteousness. Psal. 23. 6.

This following or subsequent good will of God, is spiritually discerned, by,

1. Preparing of us.
2. Working in us.
3. Coworking with us.

By preparing of us. Disobedience is so engraffed in our very nature, that none but a metaphysical and transcendent power can moderate our head-strong humors. To temper us to Gods hand whereby to obey the holy Ghost, there is requisite and necessary a superior agency, that must keep us in from breaking out without fear or wit into exorbitant abominations. In our natural generation there are many prævial and antecedent dispositions and alterations: so there are many in our regeneration to be born of God, there is a restriction of our unbridled appetites, from pursuing things unlawful and prohibited, an illumination of our dark minds in things mystical, a flexibility of our obstinate hearts to the love and practice of piety, and an inclination of our rebellious wills and affections to embrace all that's good, as the Spirit shall direct: all which proceeding from the good will of God following us for ever, are in them, in whom they are discernable; and discernable to proceed alone from Gods good will above the course of nature.

By working in us. Of all Agents, as God is the most orderly in proceeding; so is he the most perfect in working. He brings us not into a possibility to be his children by adoption, to be holy, to be new creatures, and so abruptly breaks off: but makes us in time actually to be so. He doth dwell in us, and there works a reformation. What in his good will he doth begin, in his good will he finisheth. He gives us both to will and to do, of his good pleasure. Our freedom then from the dominion of sin, the renewing of our minds, wills, affections and actions, and our assiduous and indefatigable endeavours in Gods services, are the peculiar works of the chiefest good, without whom we can do nothing; and are special expressions whereby to discern Gods following good will towards men.

By coworking with us. Philosophers do ascribe the motions of inferiour bodies, to the heavens motion. *Inferiora moventur ad motum superiorum*, (saith *Alfred*) these bodies which are below, are moved according to the motion of those above. Insomuch that if they should cease to move, so would these. Even such (if not greater) is our reference to God. God sets us a moving in the way to heaven, *Alli agimur*; yet such is the debility of our weak and mortal frame insufficient for matters of such difficulty, that if he withdraw the supporting assistance of his active Spirit from us, we cannot hold out. Do we preach? tis as the Spirits gives us utterance, do we pray? the Spirit helpeth our infirmities, do we believe? he increaseth our faith and helps our unbelief, do we live the life of grace? Christ liveth in us by his Spirit, Are we constant in our profession and holy exercises of Religion? that constancy cometh from above, by the effectual working of the divine power. In all these his grace is sufficient for us, and in doing them his Spirit worketh with us. *Alfred.* Physick.

Thus much concerning Gods good will towards men, expressed in spiritual matters.

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As for his goodwill in temporal; it is as clear as the sun, we need no demonstration. But because the extraordinary favours of God may not slip out of our memories; think upon our deliverance from that intended invasion in eighty eight, how that part of the invaders became as weak as water, and part were over whelmed in the depths of the sea alive, like *Pharaoh* and his host. Think upon that horrid work of darkness the Gunpowder plot, how vain the conspiratours were in their imaginations. The Lords stretched out arme overcame the one, his all-seeing eye discovered the other; and by his Providence were both brought to nothing. Think upon the Stupendious works of Divine Providence, in the wonderful safegarding and happy restoring of our gracious King, to which I have abundantly spoken upon occasion. Without doubt, all these, and infinite more, are sensible tokens of Gods good will in Christ toward us.

See my *Regius Diarum.*

Wherefore, 1. We may with comfort confidently approach to the throne of grace; where we may receive of the Father whatsoever we ask in his Sons name: for, for his sake he will deny us no good thing; seeing that in him he beares good will toward us. Thus much the occasion of this text may assure us of, which is the incarnation and birth of our Saviour. It being the foundation of all our joyes, and all good things we enjoy. By it, God comforts *Adam*, the seed of the woman shall break the serpents head. *Jacob* is comforted by the vision of a ladder reaching from heaven to earth, and the Angels ascending and descending by it; the mystery whereof may be this, The ladder is Christ, the foot of it on earth noteth his humanity, man of the substance of his mother, born in the world, the top reaching to heaven noteth his divinity, *God of the substance of his Father, begotten before all worlds, perfect God and perfect man*; by which union of natures he hath joined earth and heaven together, that is, God and man. The going up and down of Angels by the ladder, sheweth how by Christ the service of Angels is purchased unto us; all which accordeth with that in *Joh.* 1. 51. *Verily, verily, I say unto you,* (saith our Saviour) *hereafter ye shall see the heaven open, and the Angels of God ascending and descending upon the Son of man,* Job again comforts himself in this, *that his Redeemer* (of his own flesh, as the word signifieth) *liveth.* In the Old Testament they which sought to God came to the Ark or Propitiatory, and there were they heard, and received Gods blessing: Now Christ God and man is instead thereof, his Godhead being the fountain of all good things, and his flesh or Manhood a pipe or conduit, to conveigh the same unto us. Wherefore let us rejoyce in God our Saviour, and comfort our selves in his good will towards men.

Job 19. 25.

Moreover, 2. We may the better bear temptations and afflictions, and slight the assaults of the world. That which in *Spaniards* deserveth the greatest commendations, is an unmoved patience in suffering adversity, accompanied with a settled resolution of overcoming them. This if we attain unto in Christianity, will shield us from despair and distrust: for we may be well assured, that God to his distressed servants, is the neerest, when he seemeth furthest; then sweetest, when he seemeth sowrest; and then up in wrath to revenge our wrongs, when the world doth think he hath forgot us. For still he beares good will towards us.

Lastly, we must acknowledge Gods good will through Christ, to be the sole cause of all our happiness. It is a true Maxime in Divinity Published in *Austins* time, *Universa salus nostra, magna misericordia tua;* Our safety on earth, our salvation in heaven, proceed from thy abundant mercies (O Lord.)

Aug. Med. Cap. 34.

Thus the Father, the Son and the holy Ghost, do all join together in one immutable resolution to prove their good will towards men. The issue whereof cannot be but exceeding good. For as Astronomers do well observe, that when three of the superiour lights do meet in conjunction, it bringeth forth some admirable effects. So now, seeing that these three infinite lights of the world, three persons of the Deity are met together in one good-will towards men; this benevolous aspect produceth this admirable effect, that all true beleevers shall be hereby exalted into glory. For which, with thankful hearts we ought ever to pay the tribute of obedience. And in assurance whereof, to rest in Gods promises, which can never faile. In his name I end, as I did begin, To whom as the Angels did before us, and duty ever binds us, be rendred all honour and glory both now and for ever. *Amen.*

The

The Necessity of CHRISTS PASSION AND Resurrection.

ACTS. 17. 3.

Christ must needs have suffered, and risen again from the dead.

I Am inducted by these words to relate the greatest wonder of the world, wherein is comprehended the profoundest Mystery of our salvation. That the Son of God should become the Son of man; that the Lord of glory should come in the forme of an humble and dejected servant; that the Sun of righteousnesse should be deprived of light, and then that the sole Author of our life should be put to death: Weigh but the reason, and the wonder is the greater. It was for our redemption all this was effected; and can there be a greater wonder, then that he that knew no sin, would (putting on mortality) suffer unutterable tortures both in soul and body, and be content to die; to save those that knew nothing but sin: certainly there cannot be a greater wonder. The most professed enemy to sinners, herein did become to sinners the most professed friend. He is ready to save, who might be more ready to destroy: But mercy binds the hands of justice, and justice is overcome of mercy.

The eternal wisdome beholding from above with the gracious eye of pity the forlorne estate of mankind after their apostasy, and treacherous violation of the sacred Covenant, contrived a project, not to be contrived by the Art of man, whereby our Redemption should be wrought, and liberty obtained. Gods love to us did exceed our sins. Our sins are not so great, are not so many, but his love can cover them, and his mercy pardon them. And where men come short of an invention how to scape his fury and obtain his favour, how to satisfy his justice and redeem our lives from hell and death: Behold, before the foundation of the world was laid, he resolved to send his own only Son, begotten by an eternal generation; who should quell the power of our afflicting enemies, stop the mouth of the roaring lyon, overcome the world, sin, death, the grave and hell; and lay open a plain passage into the Kingdom of heaven. Which eternal resolution, *was in the fulnesse of time* perfectly effected; for *God then sent forth his Son into the world* to assume our nature, that we might assume his grace; to suffer for our sins, what we should of merit suffer; to be obedient to the cursed death of the crosse, that we might escape the curse of God, and not be subject to the second death.

And albeit hereby *he made himself of no reputation, who thought it no robbery to be equall with God*, yet by this meanes he did make way to be highly exalted, to

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get a name which is above every name; and to be glorified *with the glory which he had with the Father, before the world was.* This he himſelf in a conference with ſome of his Diſciples after his reſurrection, wherein doubtleſs he did recapitulate his ſeveral ſufferings; certified to the world. *Ought not Chriſt to have ſuffered theſe things, and to enter into his glory?* Luk. 24. 26.

Ne Jeſum quidem audias gloriоſum, niſi videris crucifixum. Luther to Melanchton.

This Scripture points at Chriſt, conſidered in part of his twofold ſtate; 1. His ſtate of humiliation *quoad mortem*, as touching his death, Chriſt's ſuffering or paſſion. 2. His ſtate of exaltation *quoad reſurrectionem*, as touching his reſurrection. In his humiliation, we find him ignominiouſly crucified and *made a curſe for us.* In his exaltation glorioufly raiſed, that he might be ſupereminently glorified, and our ſelves bleſt in him for ever. In this he ſhall judge, as in the former he was judged.

My pen is now converſant about the firſt part; Wherefore aſſiſtance, O my ſouls Saviour and Soveraign, (I intreat thee) that in all humility of ſoul, I may declare what for our ſalvation, thy Majeſty didſt ſuffer in all humility. And firſt of my Saviours humiliation in general.

Of all the works of God done for and to the children of men; Some are *Opera potentiæ*, works of power; Some *opera pietatis*, works of mercy; Some *opera juſtitiæ*, works of juſtice; all righteous works. Yet if we ſeriouſly fix our thoughts upon the humiliation of our alſufficient-Redeemer, we ſhall find it to be a work of

1. Power,
2. Mercy,
3. Juſtice.

All theſe that otherwiſe are diſperſt in his ſeveral works, are compacted and meet together in this one. Firſt then, it is a work of power,

1. In it ſelf.
2. Towards us.

In it ſelf 'tis a work of power. God was made man, but not ſinful man, which none could bring to paſſe, but God that firſt made man without ſin. The Creator of all made himſelf a creature, which none could do, but the Creator of all. Whereupon it was, that at the conception of the Son of God in the Virgins womb, the holy Ghoſt came upon her, and *the power of the moſt high did overſhadow her.* Hence, ſaith one, after God had made man, he left nothing but to make himſelf man. A dignity to which the Angels are not call'd, wherewith our nature above all is bleſt. It is *Auſtins* ſpeech, *In creatione mundi, homo factus eſt, ad imaginem Dei, in nativitate Chriſti, ipſe factus eſt ad imaginem hominis*, when the world was created, man was made in the image of God, when Chriſt was born, God was made in the image of man: Both which are to be refer'd to divine Omnipotencie. For that God and man might be one in Covenant, God uſed his power to make himſelf and man both one in perſon; *Non communicatione gratiæ, ſed naturæ veritate; non confuſione ſubſtantiæ, ſed unitate perſonæ*, ſaith *Trelcatius*, not by communication of grace, but by reality of nature; not by an undiſtinct confuſion of ſubſtance, but by a perſonal unity. So that, as *Epiphanius* ſpeaks, Chriſt was *homo in veritate natus, Deus in veritate exiſtens*; true God and true man in one and the ſame perſon: which is implied by the Prophet, calling him *Immanuel that is, God with us*, or God in our nature: Expreſt by the Angel, calling him the Son of God, that ſhould be born of the Virgin *Mary*: And manifeſted by the Apoſtle, averring him to come of the Fathers as concerning the fleſh, and yet to be over all God bleſſed for ever. This might ſeem exceeding ſtrange, yet it proves not more ſtrange then true. God and man, who ſtood at an infinite diſtance, are now everlaſtingly linkt together in one perſon, according to the mighty working of his power. Thus Chriſt's humiliation in being incarnate, is a work of power in it ſelf.

Luk. 1. 35.

Tom. 10. Pag. 595.

Lib. 2. *Inſtitut.*

Epiphanius.

Iſa. 7. 14.

Luk. 1. 35.

Rom. 9. 5.

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It is likewiſe a work of power towards us. Since *Adams* rebellion we were all captives unto ſin and Satan, untill God incarnate did vindicate our liberty: We were extremely weakened, our ſpirits fail'd us; until the Lords anointed, *the mighty God of Jacob*, did infuſe into our hearts the ſtrength of his Spirit. His Incarnation made way for our ſalvation; and his taking unto him our humanity, makes us by faith to partake of his Divinity. *Anſelme* moves three queſtions, to which he gives one ſolid reſolution, the queſtions are theſe, 1. What offence could man commit, which the Son of God made man, could not expiate? 2. Who could be ſo much ſwell'd up with that uncharitable vice of pride, which ſo great humility could not pull down? 3 What dominion could death have over us, which the death of the Son of God could not deſtroy for us? The anſwer's this; Certainly, if the iniquity of ſinful man, and the grace of my unſpotted Lord, were wigh'd in an even ballance; the Eaſt is not ſo much diſtant from the Weſt, nor the loweſt hell from the higheſt heaven, as my Redeemers goodneſſe (in his humility) doth exceed the wickedneſſe of a ſinner. To this I adde, he hath ſhewn greater power in this act for our redemption, than the malice of all the Devils in hell could put in practice for our confuſion. Thus Chriſt's humiliation is a work of power towards us. And ſo much the rather, he being after this ſort humbled, *was once offered to bear the ſins of many.* *Anſelm. Medit. c. 8.*

Again, it is a work of mercy. *Deus propter hominem factus eſt homo: ut eſſet redemptor qui eſt & Creator, ut de ſuo redimeretur homo*; ſaith *Auſtin*, God for mans ſake was made man, that he might be our Redeemer; who is our Creator, and ſo we have of our own wherewith to be redeemed. All of us lay miſerably preſt under the grievous weight of ſin, ſurrounded with extreme miſeries; the foiles that Satan gave us, and the wound that ſin made in us; put us into ſuch perplexities and ſtreights; that did not that good Samaritan the Lord Jeſus raiſe us up, did he not pour oile into our wounds and bind up our killing ſores, we had periſhed everlaſtingly without hope of recovery. Which that he might perfectly effect, he took part of our fleſh and blood, whereby being capable of death, he might through death deſtroy him that had the power of death, that is, the Devil, and deliver them that through fear of death, were all their life-time ſubject to bondage. To this, accord *Epiphanius* his words, *Chriſtus ſeipſum exinanivit forma ſervi aſſumpta, non ut quod liberum erat in ſervitutem redigeret, ſed ut in forma quam aſſumpſit, obedientes ſervos liberaret*; Chriſt being in the form of God, equal with God, *made himſelf of no reputation*, but *took upon him the form of a ſervant, and was made in the likeneſſe of man, wherein he humbled himſelf, and became obedient to death, even the death of the croſſe*; not that he might bring into ſervitude, what before was free; but that in that aſſumed form, he might free from baſe ſervitude, obedient ſervants. *Aug. Manual; c. 26.* Heb. 2.14.15. *Epiphanius.* Phil. 2. 6,7,8.

You may remember what *Zacheus* ſaid to Chriſt; *Lord, I am not worthy that thou ſhouldeſt come under my roof*; yet he did. So might we ſay; Lord, we are not worthy that thou ſhouldeſt dwell among us, and become fleſh of our fleſh, and bone of our bone; yet Chriſt neglecting the Apology, came unto us, in our nature united to himſelf; which the Poſtiller calls *Divinitatis domum*, the houſe of his Divinity. Upon which Saint *Auſtin* grounds this comfortable meditation (if the book be his) *Deſperare potuiſſem propter nimia peccata mea, niſi verbum tuum Deus caro fieret, & habitaret in nobis*, I could deſpair (O my God) by reaſon of the multitude of my ſins, were it not that thy Word were made fleſh, and dwelt in us. Wherefore his coming into the world, and that in mercy, to ſave ſinners that could not ſave themſelves; may keep our hearts from diſtruſt, from deſpair; and cauſe us to ſet up our reſt and confidence in him alone; who hath ſuffered for ſin, *the juſt for the unjuſt*. *Aug. Medit.*

Laſtly, Chriſt's humiliation is a work of juſtice. For it is juſt with God to put in execution, *what before all times he did determine ſhould come to paſſe*. All mankind ſtood guilty and forlorn before the barre of Gods exact juſtice, until our Advocate, who is the propitiation for our ſins, did fetch us off; which could not be ſo fairly, ſo conveniently done, unleſſe he were made like unto us his brethren.

The ſupreme wiſdom therefore to preſerve his juſtice unſpotted, and withal to manifeſt the riches of his grace, upon the veſſels of his mercy; made his Son in the fulneſs of time, the Son of man; that ſo his juſtice (as was right and meet) might receive a plenary ſatisfaction, from that nature that had offended. Hence it was the Lords reſolution, in bringing many Sons to glory, according to his determinate counſel; to make the Captain of their ſalvation perfect through ſufferings. This was in equity requiſite, *Quod per eum homo redimendus erat, in quo redemptio noſtra ab æterno prædeſtinata fuerat*; For that by him we were to be redeemed, in whom from all eternity our redemption was decreed. By him we were to be made up again, by whom we were firſt made. We ought to be partakers of the love of God in him, who was the onely Son of Gods eternal love. In a word, we were to receive the right of adoption and liberty of ſons through him, who by nature was the everlaſting Son and heir of the Father. Hence, ſaith the Apoſtle, *God ſent forth his Son made of a Woman, made under the Law, to redeem them that were under the Law, that we might receive the adoption of ſons.* Wherein, that we might have a ſure intereſt and juſt claime without any ſtrife; Chriſt muſt needs have ſuffered.

Heb. 2. 10.

Trelcatius Inſtitut. cap. 2.

Gal. 4. 4. 5.

Thus was Chriſt fitted in power, in mercy, in juſtice, to be *made a ſacrifice for ſin*; whom we will now conſider more particularly according to the parts of the text; and firſt of the perſon humbled, which is Chriſt.

Chriſt was deſign'd from all eternity to be the ſole Mediatour between God and man; and to this end was both God and man, to reconcile both God and man together.

1. Becauſe both ſtood at an infinite diſtance, and could not come together but by an infinite perſon, which is God alone. Our ſins like a cloud interpoſed betwixt God and us, made us ſtrangers to heaven; ſo that the light of Gods countenance could not be lifted up upon us, nor the comfortable beames of his ſaving grace reflect upon our ſoules. Could any of the ſons of *Adam* diſpel the cloud of our ſins, or make way for Gods grace to deſcend to us, or for us to aſcend to God? there could not. We have all erred with our firſt father, and cannot indure the preſence of the Almighty. Fear and trembling ſeize upon ſoul and body, upon the apprehenſion of his preſence. But could any of the Angels work our peace with heaven? there could not. For they being creatures mutable in their wills as well as men, ſtood in need of an Head, by whoſe neer union unto them, they ſhould inſeperably be joined unto God. For ever then moſt lamentable had been the condition of man, did not Gods infinite Majeſty vouchſafe to deſcend to us, *aſcendere noſtrum non erat*, it was not in our power to aſcend to him. Hence is he called *Immanuel*, God with us, which name imports thus much, that as he hath joined his Divinity with our nature; ſo hath he coupled our nature to his Divinity; that ſo he might be a perfect and ſufficient Mediatour, according to that, 1 *Tim.* 2. 5. One God, and one Mediatour betwixt God and man, the man Chriſt Jeſus. For did he not participate of both natures, had he not been man as well as God, he had been a ſtranger to us, and therefore unfit for the office of Mediatour. To bring us therefore unto God, he united our man-hood to his divine nature; by which union we are made partakers of the divine nature, whereby our peace is for ever concluded upon.

2. The great acts and worthy deſigns, that by him as Mediator were undertaken to be performed, ſhew how he was God and Man. He did ſo reſtore us into the favour of our God, that of the ſons of men we became the ſons of God; and that of the heirs of Hell, he made us heirs of Heaven. But who could bring this to paſs, unleſs the Son of God were made the Son of Man; and unleſs what was his by nature, he had made ours by grace. And here we may be as bold, as to conclude we are the ſons of God; becauſe the natural Son of God aſſumed body of our body, fleſh of our fleſh, and bone of our bones; that he might be the ſame with us, and we the ſame with him. Thus he became our Kinſman, to whom of property by the old Law it did belong to redeem his brethren. Which that he might effect, he did conquer Death; and who could do this, but he who is our Life? He did vanquiſh Sin; and who could do this, but Righteouſneſs it ſelf? He did bring into his

his ſubjection the Forces of the world, and the Powers that rule in the air; and who could do this, but he that is the Power of God? And who is this Life, this Righteouſneſs, this Power of God, but Jeſus Chriſt very God of very God, and yet the Son of Man?

3. Chriſt was God and Man: Man, that ſin might be puniſhed in the nature offending; yet Man without ſin, to fulfill that Righteouſneſs, which none of us ſold under ſin can fulfill. He was Man, that as by the diſobedience of the firſt *Adam*, ſin entred into the world; ſo by the obedience of him who is the ſecond *Adam*, righteouſneſs ſhould bring juſtification to life: And *as by one mans diſobedience, many were made ſinners; ſo by the obedience of one, many ſhall be made righteous.* By the righteouſneſs of his obedience Active and Paſſive: Active, in perfecting all the duties injoined by the Law; Paſſive, in ſuffering the wrath of God, the puniſhment of our diſobedience: Thus our confuſion is taken away, and life and righteouſneſs are reſtored unto us. And he was God withal, that the Juſtice of God might receive compleat ſatisfaction, by a puniſhment that ſhould be infinite, or equal to infinite; which none but God could give: And therefore Chriſt is ſaid, as God, to have *purchaſed his Church with his own blood*, and *to lay down his life for us*. And though his puniſhment was not ſo infinite, but that it was finite; yet it was only finite for time, but was for value, as it ought to be, infinite. Thus the Son of True God did bear the burden of his Fathers wrath in our nature; which no other Nature ought to do, but the ſoul that ſinned; which no other but God could do, becauſe God is a *conſuming fire*, and his wrath unquenchable by any creature.

Act. 20. 1 Joh. 3. 16.

4. Foraſmuch as God alone could not die, becauſe not ſubject to paſſion; nor Man alone overcome death, becauſe too weak: It was requiſite that our Redeemer who ſhould die for our ſins, ſhould be both; that by the weakneſs of the one nature he might ſubmit himſelf to the power of death, thereby to undergo puniſhment due to ſin; and by the ſtrength of the other he ſhould by ſuſtaining the Manhood make good his part againſt death, and ſwallow it up in victory. *O death, where is thy ſting? O grave, where is thy victory? But thanks be to God, that hath given us the victory, through our Lord Jeſus Chriſt.* And thus much of the Perſon humbled, which is Chriſt, God and Man. The next point to be diſcuſs'd, is, Wherein his Humiliation did conſiſt; that is, in general, *He ſuffered.*

Sarcaſmo cuſpidat & boſtili deriſione, quâ mors ridendâ propinatur, ſaith one.

From the time of his nativity, to the very hour of his death, was he not free from ſuffering. He was no ſooner born, but *Herod* ſought his life. He was ſubject to the infirmities of our nature, ſin excepted; He was hungry and thirſty, weary and faint, ſorrowful and diſcontented; his poverty was extream, though Lord of all, and Poſſeſſor of heaven and earth, he had not ſo much as whereon to lay his head: Grievous was the temptation he ſuffered by Satans aſſet; infinite were the injuries that were offered him by the curſed brats of Satan, both in word and deed; In word by falſe calumnies and forged accuſations, by contumelious detractions and curſed blaſphemies; In deed, by framing of projects and laying of plots, how to take away his life. *He was deſpiſed, and rejected of men; a man of ſorrowes, and acquainted with grief, and we hid, as it were, our faces from him. He was deſpiſed, and we eſteemed him not; ſurely he hath borne our griefs, and carried our ſorrowes: Yet we eſteemed him ſtricken, ſmitten of God and afflicted.* His whole life was a perpetual paſſion; He was never let alone, until upon the Croſs *he gave himſelf a ranſom for all*; and his enemies never ceaſed, until they drew out his hearts blood, which he for our redemption in his loving kindneſs was willing to part withal. He had power in his own hand to lay down his life, and he had power to aſſume it again: For albeit his life lay at the ſtake, yet could he (were he ſo diſpoſed) command legions of Angels (beſide his own power which was alſufficient) to deliver him, either by putting his enemies to flight, or by repreſſing their violence, that either they would not, or they ſhould not hurt him; or by utterly ſubverting them. But being that he came into the world to the end to ſuffer, to compaſs for us a world without all end, he withdrew not his neck from the yoke, but ſet himſelf forward to bear the iniquity of us all laid upon him.

Iſa. 53.

Thus Chriſt was ſubject to paſſion, but not according to his divine, but humane

nature: For as he is God, he is *Actus purissimus*, and cannot suffer; but yet he being God, suffered in the nature assumed, which was capable of suffering, that is, in his Manhood. So that here we have the highest Person, and the lowest Humiliation met together. Wherefore in this suffering of our Lord, there are three things according to *Bernards* observation specially noted, *Opus, modus, causa: In opere patientia, in modo humilitas, in causa charitas commendatur; Patientia singularis, humilitas admirabilis, sed charitas inestimabilis*: There are the work, the manner of performing, and the cause: In the work, which is suffering, his patience is commended, in the manner, his humility, in the cause, his charity, for charity moved him to suffer with patience and humility: His patience is singular, none like it, his humility admirable, none ever came, never shall come near it, his charity inestimable, for it is incomparable. All which may appear unto you, by presenting to your view his special sufferings immediately preceding his death.

Bernard.

In these sufferings of our Saviour, you may see the foulest act of Treason that ever was committed, the greatest Cruelty that was ever heard of, both hatcht in the pit of hell. *Judas*, his familiar friend, comes and betrays him with a false-hearted complement, a Kiss; his love was only from the teeth outward, deceit was in his heart, and the poison of asps under his lips; but no wonder, the Devil was in him. *Peter* his Disciple, than whom none more forward in times past to *confess him to be the Christ the Son of God*, is most forward to *deny him*; his former protestations were forgotten, his present commodity only thought upon. And when the rascal multitude came forth with swords and staves, and brought him to the Council, all his friends forsook him; the Shepherd smitten, the sheep were scattered. Friends and foes, Jews and Gentiles, men and women, high and low, rich and poor, Prince and people, added something to his Passion, to augment his woe. *The Kings of the earth took counsel together against the Lord, and against his Anointed.* The Elders of the people, the chief Priests and the Scribes, beat their brains together to take away his life: They send him to *Pilate*, *Pilate* sends him to *Herod*, *Herod* sends him to *Pilate* again, and *Pilate* sends him to his death. Thus was he tossed from post to pillar. In all these places he suffered in his good name, by blasphemous speeches uttered against him, in numbring him amongst transgressors, placing him betwixt two thieves: In his honor and glory, by opprobrious terms and scandalous derisions and mockings: In his substance, in that they took away his garments: In his soul he suffered sorrow and anguish, and great fear surprised his heart: In his body he suffered wounds and stripes. Insomuch that it may be said, *was ever any sorrow like his sorrow?* Were you present to behold the whole passage of his Passion, you might see his head compassed about with a crown of sharp thorns, in stead of a crown of pure gold, you might see his glorious Visage, which the very Angels admired, contemptuously spitted upon, and his cheeks smitten with the palms of their hands: You might see his hands and feet fast nailed to the Cross, which he himself did carry, and his sides thrust thorow with a spear: You might see his blood trickling down to the ground, and himself, through the pangs of death, and apprehension of the Fathers wrath lighting upon him for our sins, crying, *My God, my God, why hast thou forsaken me?* Hereupon saith *Bernard*, *O bone Jesu, quid tibi est? nos peccavimus, & tu luis, opus sine exemplo, gratia sine merito, charitas sine modo*: O blessed Saviour, what ails thee? We sinned, and thou by thy blood dost expiate our sins, here is a work without example, grace without merit, and love beyond all measure. He felt the wrath of God upon his soul, he felt the hand of a sin-revenging Judge, taking vengeance for the sins of the world, upon him, then taking away the sin of the world. Where you might see also no sense free from passion: As for his Touch, he was smitten, and nails thrust through his flesh; as for his Taste, he drank unpleasant vinegar and gall; as for his Smell, he was in an infectious place, *the place of dead mens skulls*; as for his Hearing, he was vexed with the uproars and hideous blasphemies of those that blasphemed and derided him; as for his Seeing, he beheld with grief his Mother, and the Disciple that loved him, shedding tears for him, and observed (no doubt) in the anguish of his spirit, the madness of the actors of his death: Hence proceeded that heavenly

prayer,

prayer, *Father, forgive them, they now not what they do.* This was the lamentable case he was in, until he give up his Ghost. They gave him no rest, no rest in his body, nor in his soul, until his soul departed. Thus he suffered, and thus in suffering he died, died the most ignominious and cursed death. *God made him to be sin for us, that knew no sin, that we might be made the righteousnesse of God in him.* Christ hath redeemed us from the curse of the Law, being made a curse for us, *for cursed is every one that hangeth on a tree.* Nothing could appease the wrath of the Father, but the death of his Son. Who died,

2 Cor. 5. ult.

Gal. 3. 13.

First, to satisfie the justice of God, for the sin of mankind, for he once suffered for sins, *the just for the unjust, that he might bring us to God*, being put to death in the flesh. 2. To manifest the truth and reality of the nature assumed, to wit, his manhood, that he was true man and no phantasme. 3. That by his death, he might free us from the fear of death. Forasmuch then as we are partakers of flesh and blood, he also himself took part of the same, that through death he might destroy him that had the power of death, that is the Devil, and deliver them who through the fear of death, were all their life-time subject to bondage. 4. That by dying corporally for sin, and unto sin, he might give us an example of dying spiritually to sin; *for in that he died, he died unto sin once, but in that he liveth, he liveth unto God. Likewise reckon ye also your selves to be dead* indeed *unto sin, but alive unto God, through Jesus Christ our Lord. Christ also suffered for us, leaving us an example, that we should follow his steps,* 1 Pet. 2. 21. 5. *That by rising from the dead, he might make known the power whereby he overcame death, and give unto us a lively hope of our resurrection from the dead.*

1 Pet. 3. 18.

Heb. 2. 14, 15.

Rom. 6. 10, 11.

Crux pendentis Cathedra docentis.

And thus much for the sufferings of Christ, generally exprest, and specially implied.

The next point is the necessity of the sufferings and death of Christ, *Christ must needs have suffered.* It was necessary that Christ should suffer, and in suffering die.

Necessitate decreti, by the necessity of Gods Decree, and infallible prescience. Truly, *the Son of man goeth as it was determined.* Which determination is more plainly exprest, *Acts* 2. 23. *Him* (that is Christ) *being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain.* In which respect it was inevitable. And albeit he prayed, *Father, if it be possible let this cup passe from me*, yet he submit this will to the will of his Father, in saying, *yet not my will, but thy will be done.* It was the eternal will of God, and his unchangeable Decree, that Christ should suffer for us, it was foreordained before the foundation of the world. And although his will was that that cup might passe over him, that so his life might be prolonged, yet consider this, *vir ante oculos suos*, saith *Theophilus*, he desired life as he was man, yet as an obedient child ever corresponded to his Fathers desire, adds this withal, *not my will, but thy will be done*, which is not seperate from my divine will, saith the same Father.

1.

Luke 22. 22.

Theophil. in Luke 22. 42.

1 Pet. 1. 20.

It was necessary, *necessitate obligationis*, by the necessity of a promise, whereby God was obliged and bound to see it actually performed. Promises are a due debt. That God promised, this it is apparant by that speech of his, *the seed of the woman shall break the Serpents head*, and speaking unto *Abraham*, he saith, *That in thy seed shall all the nations of the earth be blessed.*

2.

Promissa cadunt in debitum.

It was necessary, *necessitate præcepti*, by the necessity of precept. Hitherto are referred the Types of Christ, which were significant intimations of his succeeding passion. As *Abrahams* offering up his son *Isaac*, the brazen Serpent erected in the Wildernesse, according to that, *As Moses lifted up the Serpent in the Wildernesse, even so must the Son of man be lifted up.* The Paschal Lamb was a type hereof, for Christ is called *the Lamb of God, that taketh away the sin of the world.* Besides this, the Prophets did precisely foretel the particulars of his suffering, how his familiar friend should betray him, *Psal.* 41. 9. What price

3.

John 3. 14.

John 1. 29.

he

he was ſold at, *for thirty pieces of ſilver, Zech.* 11. 12. What became of theſe thirty pieces, *ver.* 13. What time he ſhould ſuffer, *Daniel.* How his Diſciples forſooke him, and *Peter* denied him, *Pſal.* 38. 11. *Zech.* 13. 7. It was foretold that he ſhould be falſely accuſed, *Pſal.* 41. That the great ones of the world ſhould plot his fall, *Pſal.* 2. His ſilence is noted, *Iſa.* 53. So are the ſpittles wherewith they defiled his face, *Iſa.* 50. And the buffettings and ſmitings that he ſuffered at their hands, *Iſa.* 53. The Reed in his hand, the mockings and reproaches, the Vinegar and Gall, the parting of his rayment, the piercing of his hands, and feet, and ſides, the ſtaring upon him, and wagging their heads; his crucifying betwixt two thieves, and his laſt parting, with the very words he uſed then, were preciſely revealed by God to the Prophets, and ſet down by them in Scripture. Our Saviour himſelf ſaith, *that the Son of man*, that is himſelf, *muſt ſuffer many things, and be rejected of the Elders and chief Prieſts and Scribes, and be ſlain. Caiphas being high Prieſt, propheſied as much*, John 11. 50. *That it is expedient for us that one man ſhould die for the people, and that the whole nation periſh not.* And as the Poet ſpeaks, *Unum pro multis dabitur caput.*

Luk. 9. 22.

4. It was neceſſary, *neceſſitate indigentiæ*, by the neceſſity of our want. We ſtood in need of his ſufferings, without which we could not be ſaved; for *without the ſhedding of blood, there is no remiſſion.* It was the ordinance of God from eternity, that by blood we ſhould be redeemed, and no otherwiſe. Not that he could not redeem us otherwiſe, but that he would not otherwiſe, deeming this way the moſt convenient. And therefore laſtly,

Hebr. 9. 22.

5. It was neceſſary, *neceſſitate commoditatis*, by the neceſſity of commodiouſneſs and conveniencie. There was no better away to free us from ſin, to work our ſalvation, *to reconcile us to God*; than by the ſufferings and death of the Son of God. I doubt not; but God in his infinite wiſdom might have uſed another means for the ſaving of our ſouls, beſides this; but leſt we diſparage Gods judgment, we cannot ſay, but this was the moſt convenient and beſt, becauſe it was the determination of his will before all time. Which was the reaſon that Saint *Cyprian* aver'd this, *Non reconciliare Deo potuerit exules & damnatos qualibet oblatio; niſi ſanguinis hujus ſingularis ſacrificium*; not every oblation could reconcile ſuch unto God as are baniſhed from the preſence of God, and worthy of condemnation; but only the peculiar and only propitiatory ſacrifice of the blood of Chriſt.

The neceſſity of this conveniencie conſiſts in theſe reſpects, beſide freedome from ſin and reconciliation to God.

Rom. 5. 8.

1. In that it ſerves for the manifeſtation of the love of God to us; according to that, *God commended his love toward us, in that whiles we were yet ſinners, Chriſt died for us. And herein is the love of Chriſt alſo commended; greater love than no man ſhew, than to lay down his life for his friends*; but Chriſt did his for his foes: Now it was neceſſary for us to have aſſurance of the favor of God, which is given us by the death of his Son.

1 Pet. 2. 21.

2. In that it ſerves for an example to us, of obedience to the pleaſure of our heavenly Father. Of humility, of conſtancie of righteouſneſſe; and of other vertues and graces manifeſted in his Paſſion. Chriſt ſuffered for us, leaving us an example, that ye ſhould follow his ſteps.

Hebr. 10. 20.

3. In that it ſerved to procure for us, with a great deale more conveniencie, juſtifying grace and eternal glory; *by a new and living way, which he hath conſecrated for us through the vail, that is to ſay, his fleſh.*

1 Cor. 6. 20.

4. In that there is brought upon man a greater neceſſity of keeping himſelf free from ſin; being that he underſtands that he is redeemed with the precious blood of Jeſus Chriſt. The Apoſtle ſaith, *that ye are bought with a price, therefore glorifie God in your body, and in your ſpirit, which are Gods.* The conſideration of Chriſt's death ſhould be a means to deterre us from tranſgreſſing the Divine Ordinances, and to keep us within the compaſſe of his Law. *Paſſe the time of your ſojourning here in fear, for as much as ye know that ye were not redeemed with corruptible things, as ſilver and gold from your vain converſation, but with the*

precious

precious blood of Chriſt, as of a Lamb without blemiſh, and without ſpot, 1 Pet. 1.17,18,19.

5. In that it ſerves for the greater dignity of man. That as man was deceived, ſeduced and overcome of Satan; So Satan might be overcome by a man. And as man deſerved death, ſo death might be overcome by a man; *the man Chriſt Jeſus.* 1 Cor. 15. 57. *Thanks be to God,* ſaith the Apoſtle, *which giveth us the victory through our Lord Jeſus Chriſt.* And thus much of the neceſſity of the ſufferings of Chriſt, of the neceſſity of Gods Decree, of his Promiſe, of precept, of our want, and of conveniencie.

Here is no coactive neceſſity, whether he would or not to ſuffer; for he ſaith, *I lay down my life for my ſheep.* He did ſuffer willingly; yet his ſufferings were not ſo voluntary, as that they became arbitrary in his choiſe, that is, he might chooſe to ſuffer, or not to ſuffer: for, *Si Chriſti paſſiones nullâ fuiſſent lege impoſita, nihil pertinerent ad ſatisfactionem.* *Amſ.*

Now liſten to the effects that theſe ſufferings of his wrought for us.

By them we are freed from ſin. For, *He loved us, and waſhed us from our ſins, in his own blood,* Rev. 1. 5. And *the blood of Jeſus Chriſt, cleanſeth us from all ſin,* 1 John 1. 7. *And from the power of Satan.* We meritted to be delivered up unto Satan, the juſtice of God did ſo require it: The Devil himſelf endeavoured to ſtop from us the way to life; but the death of Chriſt opened the way for us, and did exceed that power that was given to Satan of God; by the righteouſneſſe of Chriſt he was overthrown. *Now,* ſaith our Saviour, *ſhall the Prince of this world be caſt out;* And, *for this purpoſe the Son of God was manifeſted, to deſtroy the works of the Devil.* The works of the Devil are ſin and death, *for by him came ſin into the world, and death by ſin.* John 12. 31. 1 John 3. 8.

Again, we are hereby freed from the puniſhment of ſin, *which is death. He did bear our griefs, and carried our ſorrows,* Iſa. 53. *He was wounded for our tranſgreſſions, he was bruiſed for our iniquities, the chaſtiſement of our peace was upon him, and with his ſtripes we are healed. He poured out his ſoul to death, and bare the ſin of many.* Now we are freed from the puniſhment of ſin, two wayes; 1. *Directly,* becauſe his paſſion was a ſufficient and ſuperabundant ſatisfaction for the ſins of the whole world. Wherefore, *Exhibita ſatisfactione ſufficienti, tollitur reatus pœnæ* (ſaith *Aquinas*) upon the exhibition of a ſufficient ſatisfaction, the puniſhment is quite taken away. So that God cannot puniſh that again in his ſervant, that he hath already puniſht in his Son. 2. *Indirectly,* in as much as the paſſion of Chriſt, is the cauſe of the Redemption of ſin, which is the cauſe of puniſhment. *Ille ſuſcepit mortis ſervitutem, ut tibi tribueret æterna vitæ libertatem.* *Thomas Aquin.* *Ambroſ. ſuper Beati immaculati.*

Moreover, by the ſufferings of Chriſt, our reconciliation with God is wrought, and our peace is made with him for ever. *We were reconciled to God, by the death of his Son,* Rom. 5. 10. and that two wayes, 1. By removing of ſin, whereby we were made his enemies. 2. *By offering up himſelf for us an offering and a ſacrifice to God, for a ſweet ſmelling ſavour.* *Epheſ.* 5. 2.

Laſtly, hereby the gate of heaven is open for us. *We have boldneſs to enter into the holyeſt, by the blood of Jeſus,* Hebr. 10. 19. *for he went before us, to prepare a place for us; that where he is, we might be alſo. So that now he hath obtained for us eternal ſalvation.* By way of deſert, he hath deſerved, that by him we ſhould be ſaved. By way of ſatisfaction, for the greatneſs of his love out of which he ſuffered, for the dignity of his life which he laid down for us, it was the life of God and man: and for the generality and weight of ſorrows and paines that he ſuffered for us: hence he is a ſufficient ſatisfaction, called *the Propitiation for our ſins,* 1 Joh. 2. 2. By way of ſacrifice, which was meritorious deſerving life for whom he ſuffered death, *In the end of the world hath he appeared to put away ſin, by the ſacrifice of himſelf.* And by way of redemption, for he was engaged for us, *and paid the utmoſt farthing for which end he was ſent into the world. God ſent not his Son into the world to condemne the world, but that the world through him might be ſaved.* Joh. 3.17. Heb. 9. 26. Verſe 15. *At Paris ut vivat regnetque beatus cogi poſſit negat.* Hor. Epiſt. 2.

3. 17. Saved from ſin, from the power of Satan, from death. Hence called *our Redemption*, and we come to be at peace with God; and in that peace we enter into heaven, *to be partakers of thoſe joyes that are at Gods right hand for evermore.*

Having waded thus farre, I ſeale up this diſcourſe with a pathetical concluſion, in way of application.

O how far is the love of God extended to us miſerable ſinners! He was provident before our fall, to find out away, whereby to be ſaved after we fell. His Son muſt die, to ſave us from death. He muſt fall into the hands of ſinners, that we may not fall into the hands of Satan. *And if he have thus given us his Son, how ſhall he not with him give unto us all things?* We may conclude for certain, we ſhall want nothing for the furtherance of our ſalvation, *ſince that he with-held not his onely Son from us.* Let this love of God to us, extract love from us to God. As he bought us dear with the loſſe of his Son, ſo muſt we think nothing too deare to part withal to gain our God. We muſt be content to loſe our life and all, than to loſe our God *who is all in all*, for the gaining of life and all.

Seeing that Chriſt ought to have ſuffered for our ſins, we may well grieve that we ſhould be the authors of his death; and yet rejoyce that we have eſcaped Gods fearful vengeance by his ſufferings. Grieve then, my beloved, for your ſins, *for which Chriſt died; and go and ſin no more.* And *let your ſoules magnify the Lord, and rejoyce in God your Saviour.* *Non gaudere ingratitudinis eſt, non dolere crudelitatis*, ſaith *Rayard*; not to be glad for Gods mercy and Chriſt's love in redeeming us, is a point of ingratitude; not to grieve that we gave occaſion of his death, is a point of the greateſt cruelty. Let us then grieve together with him, that we may reigne and rejoyce together with him.

Rayard in Poſtill

Gods decree is unutterable; he ordained that Chriſt ſhould die, and Chriſt did die. He promiſt it, and 'tis fulfill'd. He revealed it, and 'tis ſo come to paſſe. He is as good as his word. Heaven and earth ſhall paſſe away, but not the leaſt tittle of his word ſhall go unfulfilled. What therefore ſoever God hath determined concerning any one, ſhall certainly fall out ſo, there is no avoidance. What he hath denounced againſt ſinners, let them expect it, for they ſhall ſurely have it. Our God is a God of truth.

You may collect out of this diſcourſe, that Chriſt is a perfect and ſufficient Redeemer, on whom alone dependeth our ſalvation. *For by one offering he hath perfected for ever them that are ſanctified.* As *Moſes* ſaid to the children of *Iſrael*, *the Lord ſhall fight for you, and you ſhall hold your peace*; So I may ſay, that Chriſt onely fought for us, we did nothing whereby to acquire a life that is endleſs. Wherefore if we will be perfectly ſaved, rely upon the Redeemer of *Iſrael*, for he is onely *the Captain of our ſalvation.* Look up (as ſometimes the *Iſraelites* on the brazen ſerpent) upon him ſtretched out upon the croſſe, where *he is ready to receive all, that come unto him, and believe in his name.* *Caput Chriſti inclinatum ad oſculandum, cor apertum ad diligendum, brachia extenſa ad amplexandum, totum corpus expoſitum ad redimendum*, he hath his head bended down to kiſſe you, his heart opened to love and affect you, his armes ſtretched forth to embrace you, his whole body expoſed to redeem you.

Heb 10. 14.

Auguſt. lib. de virginit.

Conſider of what great conſequences theſe things are, that Chriſt hath done for your ſoules; weigh them in the ballance of your hearts, *Ut totus vobis figatur in corde, qui totus pro vobis fixus fuit in cruce*; that he may be wholly faſtned to you in your hearts, who was wholly faſtned for you on the croſſe. Let us go forth therefore unto him without the camp, bearing his reproach; *for here we have no continuing City, but we ſeek one to come; by him therefore let us offer the ſacrifice of praiſe to God continually*; that is, *the fruit of our lips, giving thanks to his name*, who is *the Author and finiſher of our ſalvation, through Jeſus Chriſt our Lord, to whom with the Father and the Holy Spirit, be aſcribed all honour, glory, power and dominion, in heaven and in earth, by men and Angels, both now and for ever, world without end.* Amen.

Heb. 13. 13, 14, 15.

THE

The Necessity of CHRISTS PASSION AND Resurrection.

Acts 1. 17. 3.

Christ must needs have suffered, and risen again from the dead.

GLory, which is the proper scope of a noble disposition, and the last end of honourable intents, did Christ make to be the necessary consequence of his fore-running passion. His life seem'd to the worlds eye inglorious, in that he affected not popularity, so did his death, to those that knew not the mystery of our Redemption. By general judgment he was reputed the most unhappy breathing; he was rejected and despised of men. Yet in this his rejected and contemptible condition, was sowen his immortal happiness, which indeed was sowen in weakness, but was raised in power, sowen in dishonor, but raised in glory.

For as by the eternal constitution of the Almighty, he ought to have been brought to the lowest degree of misery, by suffering divers and fearful punishments, so ought he not perpetually to abide in that state, but at length to be elevated thence, to the highest pitch of glory. In order to which, as Christ must needs have suffered, so also must he rise again from the dead.

The point now by divine assistance to be discust, is part of Christs exaltation, a theame of an high nature. And herein, first of the person exalted, Christ.

Christ was exalted according to both natures,

1. In regard of his Godhead.
2. In regard of his Manhood.

The exaltation of the Godhead of Christ, was the manifestation of the Godhead in the Manhood, mightily declaring therein that he was the Son of God. Which manifestation, was altogether active, no way passive, the effects produced by him having no other proper agent but God. For who could overcome Satan, death, the world, the grave, but God? And albeit the Divine nature be thus exalted, yet it is without all manner of alteration. For to speak properly, in it self it cannot be made the subject of exaltation, but as it is considered joined with the Manhood, into the unity of one person. For albeit Christ from the very time of the assumption of our nature, whereby he was incarnate, was both God and man, and his Godhead all the time he liv'd dwelt in his Manhood, yet from the hour of his Nativity, unto the hour of giving up the Ghost, and a while after, the

Godhead did little shew it self. The glorious majesty of his Deity whiles he was in the forme and low state of a servant, lay hid under the vaile of his flesh, as the soul doth in the body, when a man is sleeping. And in the time of his passion, the brightnes & of the glory of the sun of righteousnesse was obscured; as the sun running in the height of heaven, oftimes overclouded or eclipsed by a darker body; thereby he the more easily undergo the curse of the law, and perfect the work of our redemption, in subjecting himself to the death, even the cursed death of the crosse. But as soone as this work was finished, and happily accomplished; he began by degrees to make known the power of his Godhead in his Manhood; And so to rise again.

Secondly, Christ was exalted in regard of his Manhood; which consisteth in these two things.

1. *In depositione servilis (non conditionis)* in laying down and quitting himself from all the infirmities that attend mans nature, which he submitted himself unto (*except sin*) so long as he remained in the state of a servant; he was subject to wearines, to hunger, to thirst, to fear, to death; from all which in this state of exaltation he is perfectly delivered: his natural body is a glorious body; those wounds and stripes which in his body he suffered for our sins, remain not in him, as testimonies of that compleat conquest to be obtained over his and our enemies. But are rather quite abolished, because they were a part of that ignominious condition, wherein our Saviour was upon the crosse, whereof in his glorified state he is not to be partaker. Yet if they still remain (as some think they do) they are no deformity to the glorious body of the Lord; but are in him, in some unspeakable (and to us unknown) manner glorified.

2. *In assertione dominii*, in receiving such graces and qualities of glory, as bring with them ornament, beauty, perfection, happines; exceeding the [illegible] beauty, perfection and happines of any other creature in heaven or earth, both his soul and body.

As for his soul, look upon the intellectuall part; you shall find a mind furnished with as much knowledge and understanding, as well in respect of the act as the habit, as a creature can possibly be capable of; the measure of it being more than all men and Angels put together have. Look upon his will and affections, you shall find them furnished with the fulnes of grace, and compleatly adorned with the invaluable riches and incomparable gifts of Gods holy Spirit.

As for his body, it is not now subject to dissolution; from being natural, it is become spiritual; not by the destruction of the essence, but by the alteration of the qualities. *Est eiusdem naturæ, sed alterius gloriæ*, said *Thomas*, for God would not suffer his holy one to see corruption. The nature and essentiall properties of a true body, as length, breadth, thicknes, locality, still remain in him, (the addition of glory and brightnes not changing the nature of it) so that it is free from all bodily imperfections, and made bright and glorious, a resemblance whereof, was his transfiguration on the mount, where his face did shine as the sun, and his rayment was as white as the light; the purity whereof is unblemished, the agility whereof, such as is indifferent to move upward or downward; the brightnes thereof cannot be obscured, nor the strength thereof match't by any creature. For by his power he shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself.

Aquinas.

Matth. 17.

Phil. 3. 21.

These gifts of glory in Christ's body are not infinite, but bounded within limits, because his humane nature being but a creature, and therefore finite, could not receive infinite graces and gifts of glory. To make them infiniteness, ubiquity and omnipotency, incommunicable atributes of God, attributes of Christ's glorified body, is to destroy the nature of a body, and say that the body of Christ is transformed into the Deity, or Deified; and that he is all God, no man, all spirit no body. And besides, it argues an impossibility, for no creature can be changed into the Creator, no finite body into an infinite and eternal substance. If suffi-

ceth

ceth us to know, that Chriſt's ſoul and body were conditioned according to the deſcription given, when he entred into his glory.

And thus much of the perſon exalted, Chriſt; *Who for the joy that was ſet before him, endured the croſſe, deſpiſing the ſhame, and is ſet down on the right hand of the throne of God.* Hebr. 12. 2.

We are next to conſider Chriſt's exaltation, the degrees of which are threefold; the firſt degree is his Reſurrection; anſwering to the firſt degree of his humiliation, which was his death. The ſecond degree is his aſcenſion, anſwering the ſecond of his humiliation, which was his burying. The third degree (which is the height of his exaltation) is his *ſitting at the right hand of God*, oppoſed to the loweſt of his humiliation, which was his deſcent into hell, his remaining in the ſtate of the dead. By theſe degrees *Chriſt entred into his glory.*

My text limits me to the firſt degree of his exaltation, which is his Reſurrection from the dead.

It was a cruel conflict that Chriſt had upon the croſſe; he had his own Father againſt him, taking vengeance upon him, for the ſins of the world; he had Satan againſt him, who out of a malicious diſpoſition plotted and attempted his ruine, he had the world againſt him, in bruing their hands and their hearts in his blood; *his blood be upon us and our children*, ſay the Jewes. The chief Prieſts, the Scribes, the common people, the ſouldiers *bandied themſelves together againſt the Lord, and againſt his annointed.* So cloſe was their purſuing of him, that indeed he received the foile; they pierced his hands and his feet with nailes, and his ſides with a ſpeare, in the end, they ended his dayes, the height of their malice. But not long after, he reviv'd, *for the third day he roſe again*; which he did for his own greater glory, for his and our enemies more ſhamefull overthrow, and for his diſciples firmer conſolation. This was foretold by himſelf, this was teſtified by men and Angels, and is beleeved, that he roſe the third day.

Our faith in this is underprop't, not only by the teſtimony of Angels and men, but alſo by Scripture and Arguments. *Thus it is written, and thus it behoved Chriſt to ſuffer, and to riſe from the dead the third day.* Luk. 24. 46. By Arguments containing manifeſt demonſtrations of the truth of his reſurrection, drawn from,

1. His body
2. His ſoul.

In that which is drawn from his body, Chriſt doth declare three things; 1. That his body was a true, real, ſubſtantial and ſolid body: And not framed onely in the imagination, or compoſ'd all of an airy ſubſtance. *Feele and ſee* (ſaith he) *a ſpirit hath not fleſh and bones as ye ſee me have.* 2. That his body was a humane body, by ſhewing how that he had the true and perfect effigies and expreſſions of a man, to be ſeen by the eye. 3. That it was the very ſame numerical body, which he had before; by laying open to the view, the grievous wounds which he ſuffered in his body. *Behold my hands and my feet, that it is my ſelf.* The wounds in his body, diſcover the naked truth of his reſurrection.

In the Argument which is deducted from his ſoul reunited to his body, his reſurrection is proved, and that by the operations and works of the threefold life proceeding from the ſoul, whereof man is partaker. 1. By the works of the nutritive life; in that he did eat and drink with them. 2. By the works of the ſenſitive life; his anſwers to his diſciples, giving evidences of his hearing; his diſcerning them from others, of his ſeeing. 3. By the works of the intellective life, in his diſcourſes and explications of the profound myſtery of the croſſe.

Moreover, the time when he roſe was the third day. He lay not dead in the grave three compleat dayes, under the dominion of death; for then he ſhould not have riſen till the fourth day. So that he was but one day and two pieces of two dayes in the grave; for he was buried in the evening before the Sabbath, and roſe in the morning the next day after the Sabbath. The Friday evening he was buried, the ſunday morning he roſe again; which was the firſt day of the week, and is now our Sabbath, obſerved in memory of his glorious riſing, who is the Sun of

Righteouſneſs, from death unto life. And as in the firſt Day of the firſt World, *Light was commanded to ſhine out of darkneſs, upon the deep:* So in the firſt Day of this new World (made new by Chriſt) this glorious Sun (after its Eclipſe come to its period) appeared in the brightneſs of his glory, and gives light for ever *to thoſe that ſit in darkneſs*; and diſpels thoſe clouds of obſcurity that were under the Old Teſtament, from the Chriſtian world. So long he reſted in the grave, as three days, yet not full; for a demonſtration of the truth of his death: And no longer, that his body might not ſee corruption. For had he riſen preſently, we might doubt of the truth of his death: Had he remained longer in the grave, or unto the end of the world, his body would according to the courſe of nature be corrupted; and we might doubt of the truth of his Divinity, which required for the manifeſtation of his power, a quick reſurrection of his body, and a reuniting of the ſoul thereunto. To confirm therefore our faith in both, *He roſe the third day from the dead, to enter into his glory.*

As for the power by which he was raiſed, it was not by any other than his own. Though this act be attributed to the Father, *Act.* 2. 24. yet, it is his power too. For, whatſoever is the Father's, is his, becauſe *He and the Father are one.* It was the power of his Divinity, that effected this great work. *Deſtroy this temple, and within three days I will raiſe it again*, Joh. 2. 19. *I have power to lay down my life, and I have power to take it again*, cap. 10. 18. *Secundum Divinitatis virtutem, & corpus reſumpſit animam quam depoſuerat, & anima corpus reſumpſit quod dimiſerat; & ſic Chriſtus propriâ virtute reſurrexit*, ſaith *Aquinas*: According to the mighty working of the Godhead, his body reaſſumed the ſoul which it did reſigne, and the ſoul that body out of which it parted; and thus Chriſt by his own proper power did riſe from the dead. For indeed, *it was not poſſible that he ſhould be holden of it*, Act. 2. 24. *for then ſhould he not enter into his glory.*

Superas tutdere ad auras, Hic labor, hoc opus eſt.

Here come two points, occaſioned by theſe words, to be treated of;

Viz. 1. *The Neceſſity of Chriſt's Reſurrection.*
2. *The Ends thereof.*

Of the Neceſſity of his Reſurrection: As it was neceſſary that Chriſt ſhould die, ſo was it neceſſary he ſhould live again.

Iſa. 53. 10. 1. In regard of Gods Decree, revealed in his Word, promiſing that *He ſhould ſee his ſeed*, that is, the Juſt; and that *He would prolong his days.* *Peter* in his Sermon on the day of *Pentecoſt*, averrs, That *David* in the 16. *Pſalm* ſpake of Chriſt's Riſing by way of prediction, the knowledge whereof came unto him by Divine infuſion, *Act.* 2. 31.

2. It was neceſſary, for the inſtruction and ſettlement of our Faith, (we being naturally prone to infidelity:) And that, 1. Concerning the Divinity of our Saviour Chriſt, the glory and truth whereof had not been made ſufficiently apparent, had he not uſed his power in riſing again: But in that he is riſen, he hath mightily declared himſelf to be the *Son of God, very God of very God.* Who although he *was crucified through weakneſs, yet he liveth by the power of God*, 2 Cor. 13. 4. *If Chriſt be not riſen*, ſaith the ſame Apoſtle, 1 Cor. 15. *then our preaching is in vain, and in vain our faith.* By his Reſurrection therefore we obtain πληροφορίαν *fidei*, a full meaſure of faith, in this, that there is no place of doubting left us, but that we firmly may believe, that Jeſus Chriſt is true God; for whom to be held bound in the ſtrict chains of a powerful death, is a matter of the greateſt impoſſibility.

i.e. *Ex affectio ejus ſtatu*, as Gal. 4. 14.

Again, it was neceſſary for the ſettlement of our Faith, 2. Concerning the victory Chriſt hath gotten over death. The weaker is overcome of the ſtronger; ſo that if Chriſt had not riſen, he had been weaker than Death, had not been a ſufficient Redeemer, we had been ſtill in our ſins; we could not have been perſwaded, God had received perfect ſatisfaction: But being that he is revived by the

the ſame Power, that giveth life unto all; Death hath no longer dominion over him; Gods juſtice is ſatisfied, and we remain no longer in our ſins. Wherefore we may well in the language of triumph proclaim, *O death, where is thy ſting? O grave, where is thy victory?* And we continuing the ſame note, may adde by the vertue of a lively faith; *Thanks be to God, who giveth us the victory through our Lord Jeſus Chriſt.*

3. It was neceſſary, for the comforting aſſiſtance of our Hope; leſt it ſhould be converted into a Deſperate humour. Our propenſity to Deſperation, is by woful experience too well known: But inaſmuch as our Saviour, our Head, had a glorious *Exit* out of the grave, and an abſolute conqueſt over death; it is forcible enough to make us hope that we his members united unto him by the indiſſoluble bond of the Spirit, ſhall alſo riſe again after death. Upon this hope was that ſpeech of *Job* grounded; *I know that my Redeemer liveth, and that he ſhall ſtand at the latter day upon the earth; and though after my skin, worms deſtroy this body, yet in my fleſh ſhall I ſee God: whom I ſhall ſee for my ſelf, and mine eyes ſhall behold, and not another; though my reins be conſumed within me.* Job 19.

Clariſſima fidei confeſſio. Brentius. *Brevis & longa, tolaque aurea, eſt hæc Apologia,* ſaith another.

Were it not for Chriſt's Reſurrection, hope herein might have failed both him and us; for his is the cauſe of ours; therefore is he ſtiled *Primitiæ dormientium, The firſt-fruits of them that ſleep.*

4. It was neceſſary, for the compleat and perfect conſummation of our eternal happineſs: For in that he was humbled to ſuſtain great evils, by dying for our freedom from all evil; ſo was he glorified by his Reſurrection, for our promotion to all good. *He was delivered for our offences, and raiſed again for our juſtification.* Rom.4. ult. And as it is *Heb.* 7. 25. *He is able to ſave them to the uttermoſt, that come unto God by him, ſeeing he ever liveth to make interceſſion for them.*

5. It was neceſſary, in regard of the compleat diſcharge of his office of Prieſthood; to which he was from all eternity anointed of the Father. If he had not riſen again, he had not performed the full duty of that calling, which required that he ſhould make ſatisfaction for the ſins of people; which he did by offering up himſelf an Offering and a Sacrifice to God, of a ſweet ſmelling ſavour, upon the Croſs.

And further, that calling required alſo, that he ſhould apply the vertue of this Sacrifice, the merit of his death, to every true Believer; which could not be performed without his Reſurrection. So that as he died, to ſatisfie the juſtice of God; ſo was it requiſite he ſhould riſe from death, to make to us a particular application of the vertue of his Paſſion, by his effectual Interceſſion unto his Father in heaven, for us upon earth. Whereupon comes the Apoſtles Quære and Anſwer; *Who is he that condemneth? It is Chriſt that died, yea rather that is riſen again, who is even at the right hand of God, who alſo maketh interceſſion for us.* Rom.8.34. Thus much of the Neceſſity of Chriſt's Reſurrection.

The ſecond point is concerning the Ends of his Reſurrection, which are divers,

Viz.
1. In regard of himſelf.
2. In regard of the Law.
3. In regard of us.

In regard of himſelf, the end of his Riſing was twofold: 1. To declare that he himſelf, (that Holy and Juſt one, whom the *Jews* had by wicked hands crucified and ſlain) was the *Prince of life:* Who at his pleaſure as he could give life to others, ſo unto himſelf; though he were brought to the loweſt ſtep of an humbled ſtate, though death held him in its hands. For if at his Crucifying, the ſhaking of the earth, the riſing of ſome dead bodies, the obſcuration of the Sun, (not hap'ning within the compaſs of the courſe of nature, becauſe not at the uſual time of the conjunction of thoſe two Planets, the Sun and Moon;) wreſted a confeſſion out of the ſpectators, that *He was the Son of God*; much more may his Reſurrection evict thus much, that *He is the Prince of life*; who might lay down, and take up his life when he pleaſed. Act.3.15. And,

And, 2. That having finished and perfected the great work of our Redemption, he might reign thenceforth for ever in glory. *Whose dominion is an everlasting dominion, which shall not pass away; and whose Kingdom that which shall not be destroyed.* Albeit he seemed for a time to be deposed from his Royalty, whilst he submitted himself to death; yet it was but a short cessation, that he might come off with the greater honour, and so to enter into his greatest glory.

Dan. 7. 14.

In regard of the Law; the end of his Rising was to ratifie the truth of that promise of life, which was pass'd unto man, upon the performance of that Covenant passed betwixt God and man; *Do this, and thou shalt live.* It could not be, but that in equity Christ should live again, being that he did fulfill exactly and precisely the ordinance of God; for, *He did all things well.* Wherefore to shew that God keeps his word, and that the truth of his promises is infallible; *He rose again from the dead.*

In regard of us, the end of his Rising is threefold:

Viz. { 1. For our Example. 2. For our Justification. 3. For our Faith, &c.

First, for our Example, tending to the information of us in the ways of righteousness, in the paths of life. That *like as Christ was raised up from the dead, by the glory of the Father; even so, we also should walk in newness of life, that the body of sin might be destroyed, and that henceforth we should not serve sin,* Rom. 6. 4. 6. The Resurrection of Christ from the dead, should be a pattern for us, wherein there is some effective vigor, to raise us from the death of sin, to a gracious life. The power of effecting both, is in God: *A Deo est quod anima vivat per gratiam, & corpus per animam:* That the soul lives by grace, and the body by the soul; comes from God, who is the Author of life. And, saith *Ames*, Christ rising from death, *Est demonstratio quam initiatio*, as well a demonstration, as the initiation or beginning of our Resurrection; by whom we pass from death unto life.

Resurrectione Domini configuratur vita, qua hic geritur.

Aquinas.

Secondly, for our Justification. They are the expres words of the Apostle, *He was raised again for our justification*, Rom. 4. ult. For now that he hath gotten the victory over death, by reviving; he applies by the vertue thereof, all the benefits of the Gospel unto us, to the exceeding great consolation of our souls.

Lastly, for the establishment of our faith, concerning the obtaining of life everlasting. For indeed if the Head be risen, the members may be sure to rise too; and if the Head receive life and glory, doubtless the members which have their proper dependance of him, shall receive the like perfection: for a glorified Head cannot be without a glorified body. Now *Christ is the head of the body, the Church,* Col. 1. 18. *who is the beginning, the first-born from the dead, that in all things he may have the preheminence.* Of the fulness of whose glory, in the day of our perfect redemption, we shall all receive a full measure.

For a Conclusion. *Communi naturæ lege moriuntur homines*; The sons of men composed of dust and ashes, die, by the common law of nature: Eternity is proper to another world, not to this; to this Inconstancie. The Son of the most High himself, when he became the Son of man, was subjected to Mortality; He pleaded no prerogative royal, to be exempted from that end, which God setled in the course of nature. Our times upon the Earth may be said to be lasting, but not everlasting; though in the hands of God. Heaven decreed a period to our Lives, which we cannot prevent, and to which Christ at the appointed houre did submit himself with all obedience, not able to avoid it. Necessity was laid upon him to pay the debt to Nature, which might serve for a payment of our debt to God; yet, not *respectu peccati*, but *respectu pœnæ*; this necessity was not in respect of sin, (*He was a Lamb without blemish and without spot,*) but in respect of that punishment which he did oblige himself to undergo for the sins of men. *Est illata necessitas Adamo, innata necessitas nobis, & assumpta necessitas in Christo:* Necessity

Wemf. Portraicture of Gods image in man pag. 43.

of

of death was laid upon *Adam* for his sin, necessity of death is imbred in us, and by a voluntary assumption there was a necessity of death in Christ. A man willingly gives his word for such a summe for his friend, but when he hath willingly given it, he must of necessity pay it; So Christ willingly took this debt upon him, and in the fulness of time when 'twas exacted, paid it down, even his life to God and nature.

But albeit he thus parted from the world, yet *God hath raised him up, having loos'd the paines of death, because it was not possible that he should be holden of it.* So, though the hand of fate by Natures unconfused order, reduce us to our first principles, yet shall we rise again, by the mighty power of our eternal Maker. *Etiam animalia quædam typũ Resurrectionis sunt. Lavat. in Job 14. 12.*

The Judge of all the word hath appointed a day wherein to judge the world, to which all must rise. And as all must die, and after death come to judgment, so Christ *was once offered to bear the sins of many, and unto them that look for him, shall he appear the second time without sin, unto salvation.*

THE BLESSED AMBASSADOR; OR, THE Best sent into the Basest.

GALATH. 4. 6.

And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba Father.

GODS love wherewith he hath embrac'd the sons of men in his onely Son, is of such large extent as cannot be limited, as cannot be measured: the breadth, and length, and depth and height thereof, doth passe our knowledge. Doth passe our finding out. The length the breadth, the depth, of the earth, the sea, the heavens, Mathematicians by their speculations do conjecture; but the love of God, the most ingenious and judicious cannot (it so exceeds) so much as conjecture, much lesse perfectly know, because infinite. Would a man part with his only son, and alone darling, and be content he should die a most ignoble and ignominious death, to ransome his servants, his captives, his slaves, rebels that would cut his throat; I cannot be perswaded the world affords such a man, such a Phenix, there was but one in all the world, *Abraham*, found willing, to slay his son, to rip up his bowels that sprung out of his own, when God commanded it. Yet the Lord of heaven and earth (whose mercies are over all his works) sent his only Son to save sinners, to dye, that by his death we may live: Though servants, Captives, slaves, rebels, yet by his Son made Kings, Priests, Prophets, sons and heirs of an eternal inheritance: O the depth, the height, and length and breadth of Gods love! He sent his Son forth from him, to bring us to him, he freely gave him, to redeem us from the insulting power of Satan, from the captivity and dominion of sin, from the oppressing tyranny of the world, to bring us into the glorious liberty of the sons of God. Eph. 3. 18, 19.

This

This liberty, this sonship is obtained by faith, for to as many as beleeve in his name hath he given power to become the Sons of God. All ye then that beleeve, are no more servants, but sons, not sons of wrath, but sons of God; not sons by nature, but sons by grace. And because sons, behold the Lords bounty is enlarged toward you, the treasures of his graces are open for you, the store-house of his riches is not shut against you, his fatherly providence is tendred to you, he withholds no good thing from you; he sent first his Son, and now that his Son is ascended to him, he sends the Spirit of his Son to you, into your hearts; that by this meanes he may abide with you for ever.

But why compared I the love of God to the love of man, mans love in respect of Gods not being so much as a grain of mustard-seed to the whole earth, or the whole earth to the vast heaven, or the smallest drop of water to the whole Ocean? Therefore, for my better clear, that by the marvellous defect and straitness of the one, you may in some, though in the smallest measure, conceive (survey you cannot) the infinite greatness of the other. He sent his Son, but his Son return'd, in his presence was joy, in his absence griefe; wherefore God bereaving us of his Sons bodily presence, in his tender love sent the Spirit of his Son to raise our dead spirits, to comfort us, without him comfortless, he adopted us sons, being his enemies, by his Sons coming; now for further confirmation and stronger assurance, he signs it, he seals it, by sending the Spirit of his Son into our hearts.

Because sons:] Not natural, but elected, adopted sons, such as may justly challenge the prerogatives and liberty of sons. *God,*] That is, the Father, *Hath sent forth,*] As Kings do their Ambassadours to signify their pleasure and desires: they neither adde nor diminish from their Commission; so the Holy Ghost, what he receives from the Father, *Ioh.* 16. 13. *he speaks not of himself, but what he hears he speaks*) what he receives he delivers. *The Spirit,*] That is, the Holy Ghost, the third person in Trinity. *Of his Son,*] To wit, of the natural Son of God, Jesus Christ Gods Son, begotten by eternal generation time out of mind. *Into your Hearts.*] *Crying,*] Making you with confidence and assurance to cry; the Spirit properly cryes not, for then it should cry and pray to it selfe; but it is said to cry, when it works that effect in us, according to that, *Rom.* 8. 15. *Ye have received the Spirit of Adoption, whereby ye cry Abba Father.* We are said to cry by the Spirit, as a man to see by the eye. *Abba Father,*] *Abba,* it is an Hebrew word derived from that which signifyes to be willing, here it is translated Father, and the reason of that name is rendred to be, because of the propensity of the will and desire of a father towards his children, being their chiefest wel-willers and wel-wishers.

Ioh. 16. 13, 14

Sic ipse Spiritus postulat, i.e. ad postulandum eos quos replevit, inflammat.

The intention then of the words is this; The adoption and free election thorough Jesus Christ into the right and liberty of sons, pertains not to the *Jews* alone, but to the *Gentiles* also, to the *Galatians*: by the redemption wrought by the Son of God, for this purpose ordained by the Father, *ye receive the adoption of sons,* God thus making you sons, sent his Spirit to you; his Spirit sent to you, dwells in your hearts, and dwelling in your hearts, makes you cry with an assurance of his good will, *Abba Father.*

Of the words there are these parts, 1. A person sent, the Spirit of the Son. 2. A person sending, God. 3. The sending it self, sent. 4. The place whither God sends the Spirit of his Son, into your hearts. 5. The office or effect of the Spirit, *Crying Abba Father.* 6. The reason moving and prevailing with God to send his Sons Spirit into your hearts, because sons.

Of the first, the person sent, the Spirit of the Son, the Holy Ghost.

It will be judg'd in me to be but a labour in vain, to endevour to prove that there is such a Spirit, except there be some (as I hope there are none) so grosly ignorant as those disciples spoken of in the 19. of *Acts*; who profest *they did not so much as hear whether there were an Holy Ghost or no.* This is a Principle of Religion to be taken of all for granted, not to be call'd in question, not to be proved; to spend words and time in the demonstration hereof, is to no more purpose than to prove to day, when the sun shines, this being sufficiently manifest in the works of nature,

that

that ſufficiently apparent in the effects of grace. Divine truth contained in the ſacred Word of God, ſtops all gainſaying proceedings in this point. None, but who will oppoſe God, will oppoſe it; if any man teach otherwiſe, or doubt of the verity hereof, *he is proud, knowing nothing, but doting about queſtions, and ſtrifes of words*; he is a man *of a corrupt mind, and deſtitute of the truth; carried away with the ſpirit of giddineſs and of error.* I will therefore ſpare my pains, in convicting ſuch rude and giddy-headed ſpirits (for I direct my lines to Chriſtians well inſtructed in this Article of our faith, not to *Turks* and *Mahumetans*;) and by Gods aſſiſtance teach and write, what ſhall be more fit, (all things well weigh'd) for them to learn, and me to deliver.

1. Why the Holy Ghoſt is called a Spirit.
2. Why he is called the Spirit of the Son.

The third perſon is called a Spirit, becauſe, 1. He is a ſpiritual, incorporeal and inviſible eſſence; whoſe being is not like that of Angels; though ſpirits, they are but miniſtring ſpirits of Almighty God, finite; but he is infinite, *whom the world cannot contain*, whom the moſt piercing eye cannot ſee, whom the moſt ſublime wit cannot conceive. The refulgent glory of thoſe heavenly ſpirits dazzles our underſtanding in our meditations and diſcourſes of them; our imaginations cannot reach their tranſcendent and Metaphyſical nature, far diſtant from our ſphere: much more are we unable to fix our bodily or intellectual eye upon that ſpiritual being, whoſe being and glory is abſolutely incomprehenſible, dwelling in that light, to which there can be no acceſſe, and in that height, to which no created nature can aſpire.

He is called a Spirit, 2. In regard of the mighty power and unreſiſtible efficacy it hath in operation, implyed in the ruſhing wind on the day of Pentecoſt, and the fiery tongues. His wonderful activity is made ſufficiently manifeſt by the creation of the world, and well known in the hearts of ſinners, by their converſion and new creation; a work not of ſmall importance; a concurrence of all the powers of nature cannot effect it. Men and Angels can do much, but not ſo much: let then of the rareſt parts, moſt eminent endowments, and of the beſt quality, (laying grace aſide) do what they may, ſay what they will, they ſhall find themſelves ſcanted of ability to begin, much leſſe to go thorough with ſo great a work. The wind blowes ſtrong, and fire is very active; ſo the Holy Spirit blows down the ſtrong holds of Satan erected in the hearts of ſinful men, diſperſeth all chaffy cogitations of wickedneſs, and filleth every corner of the ſoul with heavenly inſpiration, with tranſporting thoughts and meditations of an higher than an earthly nature, and as fire it inflames the heart with the love of God, whence proceeds zeal of Gods glory, that fire of heaven, and a fixt reſolution (as in Martyrs) to ſuffer fire and faggot for the profeſſion of his name. By reaſon of the working thus of his mighty power, the Scripture ſtiles him by the name of the power of the moſt high, *Ex operante creabatur homo, ex operante recreatur*, by his working power man was created, by the ſame renewed and born again. As by his power he gave life, ſo he gives newneſs of life by his power. *Spiritus eſt qui vivificat*, it is the Spirit that quickens us, before dead in ſins and treſpaſſes.

He is called a ſpirit, 3. Becauſe he is breathed from the Father and the Son, that is, he in that perſon by whom the Father and the Son do immediately work heavenly motions, and ſaving graces in the hearts of the elect. *Spiritus a ſpirando*, wherefore when Chriſt breathed on his Diſciples, he ſaid unto them, *receive ye the Holy Ghoſt. Joh.* 20. 22. Theſe I conceive to be the reaſons why the third perſon in Trinity is called a Spirit. Now muſt I ſhew the reaſons why he is called the Spirit of the Son, they (as I imagine) are theſe;

Firſt, becauſe he proceeds from the Son, by an eternal proceſſion, and intelligible emanation: the eſſence of the Son is communicated to him, hence coeternal, coeſſential, conſubſtantial with the Son; he is called the Spirit of Chriſt, *Rom.* 8. 9. not (as one ſaith) by way of alienation, nor by way of multiplication of the divine eſſence, which can be but one, but by communicating the very ſame numerical

Noſcit tanta mirabilia gratiæ Spiritus Sancti. Ambroſ.

Act. 2.

Luk. 1.

Contra Arianos.

rical essence wherein the Father and the Son subsist unto him in an incomprehensible manner, whence he is term'd also the Spirit of the Father, *Galat.* 3. for the essence of the Father is the essence of the Son, and the essence of them both, the essence of the Spirit; he proceeds from both, not simply as from two persons, but in that they are one in essence; not more principally from the Father, lesse principally from the Son, as *Lombard* and the schoolmen of this age affirm; but from the person of the Father and the son in the unity of essence, without any such distinction; for upon the admission of this distinction, we may justly infer an inequality of the persons of the Deity, a thing without blasphemy not to be admitted; the Spirit of holyness equally proceeds from both as from one beginning, against the definition of the Greek Church, but *non voluntate sed natura, seu necessitate naturæ licet secundum voluntatis modum*; not by the act of the will, but by the act of nature, or by the necessity of nature, according to the manner of the wills working, which I cannot conceive in other terms than these, that is, God willing it.

He is called the Spirit of the Son, 2. Because he is in the Son, and the Son in him; as the Son is in the Father, and the Father in the Son; to wit, by their eternal essence. And besides this, the Spirit dwelt in him in the dayes of his flesh, inriching his humane nature with all fulness of grace. And at his baptisme, the heavens opening, *John* saw the Spirit of God descending like a Dove, and lighting upon him. Mat. 3. 16.

He is called the Spirit of the Son, 3. Because the Son sends him to seal our adoption to us, *Joh.* 15. 26. *When the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth which proceedeth from the Father, he shall testify of me.* He sends that which is his, and gives it too, *Joh.* 20. 22. *receive ye the Holy Ghost.* And not onely the Son, but the Father also sends him, but in the Sons name; *whom the Father will send in my name*, saith Christ, *Joh.* 14. 26. *which shall testify of me*, saith he, *Joh.* 15. 26. the Father sends him in his Sons name, that is, saith *Rest.* Rest. in Joh. 14. *and* to the glory of his name, in which respect he is term'd the Spirit of the Son.

He is called the Spirit of the Son, 4. Because he receives the wisdom and knowledge of the Son, who is the wisdom of the Father, and reveals it unto us. *He guides us into all truth*, *Joh.* 16. 13. for (as it followeth) *he shall not speak of himself, but whatsoever he shall hear, that shall he speak, and he shall shew you things to come. Verse* 4. *He shall glorify me, for he shall receive of mine, and shall shew it unto you. Verse* 15. *All things that the Father hath are mine, therefore said I, that he shall take of mine, and shall shew it unto you.* All saving knowledge and divine graces coming from the Son, in whom the hidden treasures of pure wisdom do rest, are confer'd upon us the sons of God by adoption, by the Spirit of the Son of God by eternal generation.

From which discourse may be deduced three conclusions. 1. That this Spirit of the Son is a Person, he *proceeds from the Father and the Son*, not as an accident, but as a Person. It was the grosse conceit of some heretical mistaken spirits, erroneous in their judgments, that this Spirit of the Son, is only a motion or quality wrought by God in the hearts of his children, or some divine inspiration infused from above by divine grace into the soules of them whom God had chosen out of the world, to be more eminent than others. These conceits may seem plausible to corrupted reason, *not discerning the things of God, which are spiritually discerned*: yet they contradict that which by infallible consequence may be deducted out of the sacred truths of Gods word and right reason. Laying therefore these two, Gods word and right reason as two sure foundations and uncontrolable principles, which may justly sway our judgments: I will presse the truth of this conlusion against all opposites.

The Spirit of the Son is a person. Because he appeared in a visible shape. The Holy Ghost descended in a bodily shape like a Dove upon Christ: and he appeared like cloven tongues of fire, and sate upon each of the disciples, and they were all filled with the Holy Ghost, and began to speak with other tongues as the Spirit gave them utterance. What motion, what quality, what inspiration, can appear in such or any visible similitudes or bodily shapes, or give utterance to men?

He is a person, because called God. When *Peter* cut *Ananias* of his double dealing,

dealing, he told him *he had lyed to the Holy Ghoſt*; and in lying to the Holy Ghoſt, *thou haſt* (ſaid he to him) *not lyed unto men, but unto God.* The Eſſence of God is *Tota in qualibet perſonâ Deitatis*, whole in every one that is called God: And forasmuch as the Eſſence and the Perſons are inſeparable; whatſoever is properly called God, is a Perſon. What Motion, what Quality, what Inſpiration can be called God? Act. 5.

He is a Perſon, becauſe we are baptized in his Name. He is the Author of this inſtitution, He is the Director of the whole act; by his authority, by his command, by his power, the water is ſanctified, the baptized are renewed, the whole work is happily accompliſhed: For all is done in the Name of the Father, and the Son, and the Holy Ghoſt, not in the name of a Motion, of a Quality, of an Inſpiration.

He is a Perſon, becauſe the properties of a Perſon are attributed to him. He is ſaid, *to teach us heavenly knowledge*; *to lead us into all truth*; *to comfort the afflicted members of Jeſus Chriſt*; *to diſtribute gifts and graces according to his good pleaſure*; *to call and ſend Apoſtles*; *to bear witneſs in heaven, with the Father and the Son*; *to bear witneſs with our ſpirits that we are the ſons of God*; *to cry in our hearts, Abba Father*; *to make interceſſions for us with groanings that cannot be uttered*: Theſe are not effects proper to a Motion, or a Quality, or an Inſpiration. Laſtly, He is diſtinguiſhed moſt manifeſtly from the Gifts of God: *There are diverſity of gifts, but the ſame Spirit*; the ſame Spirit diſtributing theſe gifts ſo divers, where it will. Thus it is apparent that the *Spirit of the Son* is a Perſon. Luk. 11. 13. Joh. 16. Joh. 14. 1 Cor. 12. 11. Act. 13. 2. 1 Joh. 5. 7. Rom. 8. *Dona honorarid.*

And as he is a Perſon; ſo is he, 2. A diſtinct Perſon from the Father and the Son. *Non aliud, ſed alius?* Not eſſentially differing, noted by the firſt word; but hypoſtatically, noted by the laſt.

And that, becauſe he is the Spirit of the Father and the Son: He cannot be ſaid to be his own Spirit, as the Father cannot be ſaid to be his own Father, or the Son his own Son; that is as abſurd as this.

Again, becauſe he is ſaid to be another from them both. *I will ask the Father, and he ſhall ſend you another Comforter.* Chriſt, whilſt he was on earth, was a Comfort unto his Diſciples: wherefore, leſt diffidence and deſpair, by reaſon of the great perſecutions they ſhould ſuffer after his departure, ſhould break their hearts, and ſorrow ruine them; he prays the Father to ſend them another Comforter, and promiſeth he will ſee it done for their aſſurance; *He will ſend him from the Father.* Joh. 14. 16. *cap.* 15. 26.

Furthermore, He hath a relative propetty and characteriſtical note ſeveral from theirs, putting a difference betwixt them and him: He onely proceeds from the Father and the Son; He onely appeared under the form of an innocent Dove, and of fiery cloven tongues; By his immediate operation, Chriſt was conceived in the womb of the Virgin; and by his immediate operation, Gods children are throughly ſanctified and furniſhed unto every good work.

Laſt of all, The Father ſends him, that ſo ſends him; whence he is neither the Father nor the Son, but one from them. It is a marvellous impropriety of ſpeech, that a man ſhould be ſaid to ſend himſelf; but proper it is to ſay, he comes of his own accord. Forasmuch therefore as the Spirit is ſaid to be ſent from the Father and the Son; and as here, *God ſent forth the Spirit of his Son*; He is a Perſon diſtinct from them both. Which is the thing I intended to demonſtrate.

As he is a Perſon, ſo is he the third and laſt Perſon: not laſt in time, nor laſt in nature, nor laſt in dignity; but laſt in the order and manner of ſubſiſting, and of performing ſuch works as are common to them all, called works *ab extra*, as Creation, Redemption, Preſervation, Juſtification, Sanctification, &c.

Having briefly gone over theſe two points, I ſhall endeavour by Gods grace to do the like in the next, which is this, 3. *That there are Three Perſons in the Deity, to whom the Divine Eſſence is communicated*; *The Father, the Son, the Spirit.*

For humane Reaſon fully to conceive ſo high a myſtery, is impoſſible: What

therefore we must learn hereof, the Scripture teacheth, Faith receives, and Reason must not contradict: Rather imbrace those depths of knowledge with admiration, than by an over-curious inquisition to dive into it and return unsatisfied, and sore troubled. Yet because Ignorance needs information, and Curiosity requires confirmation; I will say somewhat (though little) of it.

The *Platonists* acknowledge in God νοῦν, λογον, πνευμα, a Mind or Understanding, a Word, a Spirit. By Understanding, they understand the Father; by the Word, the Son, who by S. *Joh.* 1. 1. is expressly called *the Word*; by Spirit, the Third Person proceeding from the Father and the Son, called *The Love of God.* Hence Divines conceive the matter thus: The Father is *quasi Deus intelligens*, God understanding: The Son, who is the express Image of the Father, is *quasi Deus intellectus*, God understood; call'd the *Wisdom of the Father*, the *Image of the Father*, the *Word of God*, as a word is but the image of the understanding: The Spirit breathed and proceeding from the Father and the Son, is *quasi Deus dilectus*; *God is Love*, *Lombard.* saith S. *John*; hence by *Lombard* said to be that Love wherewith the Father loves the Son, the Son the Father. So the Text reckons up three, the Father, the Son, the Spirit; *God sent forth the Spirit of his Son.* This is indeed a deep mystery: Yet as abstruse as this Divine mystery of the Trinity is, Nature can give us some insight (by similitudes, though imperfect) of the possibility and truth of it.

We see that in the Sun, there is an indefinent fountain of light, a brightness and splendor springing out of it, and a quickning and reviving heat proceeding from it; yet none will be so foully mistaken, as to conclude out of these three, that there are three Suns, there being still but one: So though the Essence of the Godhead be but one, yet we must know, it is communicated unto three Persons; and though communicated unto three Persons, yet still the Essence is but one. We see that in Man there are two diverse and far different natures, a Body and a Soul; yet these two make not two Men, but one, these retaining the unity of one Person: If two diverse Natures met together make one Person, why may not one Nature and Essence be communicated to Three, and those Three having one and the same Essence, still remain one God? We see that in the Soul of Man there is a Will, which is the immediate beginning *ab intra* of every act proceeding from our selves, commanding this or that to be done, *sic vule, sic jubeo*; then there is Reason that thinks of the means to compass the intent of the Will; which being found, there is a Power which is still in action, till the Will (as I may so say) gets its will and obtains its end: whence is drawn a similitude to express the profound mystery of the Trinity: The *Father* is compared to the Will, for he is the beginning of the action; the *Son* to Reason, for to him is given the dispensation of all things, and he is the Wisdom of the Father; the *Holy Ghost* to the Faculty or Power of effecting it, who is the Perfecter of every act, called *The Power of the most High.* These three faculties are in the soul of man, yet one soul, not three; and 'tis a question never satisfactorily decided since first moved, Whether these essentially and really differ from the soul, or no: If then these three faculties of the soul be one soul, and one soul these three faculties; why may not the Essence of the Godhead be communicated to three Persons, and these three Persons remain one onely God?

Lombard. lib. 1. dist. 12. E. Thus the glimmering light of Nature hath given us some light in this matter; which, as the Master of Sentences saith, *Etsi sensu non percipiam, tamen tuto conscientiâ*; Though unperceptible to mine outward sense, yet in my conscience I hold for true. Rules of Divinity exceeding our capacity, are to be embraced by Faith, not to be discussed by Reason. And thus much for the Person sent, *the Spirit of the Son.*

I proceed to the Person sending, which is said to be God: *God the Father, by his Son, sent forth the Spirit of his Son.* In which discourse, as much compendiousness as may be.

All that we enjoy in the time of our pilgrimage here on Earth, are sent us from God *the Giver of every good and perfect gift.* What Earth cannot afford us, Heaven supplies: The mission or donation of the Holy Ghost, comes not within the reach of any mortal or immortal creature: Wherefore the Father considering we cannot

have

have a welbeing in this life, but our condition ſhould be without him miſerable; He ſent us the Holy Ghoſt, the onely Comforter of our diſtreſſed ſoules, the onely Supporter of our future hopes of happineſs, to ſtrengthen us, and fill our hearts with joys unſpeakable. O the wonderful mercy of Almighty God! He ſent his Son to ſave us, and his Sons Spirit to comfort us. *God ſent forth the Spirit of his Son into our hearts:* He denies us nothing that may further our good, but ſends us all things, even his Spirit, who deſerve a denial of all things: It is (believe it) it is his Mercy, that is over all his works. He makes our miſery the object of his goodneſs, our neceſſities the object of his bounty: hence the Apoſtle diſcourſeth thus; *God gave us his Son when we were enemies, and how ſhall he not with him give unto us all things,* even to the Spirit of his Son? *God ſent forth the Spirit of his Son.*

Qui miſit unigenitum, immiſit ſpiritum, premiſit valtum; quid tandem tibi negaturus eſt? Bern. de temp. *Nihil unquam ei negaſſe credendum eſt, quem ad vitam hortatur eſum.* Hierom.

It is counted a great gift, that *Jacob* ſent by the hands of his ſervants, to pacifie his brother *Eſau*, *Gen.*32.14,15. It is counted a great gift, that *Joſeph* ſent to *Jacob* his father, *Gen.*45.22,23. and that he gave to *Benjamin*. It is counted a great gift, that *Pharaoh* gave to *Joſeph*, giving him rule over all the land of *Egypt*, *Gen.*41.43. It was a Princely gift, that *Hiram* King of *Tyre* ſent to King *Solomon*, 1 *King.*9.14. and that the Queen of *Sheba* gave him, 1 *King.*10.10. It was a Princely and magnificent gift, that King *Ahaſuerus* ſent to *Mordecai* by the hands of *Haman*, it is regiſtred, *Eſth.*6. It was a gift royal, that the three Wiſe-men preſented to our Saviour Chriſt, Gold, Myrrhe, and Frankincenſe, *Mat.*2. But it is a far greater and more magnificent gift, that the God of Heaven ſends into the hearts of the children of men, *the Spirit of his Son.* Thoſe are but poor gifts in reſpect of this, for infinite is the difference betwixt them and it: They are ſubject to mutability, loſs and corruption; but God ſends forth the immortal and eternal Spirit of his Son, very God of very God, into our hearts: They could not ſanctifie them to whom they were ſent and given; but this doth cleanſe thoſe ſouls from all pollution of ſin, to whom God ſends him: They only made them great in the eyes of men; this makes men great in the eyes of God. Who (but a blind man) cannot diſcern the tender affection and exceeding care of Almighty God our heavenly Father towards us, who gives us all things to the utmoſt of his power, he thinks nothing too good for us; He gives us his Spirit, and in giving him he gives himſelf, *God over all bleſſed for ever.*

What greater gift can God give to the ſons of men? what greater gift can the ſons of men expect of God? Enough, enough Lord, thou art God Allſufficient, we can ask no more; and thou canſt ſend no greater than the Spirit of thy Son into our hearts.

I will not part from this point, till I clear one doubt. In that God ſends the *Spirit of his Son*, ſome infer, that God and the Holy Spirit are unequal; the Sender muſt ever be greater than the Meſſenger, the Giver than the Gift.

But by their leaves, 1. This is a Principle undeniable, That there is no inequality in the Deity. 2. Common experience in Civil affairs, is able to demonſtrate this, That equals may ſend forth equals; it is uſual. 3. S. *Cyrils* rule is moſt forcibly true, That *Miſſio & obedientia non tollunt æqualitatem*; Miſſion and ſubmiſſion nullifie not equality. *The Father ſent his onely begotten Son into the world, in the form of a ſervant, and was obedient unto death, even the curſed death of the Croſs*; Yet equal to the Father, *He thought it no robbery.* So the Holy Ghoſt in equality is not a jot diminiſhed, nor his authority any thing abated, though ſent of the Father. The Father is not greater than the Son, nor the Holy Ghoſt leſs than either, becauſe all three are one and the ſame God, Infinite in Eſſence and Lord of all; and in Unity there is no Inequality.

Cyril.

Phil. 2.

Here I put a period to my diſcourſe of this point, and proceed to the next, to wit, to the Miſſion or ſending of the Holy Ghoſt, the Spirit of the Son, *God ſent forth the Spirit of his Son.*

The ſending of the Spirit, is either in a viſible or inviſible manner. Viſibly he is ſaid to be ſent, when there are ſignificant ſigns of his preſence: Not that the Spirit in its own nature is viſible to the eyes of man: When he confers his ſaving graces

graces by the use of external Symbols, working Faith and Repentance in his Church, when by his powerful operation he converteth the souls of sinners from the errors of their way; in an outward apparition, then is he said to be sent visibly: the Dove appearing at Christs Baptism, did intimate the presence and the efficacy of the holy Ghost; the cloven tongues like fire in the Primitive Church, in the times of the Apostles, were a demonstration of his presence and power. The manifestation of his graces in Christ and his Apostles at those times, discovered his presence. But he is not sent thus alwayes, but at appointed times, and upon special occasions, thus that Prophesie of *Joel* 2. 28. was fulfilled.

He is sent invisibly, when no signes are used to declare his presence in our hearts, only he that hath him knows he is there. Thus was he in the Prophets, for he spake by them: And every Christian that belongs to the election of grace, hath the Spirit sent him thus invisibly; *he that hath not the Spirit of Christ is none of his*, *Rom.* 8. 9. And *cum gratia Spiritus sancti datur hominibus, profectò mittitur, Spiritus à Patre*, when the grace of the Spirit is confer'd on men, of a truth the Spirit of grace is sent then of the Father. Christ's Spirit comes not to us by a temporal motion, but by the temporal motion of the creature is signified the spiritual and invisible sending of Christ's Spirit.

Again, he is sent unto us by the Ministry of the Word, the power of God to our salvation, and by the administration of the Sacraments. By the Word illuminating our understandings, before darkned, enabling us to judge of spiritual things, our judgment before restrained to carnal: working faith, love, hope, peace, patience, temperance, with a reformation of our lives and all other vertues in our hearts. By administration of the Sacraments, confirming our faith in the promises, sealing unto us our adoption, perfecting in us the assurance of our reconciliation with God, and assuring us that we shall be made partakers with the Saints in glory, of the full fruition of the presence of God, and be put into the possession of that immortal and eternal inheritance in the highest heavens prepared for Gods children *before the foundations of the world were laid.*

This sending of the Spirit of the Son, either visibly or invisibly, by the Word or Sacraments, is not a local motion, a going from one place to another, descending from heaven to earth; but his operation and effectual working in the hearts of Gods Saints. He is every where filling heaven and earth, and therefore not movable from heaven to earth, but *ubi operatur ibi est*, where he works, there he is, and is said to be sent thither.

Let us now learn how to conceive of God, and be assured of his love, had he not loved us, he had not sent his Spirit to us. He sends his Spirit to us, and gives us the best things; we must not deny any thing unto him, thankless creatures then we should be. *And grieve not the holy Spirit of God, whereby we are sealed to the day of redemption.* And prepare we our hearts to entertain and receive him; sweeping clean the secret chambers of our souls; making our bodies also fit temples for the holy Ghost to dwell in.

The firm ground of all Christian comfort, and stedfast foundation of all the heirs of eternal blisse, is to be the sons of God. Men of this world are ever ambitious of honorable titles, and use all means to insinuate themselves into the favor of their Prince, aiming hereby at a worldly happinesse. Thus men of the world to come (so I may term the faithful, for they are not of this world) are ever in action, and the bent of their endeavours ever tending to obtain the honorable title of the sons of God. What means God hath ordained for them to win his favour by, as obedient children use, aiming hereby at an eternal inheritance, and at the crown of immortality that never fades away: which, that as sons, they by the grace of God their heavenly Father, may compasse; they cry and pray without ceasing unto him, who is willing to hear, and able to fulfil their holy desires to the utmost, even above what they ask. And that they may be the better able to hold out unto the end, and to prosecute their earnest intentions in righteous things, God, because they are sons, sends forth the Spirit of his Son into their hearts, *whereby they cry, Abba Father.*

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There remains now theſe three Parts to be treated of, The place whither the Spirit is ſent, the effect of the Spirit there, and the reaſon of all this. Now, that you may receive with pure hearts, and blameleſſe affection, the ſincere truth of Gods holy word, whil'ſt ye are reading theſe lines, ſequeſter your ſences and your ſouls, from all wandring and evil thoughts, and caſt away from you all miſbeſeeming conceits, as *Elias* did his Mantle to the earth, when he aſcended into heaven, or as *Moſes* took off his ſhoes, when he trod on holy ground.

The next Subject of our Meditation, is the place whither God ſends forth the Spirit of his Son, which is our hearts. God hath ſent forth the Spirit of his Son into your hearts.

The eſtate of every true Chriſtian and child of God in this life, is partly carnal, partly ſpiritual, they have fleſh, they have ſpirit, the firſt ſtate comes by nature, call'd the ſtate of nature, the ſecond by the free and undeſerved grace of God, call'd the ſtate of grace. Hence we may conſider them two wayes conditioned, 1. *They are carnally minded.* 2. *Spiritually minded.* Their purity is not totally and fully unblemiſht, *he that ſaith he hath no ſinne is a lyar, and there is no truth in him,* 1 John 1. 8. For they are ſubject to a twofold Law, 1. To a Law in the members, which none can put off until they put off their fleſh, and that for they are unregenerate. 2. To the Law of the mind, which is the Law of God, call'd the Law of the mind regenerate and illuminated, converted unto God by the Spirit, wherein the godly do delight. Hence ariſeth a mortal warre, and an unappeaſed enmity within man. *I ſee,* ſaith *Paul, another law in my members, warring againſt the law of my mind, the good that I would do, I do not, but the evil which I would not do, that do I,* Rom. 7. *The fleſh luſteth againſt the ſpirit, and the ſpirit againſt the fleſh, and theſe are contrary the one to the other,* and draw like *Sampſons* Foxes contrary-wayes. *Non habes de nihil quod ignoſcas.* Donatus. Gal. 5. 17.

The Maxime grounded then upon theſe words, to whith my former diſcourſe hath relation, is, that by nature we are deſtitute of the Spirit of God, and by conſequence prone to all evil.

Had there not been a reflection of Gods goodneſſe and mercy upon us, did he not by ſuperiour cauſe and tranſcendent means work our regeneration, and cauſe us by a ſecond birth, (which exceeded the capacity of *Nicodemus*, though a Maſter in *Iſrael*) to become like him, did not he mould our hearts anew, and fill them with the invaluable riches of his mercy, and the treaſures of his grace, we had been of all creatures the moſt miſerable. Sinful was our conception, ſinful was our birth, and ſinful is all our life. Nature makes us ſons of wrath, being deprived of the life of grace, as ſoone as we are ſons of nature; *there is none that doth good, no not one.* All are ſold under ſin, whence the Apoſtle upon his own experience, averreth, *that in him,* that is, in his fleſh or natural eſtate, *dwelleth no good thing,* Rom. 7. We are born dead, as ſoone as we come into the world alive, ſpiritually dead, naturally alive. *Cum primum naſcimur, in omni continuo pravitate verſamur.* Tully. *Damnatus homo antequam natus.* Aug.

Now in whom no good thing dwelleth by nature, they are by nature void of grace, and who by nature are void of grace, do not by nature participate of ſpiritual life, whereof whoſoever is not partaker, is by nature ſpiritually dead, and who by nature are ſpiritually dead, are deſtitute of the Spirit of grace, who is the ſole Author of life, and finiſher of our ſalvation. All living graces and heavenly benedictions flow from him, in whom the fulneſſe of all graces dwells, and all return to him again, as rivers come from the ſea, and to the ſea return. Unleſſe therefore God ſends forth the Spirit of his ſon into our hearts, to ſanctifie us, to cleanſe us, to put new ſpirit and life into us, which is a work of the higheſt power, to which nature can never attain; we ſhall come ſhort of performing the leaſt act, that may be any wayes advantageous for our ſalvation. A dead man is not in action, hath no living motion, neither is there in his power any poſſibility of regaining life; ſo is every one ſpiritually, whoſe heart is not quickned and moved by the holy Ghoſt, to whom it is alone poſſible, to raiſe from the death of ſinne, whoſe property is it to infuſe grace, and make the hearts and ſoules of men beautifull with the richeſt furniture, and moſt precious ornaments of divine grace, to Temples for himſelf to dwell in.

And

And thus the passage is clear and open for another observation, grounded on these words, which is this; *That the heart of the child of God, is the seat or dwelling place of the holy Ghost.* Of all things in man, God desireth the heart of man; *My son, give me thine heart*; for as naturally evil actions proceed from it; so must all good, being first set awork by the first mover unto all good, the good Spirit of God. It is in man by nature, according to the dictates of natural Philosophy, *Primum vivens*, the first in man that lives, and divine Philosophy informs us, that it is so in grace too. For the conversion of the whole man depends upon the conversion of the heart to God; there new life is begun, Nature gives it a vital faculty, distributing to all parts the vital spirits, whereby they are enabled to work; and so doth grace, for in what good soever any part of the body is imployed, the power of effecting it is derived from the heart, which, as it is called *Principium vitæ* in the body of man, so it is made by the grace of God the original of a holy life, and the first subject of grace; without which, all our best services are but glittering sins: for with the heart we beleeve, and with the heart we work out our salvation.

The Chymicks compare the heart to the Sun, call'd by them *Cor mundi*, the Sun is in the midst of the great world, this in the midst of the little world man. The Sun is the fountain of heat in this, wherewith all sublunary creatures are cherished and quickened; so from the heart, (to apply things otherwise than they do) wholly taken up with the sanctifying Spirit, doth proceed such a heat, and fervent zeal, as that every part is made nimble in the execution of what God commands us. It makes the feet swift in running to the house of prayer, the hands pliable to ministet to the necessities of the poor, the tongue voluble in uttering the praises of Almighty God, the eares ready to hear with joy the Gospel of peace preached, the eyes to be busied in looking up to heaven, from whence cometh our salvation, the whole man to be wholly taken up, in heavenly contemplations of God and his worked, and holy exercises of devotion. Hence the heart may challenge a principality over all the members of the body; all are at its service, and it exerciseth dominion over them all, *tanquam rex in regno*, as King in his Kingdom, saith the Philosopher, and is ruled by the Spirit, say Divines: Naturalists raise a large discourse and ample dispute upon this Argument, and as yet the controversie lies undetermined; but this one principle of Divinity, allotting the heart to the holy Ghost for his chief mansion in man, doth end the controversie; for in what part of man the holy Ghost doth principally reside, and on what part of man, mans conversion doth principally depend, must of necessity be the principal part of man.

But to return more particularly to the rule hitherto amplified, that the heart of man is the seat of the Spirit, my discourse shall be limited, 1. To the proof hereof by Scripture, 2. To a declaration of those circumstances, whereby the being of the Spirit in our hearts may be discovered, and by necessary consequence, without all peradventure concluded.

It is the general voice of the Scripture, which is without exception, that the Spirit dwelleth in the elect, *Rom.* 8. 9. *Ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you*; And in *vir.* 11. it is thus written, *That if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead, shall also quicken your mortal bodies, by his Spirit which dwelleth in you.* The Apostle in 1 *Cor.* 3. 16. propounds this question, the ignorance whereof is reputed grosse absurdity, *Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?* It is part of *Pauls* divine prayer for the *Ephesians*, in *Ephes.* 3. 17. *that Christ may dwell in their hearts by faith*, that is, that Christ may possesse their hearts, and the whole man by his Spirit, working saving faith in them.

This dwelling is an admirable good expression of the being of the Spirit in us, which is not in regard of substance, (which the heaven of heavens cannot contain, being infinite, much lesse can the body or soul of man bounded within strait limits, comprise) but in regard of a special operation, out of the reach of a created power

er. It carries with it an intimation of the holy Ghoſt abiding in us, not for a time, but for ever; for the Word dwelling, noteth a perpetuity, and is oppoſed to ſojourning. And alſo that he hath the full diſpoſition and abſolute command of the heart, as a man of that houſe whereof he is Lord. Which diſpoſition conſiſts in theſe ſix notable benefits which are ſure evidences of the Spirits being and dwelling in our hearts; every one whereof is worthy our ſerious ſpeculation.

The firſt is the illumination of our underſtandings, with a certain knowledge of our reconciliation to God in Chriſt Jeſus. This is obtained by the ſpecial information of the Spirit; *he ſhall teach you all things, he ſhall guide you into all truth*, John 14. 26. & 16. 13. ſaith the Saviour of the world. This knowledge is not of Generals, but of particulars, that *God is our Father, Chriſt our Redeemer, the holy Ghoſt our Sanctifier*, the Spirit of God (ſaith the Apoſtle, *Rom.* 8. 16. *Beareth witneſſe with our ſpirits, that we are the ſons of God.* Worketh in us a ſure knowledge of the remiſſion of our ſinnes, of our reconciliation and peace with God, *of our adoption into the liberty of the ſons of God*; and ſaith the Apoſtle, *now have we received the Spirit which* 1 Cor. 2. 12. *is of God, that we might know the things that are given to us of God*; that is, *the righteouſneſſe of Chriſt aſſuredly.* It is not in man to know aſſuredly what great things God hath done for his ſoul, without the ſpecial inſtruction of the Spirit, called *the Spirit of truth*; *And the Spirit of wiſdom and underſtanding,* Iſa. 11. 2. *the Spirit of knowledge.*

The ſecond benefit of the Spirit, which diſcovers his being in our hearts, is regeneration, whereby our hearts are renewed by receiving newneſſe of life and grace. The coruptions of our nature are expell'd, by the Spirits infuſion of ſupernatural qualities into us, whereby we are made new creatures; and of the ſervants of ſin and limbs of Satan, are made the members of Chriſt and ſons of God. Hence he is called *the Spirit of life. Except a man be born again by water and the Spirit, he cannot enter into the Kingdom of heaven*, ſaith our Saviour; and *Ezekiel* Ezek. 36. 25. doth Prophecy, that God would ſprinkle clean water upon them; and they ſhould be clean: and from all their filthineſſe would he cleanſe them. It is the Spirit that doth regenerate us, who is here compared to clean water, for theſe two cauſes, 1. As water moliſies dry wood, and puts ſap into dry trees, ſo doth the Spirit ſupple and molliſie our hard hearts, and put ſap of grace into them, whereby we are made trees of righteouſneſſe, and bring forth fruits of eternal life; Chriſt ſaith, John 7. 38, 39. *that he that believeth in him, as the Scripture ſaith, out of his belly ſhall flow rivers of living water*; *this* (ſaith the text) *ſpake he of the Spirit, which they that believed on him ſhould receive.* 2. As water doth purifie the body from all filth, ſo doth the holy Ghoſt waſh away our ſins, and our natural corruptions; John 4. 14. hence called *a Well of living water, ſpringing up to everlaſting life.*

Again, *John* the Baptiſt ſaith, that *Chriſt baptizeth with the holy Ghoſt and with fire*; where the Spirit is (by conſent of Interpreters) compared to fire, and that, 1. As fire doth warm the body being benum'd with cold, ſo doth the ſpirits our hearts frozen in ſin; and though dead in ſins and treſpaſſes, yet by his reviving heat, he quickens our hearts, and brings us to life again. 2. As fire doth purge and take out the droſs from the good mettal; ſo doth the holy Ghoſt ſeparate and eat out the putrifying corruptions of ſin out the canker'd and droſſie heart of man. And thus regeneration is wrought by the Spirit, and therefore ſaid to be born of God.

The third benefit of the Spirit, in them to whom he is ſent, is an union or conjunction with Chriſt, whereby we are made his members, members of his body, of his fleſh, and of his bones, and partake of his benefits; hereby his graces are in a plentiful manner and an abundant meaſure diſtill'd upon us, which were in him above all meaſure; hence it is compared to effuſion, *I will pour out* Joel 2. *my Spirit*: *hereby we know* (ſaith Saint *John*) *that we dwell in him and he in* 1 John 3. 24. *us, becauſe he hath given us of his Spirit.* The Spirit is the bond of our conjunction, deſcending from Chriſt the Head to all his members, and begetting Faith, that extraordinary vertue, whereby Chriſt is apprehended, and made our own by ſpecial application.

Hinc baptiſmus dicitur communio.

The fourth benefit whereby the Spirit is known to be ſent of God into our hearts, is the Spirits governing of our hearts. For in whom he is, he is Maſter, ordering and diſpoſing the underſtanding, the will, the memory, the affections, and all parts of the body, according to his good pleaſure; *for as many as are the ſons of God, are led by the Spirit*; *The ſteps of a good man are ordered by the Lord*, Pſal. 37. 23. in token whereof, *they that are of the Spirit, do ſavor the things of the Spirit*, Rom. 8. 5. that is, they affect and proſecute thoſe things that are good. And this called ſpiritual regiment, it conſiſts in two things, 1. In repreſſing all evil motions, ariſing either from within, as from evil concupiſcence, corruption of our nature; or from without us, by the inticement of the world, or ſuggeſtion of Satan. 2. In ſtirring up good affections and holy motions upon every occaſion; hereto belong thoſe excellent titles given to the holy Ghoſt, *the Spirit of the Lord, the Spirit of wiſdom and underſtanding, the Spirit of counſel and of ſtrength, the Spirit of knowledge, and of the fear of the Lord*: he hath theſe ſeveral attributes, becauſe he ſtirs up in the godly theſe good motions, of wiſdom, of knowledge, of ſtrength, of underſtanding, of counſel, and of fear of the Lord. In *Galat.* 5. 22. the fruits of the Spirit are recorded there to to be *love, joy, peace, long-ſuffering, gentleneſſe, goodneſſe, faith, meekneſſe, temperance*, where-ever theſe be, the Author, which is the holy Goſt, of neceſſity muſt be. As for love, whoſe object is God and man, God for himſelf, man for God, it is a teſtimony of the Spirits preſence in us, and rule of us; he is ſent into our hearts, ſaith *Lombard*, when he is ſo in us, as that he makes us to love God and our neighbour, whereby we remain in God, and God in us. As for joy, it is a main work of the Spirit, making us to rejoyce for the good of others, as for our ſelves; whereas carnal men pine away and grieve expreſſively for others proſperity. As for peace, it is that concord, which muſt be kept in an holy manner, with all men as much as poſſibly may be, *If it be poſſible as much as in you is, have peace with all men*, Rom. 12. 18. hereby are we known to be the happy ſubjects of the Prince of peace. As for gentleneſſe, it is that whereby we behave our ſelves friendly and courteouſly to every man, ſhewing all meekneſſe unto all men, whether they be good or bad; It ſtandeth in theſe points, 1. To ſpeak friendly and lovingly to every man. 2. To ſalute courteouſly without diſſembling, not according to the common faſhion of the world, *full of curteſie, full of craft*. 3. To be ready upon all occaſions to reverence and honour every man in his place, to which God ſhall call him. As for goodneſſe, it is, when a man is ſerviceable to all men, at all times, upon all occaſions, thus *Job was eyes to the blind, and feet to the lame, a father unto the poor*, Job 29. 15. Thus good *Paul* was *made all things to all men, that by all means he might ſave ſome*, 1. Cor. 9. 22. Obſerving his own rule delivered to the *Galatians, cap.* 5. 13. *By love ſerve one another*; hereby condemning that profane, perverſe and graceleſſe practice of the world, *every one for himſelf, and God for us all*. As for faith or fidelity, it performs theſe two duties, 1. It maketh conſcience of a lye, and ſpeaketh not one thing, and thinketh another, like *Machiavels* ſcholars, but uttereth the truth without the leaſt diſſimulation. 2. It makes a man keep his lawful promiſe, though it be to his own hurt. For mine own part, I ſhall never deſire a firmer obligation of an honeſt man ſo reputed, than his lawful and ſerious promiſe; which if he do not perform, he cracks his credit before men, and ſins before God. As for meekneſſe, it is, when by injurious and raſh dealing a man is provoked, and yet he neither intends nor attempts a revenging requital. As for temperance, it is a bridling of our appetite in meat, drink, or apparel. 1. Our eating and drinking muſt be joyned with faſting, not riot; leſt with overmuch pampering our ſelves, we prove unfit for Gods ſervice. 2. Our attire muſt be decent, both for faſhion and matter, as that it may expreſſe the graces of God in the heart, as ſobriety, gravity, humility; we muſt not be ſtrangely attired, for, ſaith the Lord, *I will puniſh all ſuch as are cloathed with ſtrange apparel*. Conſider this, O ye daughters of *Jeruſalem*, and men of *Iſrael*, that ye faſhion not your ſelves ſtrangely according to the world, and incurr the heavie diſpleaſure of the moſt

juſt

Sam 8. 14. *Certum eſt nos facere quod facimus, ſed illi ſecit ut faciamus.*

Iſa. 11. 2.

Iniquum verbum eſt ultio. Senec.

Tit. 3. 2.

Non meritis eſt, ſed compatientis affectus; non quia fecit illum, ſed qui ſe cogitat illum. Aug.

Zeph. 1. 8.

juſt God; ſuch covering is a diſcovering of your nakedneſſe, whereby it is made moſt apparent to the world, that inſtead of ſobriety, intemperance; inſtead of humility, pride; inſtead of gravity, wantonneſſe doth reign among you, ſo that you are not led by the Spirit of God, whoſe government and direction ye ſhould follow, but rather by the ſpirit of error. Expoſtulate then, can you find in your hearts an utter diſlike of ſin, becauſe it is ſin, and a godly ſorrow for it? Can you find in your hearts, a forſaking of ſin, ſeconded with a fixt reſolution of yielding obedience to the Divine Ordinances of God? Can you find in your hearts, an avoiding of all occaſions, that may miniſter matter of offending God, with an unſatisfied deſire to be at peace and unity with him? then the Spirit of his Son is ſent into our hearts.

The fifth benefit confer'd on thoſe, on whom the Spirit is confer'd, is that unſpeakable comfort, which none can take away from them, conceived in them in the time of their greateſt extremity, hence the Spirit is called *the Comforter*: Our Saviour told his Diſciples, *that he would ſend them another Comforter that ſhould* John 14. 16. *remain with them for ever.* Hence again he is call'd *Oleum lætitiæ, the oyle of gladneſſe*, he cheareth the heart of man, by raiſing up his dead ſpirits, and making him to rejoyce in the Lord. The cauſes of our ſorrow are either outward calamities, or a troubled conſcience, in both which the Comforter takes away our ſorrow, and begetteth joy. We read of the Apoſtles, that after Chriſt aſcended, they fled from place to place, and hid themſelves for fear of the ſpiteful Jews: But as ſoon as they received the holy Ghoſt, they were as bold as Lions; they preach't Chriſt crucified in publick, they impartially reproved ſin to the full, and taking heart of grace, *did rejoyce that they were counted worthy to ſuffer for the name of Chriſt.* Hence did proceed that heroick ſpirit that Hiſtory reports to be in thoſe Martyrs, which ſpilt their blood for him, that ſpilt his blood for them. 'Tis not the face of man could daunt them, their inward comfort did far exceed their outward tribulation; and though their bodies periſht by external violence, yet ſo great was their ſpiritual conſolation, that they felt no pain. In like manner, when any of the faithful are through extreme poverty brought low, and thereby brought into contempt in the world, yet they comfort themſelves in the providence and promiſes of God that can never fail; inſomuch as that all calamities be what they will, cannot deprive them of their inward comfort. Nor yet a troubled conſcience altogether, though an unſupportable burden, for then when their conſciences are troubled, the Spirit labours to reſtore them to the joyes of their ſalvation, by ſtirring up faith in them apprehending Chriſt, and with him the remiſſion of ſin; purifying their hearts and conſciences from dead works, aſſuring them that their reconciliation is made in heaven, *and that there is now no condemnation unto them*; than which, there cannot be a greater comfort in this world.

Phyſitians have obſerved in the heart two motions, the one is διαστολὴ, a dilatation or enlargement of the heart, the other is συστολὴ, a conſtriction or cloſing up of the heart: Spiritual Phyſitians may obſerve the ſame in their hearts, where the Spirit of God takes up his manſion. *My heart*, ſaith *David*, *is enlarged*, enlarged with thoſe comforts and joyes, which the Spirit that inhabits there begets there, and none elſe: And the heart is cloſed up again againſt the receiving or entertaining all worldly ſorrow, which, as the Apoſtle ſaith, *cauſeth death*; and keeps within it ſelf the joy of the holy Ghoſt; hence the hearts of the faithful may be ſaid to be full, full of joy, full of the holy Ghoſt, full of life, for *God ſends forth the Spirit of his Son into their hearts.*

The laſt benefit whereby the Spirits preſence is noted in our hearts, is, the ſtrength, valour and livelihood, whereby we go on in the Spirit, fighting a good fight againſt the enemies of our ſalvation, and finiſhing our courſe with joy. We hear of an order of Knights, called Knights of the holy Ghoſt, of this order are all the faithful, that undertake Chriſtian warfare, and fight the combates of Jeſus Chriſt; all that maintain the profeſſion of the truth in ſincerity and uprightneſſe of heart; all that with hearty reſolutions begin and proſecute the ruine of the Romiſh Synagogue, the diſſolution of their ſuperſtitious worſhips, whereſoever, within

the limits of their jurisdiction. Of this order are all those Christians, that beholding their sins, lay hold on Christs merits and Gods mercy, by an unmovable faith; for this hold is taken by the strength of Gods Spirit, wherewith he doth endow us. Of this order are all those who resist the temptations of Satan, the provocations of the flesh, the alluring vanities of this perishing world; these are all vanquisht by the power of the most high, that rules in our hearts. Of this order are all those who are content to sacrifice their lives for the Name of Christ, that so they may be found in him; stout hearts have they and full of spirit, that spurn at the present pleasures and commodities, dignities of this world; and are content to part with all hopes of these and all that he hath, for the glorious hope of eternal life, purchased unto them with the precious blood of the Son of God.

Such a spirit as this, no worldling can be partaker of, and such a spirit as this, we read to have been in Martyrs, even at the stake. To conclude this point; Of this order are all such, as in their greatest necessities and most desperate extremities, acknowledge and rely on the gracious protection and fatherly Providence of Almighty God, who against all hope rest in hope, which is as much (as one saith) as for a man to shake the whole earth, and is as hard a work. Hence by reason that the Spirit doth communicate this strength unto us, he is called the Spirit of strength, thus his *strength is shewn in our weaknesse*, whereby great and difficult matters beyond expectation, or the reach of our nature, are brought to passe.

Isa. 11. 2.

All these are sufficient testimonies, whereby we may undoubtedly and safely conclude, that where they are to be found, Gods Spirit it is to be found; *God hath sent forth the Spirit of his Son into their hearts.*

Wherefore (my dearly beloved, into whose hearts the Spirit of God hath entred) make it appear by his holy conversation that he is in your hearts: if ye live in the Spirit, ye must walk in the Spirit: if by the potent operation of the Spirit ye be dead unto sin, and raised up unto newnesse of life, you must expresse it by serving in holinesse and righteousnesse before him all the dayes of your life, it cannot be said flatly there is any life in him, in whom there is no expression of life, so unlesse you forsake and abandon your wayes of wickednesse, your adultery, your pride, your extortion, your grinding of the faces of the poor, by your oppression, your cheating, your bribery, your riot, your unjust dealing, and whatsoever Gods pure eyes cannot endure to behold, by hearty and unfained repentance and sincere obedience unto all that God commands, it cannot be truly affirmed, that the Spirit of God is in your hearts, or that he hath as yet breathed upon you the breath of supernatural or spiritual life. *Vita animalis probat animam esse in corpore, vita spiritualis spiritum in anima*; Your natural life is an infallible demonstration of the soul's presence in the body, your spiritual life of the spirits presence in the soul. As they that have no soul, have no natural life, so, they have not spiritual life, that have not the Spirit. Let therefore your life be such, as that all may take notice of what spirit ye are, and that the Spirit is in your hearts, that so you by your works, and others by your example, *may glorifie your Father which is in heaven.*

Gal. 5. 25.

Again, if any of you be perswaded of the Spirits dwelling in your hearts; let it be your principal care to possesse your vessels, your hearts in sanctification unto the Lord; for God hath not call'd you hereby *unto uncleannesse, but unto holinesse.* Christ could not endure in the Temple of God profane Merchants that defiled it, *Remember that ye are the temples of God, and if any man defile the temple of God, him shall God destroy: for the temple of God is holy, which temple ye are*; Demosthenes could say, *That mans heart was Gods best temple.* Cleanse therefore your souls from all pollutions of sin, that ye may be fit to receive and entertain the Lord of glory. If a worldly Prince were to come and lodge in your houses, what labour would you take to sweep them clean? What provision would you make for him? What care would you have of ordering all things decently, that your houses may be answerable to his state? And shall your care and provision be lesse in entertaining the King of heaven? Let it not be said of you, but purifie your hearts, and the King of glory shall come in and abide with you to the end of the world.

1 Thes. 4. 4, 7.

1 Cor. 3. 17.

Justitiâ, verecundiâ, & observantiâ legum communitum. Contra Aristog.

world. Caſt off all the works of uncleanneſs, *that ye may be blameleſs in the ſight of God.* Saint *Paul* biddeth us *not to grieve the holy Spirit*; that is, ſeeing that he is pleaſed to tak up his habitation in us, we ought not in any caſe by our ſins to diſquiet and vex him; but with an awful reverence ſhew him all ſervice and duteous reſpect; leſt by abuſing our ſelves, we make him to depart from us, and unclean ſpirits come in his roome.

Delicata res eſt Spiritus Dei. Epheſ. 4. 30.

The graces of the Spirit are likened to ſparks of fire, which a little water may ſoone quench; *take heed that ye quench not the Spirit in you, by drinking up iniquity like water*; for hereby as ye deprive your ſelves of the Spirit, ſo of all ſpiritual bleſſings and heavenly comforts, which redound unto us by his comfortable fellowſhip; by which, as we are guided into all truth in this life, ſo after this life, go into the joyes of our Maſter, which is in heaven.

When I do ſeriouſly conſider with my ſelfe the great love of God, extended without all deſert unto the ſinfull ſons of men, I am carried away with a ſtrong admiration thereof. I ſee men plung'd in the depth of miſery, I ſee God viewing them in the height of mercy; the extremity of our miſery moving God to pity. Our captivity unto Satan had been endleſs, had not God of his infinite goodneſs ſent forth his Son to bring us forth. We were for ever ſold under ſin without redemption, had not God ſent forth his Son to redeem us, to have bought us with his precious blood. Sin and Satan had made us their ſervants, their ſlaves eternally: had not *God in the fulneſs of time ſent forth his Son*, that by him we might *receive the Adoption of ſons.* Thus of Captives, of bondſlaves, of ſervants to our enemies, God in Chriſt Jeſus his Son hath adopted us to be his ſons. And becauſe thus ſons, behold a further pledge of his never failing favour to us, *he hath ſent forth the Spirit of his Son into our hearts, Crying, Abba Father.*

So that upon the Spirit of God confer'd, is confer'd the gift of prayer: for in whoſe hearts he dwels, he is not idle, neither is he as that ſpirit that Chriſt did caſt out of the man in the Goſpel, dumbe, a dumbe ſpirit, but a crying ſpirit: not that the ſpirit properly cryes *Abba Father*, for God the Father is not the Father of the ſpirit, but of the Son, and the beginning or fountain from whom as alſo from the Son the Spirit doth proceed, but that it makes them in whom he ever is, to be ever crying, *Abba Father.*

Wherein is to be obſerved, { 1. An act, *Crying.* 2. The Object, *Abba Father.*

This crying, is praying, and not every kind of praying, but a vehement and ardent praying, with all the affections and powers of the ſoul aſſembled togeather, whereby the deſires of our hearts are made known unto the God of heaven; the ſoules voice is drawn up to the height. Thus our Saviour in the dayes of his fleſh is ſaid to have offered up prayers and ſupplications, with ſtrong crying and teares, unto him that was able to ſave him from death, *Hebr.* 5. 7. We read how *Jacob* wreſtleſt with the Angel, and *would not let him go until he had bleſt him*: Even ſo the ſpirit of prayer makes us to ſtrive and wreſtle with God, and never ceaſe crying, until he hear us, untill he grant us our requeſts. It is ſo with us, as it is with children, that cannot relieve themſelves, without the aid of others; they raiſe the ſtrong cry, and ſo continue without intermiſſion, untill their wants be contented and ſupplied; ſo do we who are the children of God cry continually unto him *who is the giver of every good and perfect gift*, until our deſires be accompliſhed: And foraſmuch as we are compaſſed about with a world of infirmities, ſo that ſometimes we have not the heart to cry, or at leaſt cry not with all our hearts, then *the Spirit helpeth our infirmities*: And ſeeing our ignorance is ſo great, *as that we know not what we ſhould pray for as we ought, the Spirit it ſelf makes interceſſion for us*, informs us what we ſhould ask for, or God knowing the ſpirits intentions, grant us what indiſtinctly and indirectly we beg by the Spirit. Hence he is called the Spirit of Supplications, *Zech.* 12. 10. *I will poure upon the houſe of David, and upon the inhabitants of Hieruſalem, the ſpirit of grace and ſupplications.* Hence he is called again an

Conqueror tibi lachrymis Jeſu Chriſti. ſaid one

Quam do enim non exaudiyt ſpiritus à Patre, qui exaudit cum Patre? Aug.

an Intercessor, for he makes continual intercession for the Saints, according to the will of God; *Rom.* 8. 27. and in the 15. *vers.* of that chapter, the Apostle certifies the Romanes, that they *have received the spirit of adoption, whereby they cry Abba, Father.* Wherefore when the sons of God perceive the fiery darts of Satan, flying about their eares on every side, and themselves subject to infinite perills; they fall a
Eph. 6. 18. *praying always with all prayer and supplication in the spirit, and watching thereunto with all perseverance.* When the children of *Israel* (as is reported in the book of *Judges*) were in the heat of Gods anger sold unto their enemies, many a time oppresst, many a time in desperate cases, many a time vanquished for their revolting from God and forgetting his loving kindnesse, they are said then to cry for life unto God,
Psal. 40. 1. whose eares were ever open to receive their hearty prayers. Thus saith *David*, *I waited patiently for the Lord, and he inclined unto me, and heard my cry.*

This crying is either mental, only conceived in the heart or mind alone and only; or vocal, published by the mouth alone. The mental cry, onely conceived in the heart by the spirit, is that πληροφορία that confidence and assurance which the Sons of God have, *that they are the Sons of God, and that all things are theirs in Christ Jesus*; or more plainly, it is the elevation of the heart to God, in a secret manner preferring their petitions unto him, with confidence that he will grant them what they humbly and earnestly sue for according to his will altogether; this crying
Moses erat vacis silentium, ut corde clamaret is internal, yet God, *to whom all hearts are open*, hears it as a cry: when *Moses* spake not a word to God, but onely desired in the secret cogitations of his heart, his aid and protection at the red sea, against the *Egyptians*, the Lord said unto him, *wherefore cryest thou unto me? Exod.* 14. 15. When *Hannah* prayed unto God for a manchild, she spake with her heart, onely her lips moved, but her voice was
1 Sam. 1. 13. not heard. When *Nehemiah* made request unto King *Artaxerxes* concerning the City, which was the place of his fathers sepulchres, he had not at that instant any time to pray to God with his voice, to prosper his suit; yet, saith the text, *he prayed to the God of heaven.* Such indeed may be the sorrow and anguish of the heart, as that the tongue shall not be able to utter the intentions of the soul, and this doubtNehem. 2. 4. *Cum lingua loquatur, tamen stupet.* lesse was the case wherein *Moses*, *Hannah* and *Nehemiah* were: *David* professt as much, *Psal.* 77. 4. *I am so troubled, that I cannot speak*; bodily infirmities may cause this silence, for we see that men at the last gasp when the soul is ready to flie out of the body, and they in a manner by reason of the weaknesse of the Organ of speech not able to utter one syllable, they lift up their eyes to heaven: thereby signifying the hearts raising of this crying unto God. Hence proceed those groanes in the children of God when their speech fails them, which are the onely messengers of their thoughts, and they are said to be the spirits groanings in their hearts, where by intercession is made for them. They are called unspeakable groans, unspeakable (say some) for their greatnes, and so indeed they are, great in the eares of God: unspeakable (say others) by reason of their weaknes, caused either by outward crosses, or inward pressures of the soul; expressions they are certainly of a good heart, lifted up to God; and though weak, proceeding from the special instinct and proper motion of the Spirit of prayer. And albeit they be weak and confused in the hearts of Gods children, so that they themselves can hardly discern or utter them in themselves; yet God, who is the searcher of the hidden
Rom. 8. 27. things of the heart, knows the mind and meaning of the Spirit: so that by the cryes, sigh's or sobs to God never so small, and in a manner insensible and feeble like the faint pulse at the hour of death; yet if they thereby, by the Spirit make requests unto God, it shall be heard of him: and albeit those things which they sigh after be not alwayes manifestly and (the Spirit moving thereunto) distinctly seen of them; yet God who is infinite in knowledge doth perceive their desires, or rather the desires of the Spirit in them. This mental crying is not common to all, but pro-
1 Cor. 12. 3. per to the children of the regeneration; without which, *none can* hardly *call God Father*, *as none can say that Jesus is the Lord, but by the holy Ghost.*

The next kind of crying is that which is only vocal, consisting only of words. Thus Hypocrites cry and pray, for fashion, not for conscience sake, *Vox & præterea nihil*, all voice, no hearts; they can cry loud enough in a Pharisaical pride,

Lord

Lord, Lord; and none ſhall ſtop their mouths, but ſuch heartleſſe Chriſtians ſhall not enter into the Kingdom of heaven. Theſe are they *that draw near unto the Lord with their mouth, and with their lips do honour him, but have removed their heart far from him*, as he complains, *Iſa.* 29. 13. This is (ſaith one) *Precationis inane ſimulachrum*; and in truth that prayer or cry which is only a lip-labour, not proceeding from the heart, *is but as ſounding braſſe, or a tinkling Cymbal*, it is like the Play called the *Motions*, wherein though there is motion, yet no life; and although there be never ſo glorious and pompous obſervation of outward ceremonies, and in that complemental manner only come before God, and offer up their prayers unto him; yet ſhall they have the repulſe for their vain oſtentation. Thus *Iſaiah* the firſt, the Lord ſpeaking of the hypocritial Jews, that were curious in the external worſhip and ſervice of God, and would ſeem to pretermit nothing, therefore profeſſeth unto them (becauſe their ſervices were not performed with the heart) that when they made many prayers he would not hear them. And the ſame Prophet, *Cap.* 64. 7. in effect calls ſuch prayers no prayers, when as he ſaith, There is none that calleth upon the name of God, he that cryes not to God with his whole heart, cryes not at all to God, for he that worſhips God, muſt worſhip him in Spirit and in Truth, not in bare formalities. This kind of crying is but a vain beating of the aire, is anothing available, whereof the Spirit is no author, and unleſs the Spirit cry in the heart, there can be no true, but a falſe crying, *Abba, Father*.

There remains yet a third kind of crying or praying, *viz.* both mental and vocal; wherein both the heart and the voice are directed to God; the mind and the mouth both conſonant, both jump together, here out of the abundance of the heart the mouth ſpeaketh: And this is that pure language which the Lord ſpeaking by the Prophet *Zephany*, ſaid, that he would turn to the people, that they might all call upon the name of the Lord. The Prophet *Hoſea* advertiſeth the *Iſraelites*, to take to them words, and to turn to the Lord, that is, ſuch words as may make a true report unto God, of their hearty converſion to him, and lively faith in him. Thus ſaith, *David, I cryed unto God with my voice, even unto God with my voice, and he gave ear unto me.* Such a cry as is this, is no falſe alarum, but a true teſtimony of a ſanctified ſoul, of our confidence in him, and is ever powerful with God. *The prayer of the faithful availeth much*, ſaith St. *James*, for it is framed and compoſed by the admirable Art of the Spirit of God in their hearts, ere it be uttered with the tongue: The voice then reflecting on the heart, the heart is made more zealous, and then what is ſaid of fame, may be ſaid of it, *Vires acquirit eundo*; it gathers ſtrength in the uttering. Let your voice therefore in prayer be conformed and correſpond to the affections and wiſhes of your hearts, that they may run together, and let the affections and wiſhes of your hearts be guided by the Holy Ghoſt which if ye do, it is without all contradiction a moſt certain Argument, that God hath ſent forth the Spirit of his Son into your hearts, crying, *Abba, Father*.

Cap. 3. 7.
Cap. 14. 2.
Nec ſe ſilla, nec negella.
Pſal. 77. 1.

From the act of crying, I paſſe to the object, *Abba, Father*.

The Spirit, ſaith the Apoſtle, *beareth witneſſe with our ſpirits, that we are the ſons of God.* This teſtification of the Spirit in our hearts, who is an infallible informer of the things that are given us of God, makes to cry, *Abba, Father*: For we can never call God Father, except we be firſt informed and perſwaded by the Spirit that we are the ſons of God.

Rom. 8.

The Hebrew or Syriack word *Abba*, and the Greek word πατὴρ, being in the Original here together, gave occaſion to ſome to obſerve, that hereby is intimated the calling and union of Hebrews and Greeks, of Jewes and Gentiles into one Church, *whereof Chriſt is the head*: But though this be true, yet, this Text is no ſufficient warrant for this obſervation, and therefore not to be inſiſted upon.

The gemination here *Abba, Father*, which is Father, Father, noteth the earneſt affection and vehement zeal of Gods children in crying and praying unto the Father of Spirits; their prayers are preſſing and urgent cries, and never ſatisfied until heard; which ardency of theirs is grounded, 1. Upon the ſence of their wants, neceſſity conſtrains them to uſe all earneſtneſſe in their own behalf; they muſt

must knock hard, they must seek hard, they must cry hard, Father, Father, ere they shall be heard, or their suits obtained. 2. Upon the knowledge of their own insufficiency and disability of furnishing themselves with corporal necessaries pertaining to the body, or spiritual blessings and habiliments pertaining to the soul: They know, that the blessings of this life and the life to come, must come from their Father which is in heaven. 3. Upon Gods willingnesse and readinesse to do them all the good he can. He is faithful in promising, and as faithful in performing. The word *Abbah*, signifieth to be willing, from whence God hath this Appellation: a father is willing to protect his child from all dangers, and to relieve him upon all occasions; and although just cause of anger be offered him, yet nature in time will work it out: Even such is the tender affection of our heavenly Father, known to his beloved sons, that they are hereby the more emboldened to prosecute what they would have brought to passe. They have his heart to be set upon them, his eares alwayes to be open unto them, his eyes continually watching over them, his best wishes ever with them, and all his blessings reserved for them. These are encouragements for them to approach unto him, who is more forward to give unto them all things, than they themselves to demand any thing.

Hence it comes to passe, that coming unto him, as unto our Father, we come boldly, we may come confidently; there is nothing more requisite than to put on a good face, and a good courage, when we sue to God. No denial must be taken at the first entrance, for this were too dejected pusillanimity. The widow in the Gospel, through her importunate sollicitation obtained what by a sleight intreaty she could not compasse. O let us therefore, saith the Author of the Epistle to the Hebrews, *come boldly unto the throne of grace, that we obtain mercy and find grace in time of need.* God hath erected a throne of grace, where he sits to receive and to hear all suits directed unto him for mercy: He hath a Court for mercy as well as for justice; where humane merits must not be pleaded, but Gods mercy above all advanced: if then any child of God who hath been prodigal in mis-spending what God hath given him, come but to him in the time of need, modestly bold; he shall return with a contented mind, and shall find rest sufficient for his soul. This may be term'd a holy presumption.

Cap. 4. ult.

Upon whom should children presume, if not upon their parents? Upon whom should we be bold, if not upon our provident Creator? What father of the flesh will give his children a stone for bread, or for fish a Serpent? If our fleshly parents know how to give good things to their children when they ask of them, how much more knoweth our heavenly Father to confer good things to them that rely upon his Providence and cry to him? Since therefore we have free accesse to God, cry with all boldnesse unto him, who will prosper our endeavours, and like an indulgent father fill us with good things, and will not return us empty away.

We may come confidently with assured perswasion of his favor and lenity; the very name of Father is of force enough, to repel out of our minds all diffidence. Christ hath obtained this boon for us at the hands of God, that we shall have what we ask in his Name: *what things soever* saith our Saviour Christ, *Mark* 11. 24.) *ye desire when ye pray, believe that ye receive them, and ye shall have them.* The Lord, *He giveth liberally without upbraiding, to them that ask in faith, nothing wavering*, James 1. 5, 6. The hope of children must rest on the parents care, so ours on God. And when we come unto him, we come not to him, as to a severe revenger of sin, and rigorous Judge; but as unto a most compassionate Father. The Spirit teacheth us, and maketh us to cry, *Abba, Father.*

Qui exprobrat, rogasse. Tacitus

Wherefore learn hence upon all occasions, whether in prosperity or adversity, to have recourse unto him. *whom have we in heaven but thee* (saith the *Psalmist*, and saith every Christian) *and whom in earth do we desire beside thee?* Do we offend? *he forgives our iniquities*; are we sick? *he healeth all our diseases*; are we in danger of destruction? *he redeemeth our life, and crowneth us with loving kindness and tender mercies*; are we bitten with hunger? *he satisfieth our mouth with good things*; Provoke we him to anger? *He is merciful and gracious, slow to anger, and plenteous in mercy, he will not alwayes chide, neither will he keep his anger for ever.*

Apage terra, quod utinam Deus in Cælo jam & tecum essem: quid enim est in terrâ quod me vel tantillum retineat? Beza.

he

he deals not with us after our ſins, nor remaudah us according to our iniquities), but as a father pitieth his children, ſo the Lord pitieth them that fear him. Pſal. 103. Then having ſuch free entrance to him, and ſo great hopes of compaſſing our deſires; if we come not boldly, we come not confidently, we are juſtly worthy to loſe our labour, and return with ſhame. Let nothing therefore diſſwade us from calling upon him at all times. Remember our Saviours counſel and comfortable promiſe, *Ask, and it ſhall be given you; ſeek, and ye ſhall find; knock, and it ſhall be opened unto you*: And if our leiſure will not ſerve us to pour out our ſouls, and to make known our intentions in humble ſupplications unto the moſt high, in a continued and ample ſpeech, we may uſe a ſhort ejaculation of mind, which is a Prayer ſhort and ſwift; wherein proceeding from Faith, we ſhall be certainly heard. For if we cannot ſpeak, we may ſob, ſigh, groan and weep, unto which God will have a gracious reſpect. The efficacy hereof depends upon the operation of the Spirit in our hearts, by whoſe power we are made to ſob, to ſigh, to groan, to weep, and to cry: of whom, none are partakers but ſons, and by whom none but ſons cry, *Abba, Father.*

Crebras habere orationes, ſed breviſſimas & raptim ejaculatas.

And thus much for the effect of the Spirit, in the hearts of the ſons of God. The laſt part that remains to be treated of, is, the ground of the Spirits being in our hearts, crying thus. *Becauſe ſons.*

There are ſons by nature, and ſo there are no ſons of God, but one, Chriſt Jeſus, called the onely begotten Sonne of God; and though the regenerate be ſaid to be born of God, it is ſpiritually to be underſtood of a new creation called regeneration, not of any natural deſcent. There are ſons of God by creation, ſo Angels and men are called the children of God. There are ſons of God by Participation, Thus Kings and Magiſtrates are ſons, to whom he doth communicate ſome part of his power and Majeſty. There are ſons of God by a generall Profeſſion of Religion, ſo they who live in the viſible Church of Chriſt, profeſſing the true worſhip of God in Chriſt Jeſus, are called ſons of God. And there ſons of God by adoption or ſpecial grace, of which ſort are all they into whoſe hearts God ſends forth the Spirit of his Son.

Herein we are to note two things, { 1. The ground of our Adoption. 2. The benefits that redound unto us thereby.

The ground of our Adoption, as of our ſalvation, through the tender mercy of our God is Chriſt Jeſus, *for, for this end came he into the world*, for this end by his precious blood did he redeem us; whereas before we were his enemies, and ſons of wrath. This is expreſt in the fourth and fifth verſes of this Chapter, where it is ſaid, that *God ſent forth his Son, made of a woman, to redeem us, that ſo we might receive the adoption of ſons. As many as received Chriſt by faith, hath he given power* (or as *Nonnus* renders it, heavenly honour) *to become the ſons of God.* We muſt firſt have ſpiritual being in Chriſt, which is done by faith, ere we can be reputed ſons. The Apoſtle tells us, *Epheſ.* 1. 5, 6, 7. that our ſonſhip was decreed in heaven, from all eternity; *God did predeſtinate us* (ſaith he) *unto the adoption of children, by Jeſus Chriſt unto himſelf, according to the good pleaſure of his will, to the praiſe of the glory of his grace, wherein he hath made us accepted in the beloved, in whom we have redemption through his blood, the forgiveneſſe of ſins, according to the riches of his grace, wherein he hath abounded toward us.* John 1. 12. ἐξουσίαν τέκνων. Nonnus.

The benefit that redounds to us by this, is this in general; that hereby we are made the brethren of Jeſus Chriſt, which principally conſiſts in our conformity with him in righteouſneſſe and true holineſſe. Hence it is that *we are ſealed with the holy Spirit of promiſe, which is the earneſt of our inheritance*; called the Spirit of adoption, and the Spirit of the Son, becauſe ſons only are capable of it; *Talis Spiritus non datur ſervis, ſed ſolis filiis*, ſons, not ſervants are partakers of this Spirit, ſons, not ſervants uſe to cry, *Abba, Father.* There is a

spirit of bondage which servants receive, *which Spirit ye have not received again to fear.* There is a Spirit of adoption, assuring us of the liberty of sons, by which we cry, *Abba, Father.* Hence it is again, that the righteousnesse of Christ is made ours, made ours by predestination by imputation on Gods part, made ours by faith in apprehension or application on our parts: *for whom he did foreknow he also did predestinate to be conformed to the image of his Son, that he might be the first-born among many brethren; moreover, whom he did predestinate, them he also called, and whom he called, them he also justified, and whom he justified, them he also glorified.* And thus it comes about that we receive an inheritance in the heavens, whereof, albeit we are not as yet compleat possessors, yet our title is good, our interest firm, in that the possession was purchased for us, unto the praise of the glory of God, and shall be given to us in the day of our full and our perfect redemption.

Rom. 8. 29.

Stand fast therefore, my beloved, in the liberty wherewith Christ hath made you free; children of the free-woman, Citizens of the heavenly *Jerusalem*, heirs of an eternal Kingdom. Great is our dignity over that it was; by nature ye were slaves of Satan, servants to sin, enemies to God, sons of wrath; but by the grace of adoption, *we are the members of Christ, servants to righteousnesse, friends, nay more than friends, the sons of God.* Be thankful therefore unto him, honour him for ever, *let your obedience be joyned with all faithfulnesse, unto the fulfilling of his will, who hath in his infinite goodnesse made you his sons, and taking you from the spirit of bondage, hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father.*

Now unto him that is able to do exceeding abundantly, above all that we ask or think, according to the power that worketh in us, unto him be glory in the Church by Christ Jesus, throughout all ages, world without end. Amen.

SAINT

SAINT PAUL'S Apology.

GAL. I. 18.

Then after three years I went up to Jeruſalem to ſee Peter, and abode with him fifteen dayes.

THere is no child to Gods Child, no man to the man of God; look what he ſaith, what he doth, he will make good, maugre the hearts of his enemies. Thus *Moſes* reſiſted *Corah*, *Dathan* and *Abiram*, *Numb.* 16. Thus *Elijah* oppoſed *Ahabs* and *Jezabels* bawling Prophets of *Baal*, 1 *King.* 1, 18. Thus *Micajah* withſtood four hundred falſe Prophets, 1 *King.* 22. Thus our Saviour confounded the Scribes and Phariſees, the Apoſtles the *Jews*, and *Paul* here falſe Apoſtles, and all by the ſame Spirit.

As there is a Spirit of truth, ſo there is a ſpirit of lying. God *is ſaid to put a lying ſpirit in the mouth of the falſe Prophets.* But here ſpirits of lying lye in the very hearts of ſome imaginary Apoſtles, that blatter out they know not what againſt *Paul*; but he graced and ſtrengthened with the Spirit and grace of God, would not be nonpluſt or put to ſilence with ſuch facility, he had ſpirit enough to oppoſe the falſe allegations of theſe deceitful brethren, who endeavoured to pervert the Churches of *Galatia*, to bring them from Chriſtianity to Judaiſme; maintaining that circumciſion and other ceremonies of the law were to be retained, as neceſſary to ſalvation. Alledging alſo that *Pauls* doctrine was no true doctrine in all points, and what he had, he had received from the Apoſtles at the ſecond hand as well as they; and therefore they teaching one thing, and he another quite contrary to what they taught, what reaſon had they to believe him more than them, more in number? But the Apoſtle in this chapter clears himſelf from the ſcandalous imputations of theſe inſinuating Cavillers, as we may ſee by taking a brief ſurvey of the chapter which may guide us unto *Paul's* journey.

Firſt, he was an Apoſtle himſelf. The people ſaid of King *Saul*, *is Saul alſo among the Prophets?* So ſaid the people of this *Saul*, now *Paul*, is not this he that perſecuted the Church of God extreamly? what? is *Paul* alſo among the Apoſtles? But now no more perſecuting *Paul*, but *Paul* an Apoſtle, not of the Apoſtles making, not of men, neither by man; why? by whom then? but by Jeſus Chriſt, and God the Father, *verſ.* 1. Firſt then, he was an Apoſtle of Gods making.

As for his doctrine, it was the Goſpel, he ſpake nothing but Goſpel, that which in time paſt he perſecuted; no other than that the Apoſtles preached, and Chriſt taught the Apoſtles. Hence he comes with a curſe, anathematizing them that offer to preach any other Goſpel, be he man or Angel. *verſ.* 8, 9.

As for his teachers who they were, that he anſwers in a word, not man but God;

I received it by the *Revelation* of Jesus Christ, *verſ.* 12. Again, he ſhews how he was converted, it was by Gods good pleaſure, calling him by grace, *verſ.* 15. And to what end was he called? that is, briefly, *to reveale his Son in him*, that he might do the like unto others, *To reveale his Son in me, that I might preach him among the Gentiles. verſ.* 16. When he was thus called, *he conferr'd not with fleſh and blood*, as too too weak to teach him, he would not build on the ſandy foundations of mans braine, that ſhakes like a quagmire; he would ſurer, or none at all; *I conferr'd not with fleſh and blood.* I, but ſome might except againſt that, that he went up to *Jeruſalem*, and was converſant with the Apoſtles, and ſo learned the Goſpel by hear-ſay. Nay, that's a lye; *neither went I up to Jeruſalem to them which were Apoſtles before me, but I went into Arabia and returned into Damaſcus.* He went not up to *Jeruſalem* indeed ſo ſuddenly, but three years after his converſion he went thither to ſee *Peter*, *and abode with him fifteen dayes.* In the firſt three years ſpace of his converſion he ſaw not an Apoſtle, but when three years were paſt, which was the matter of five or ſixe years after the Paſſion of our Saviour, the laſt year of the reigne of *Tiberius*, or the beginning of *Caligula's*, he went up to *Jeruſalem.*

Here then in this part of the Hiſtory we have ſet down unto us, 1. The time of *Pauls* journey; *Then three years after.* 2. His journey; *I went up to Jeruſalem.* 3. The end or purpoſe of his journey; *To ſee Peter.* 4. The time of his reſidence there; *fifteen dayes*; *I abode with him fifteen dayes.*

All theſe prove manifeſtly, that the Goſpel was not revealed unto him by fleſh and blood, whether thoſe of his own Nation or the Apoſtles, but onely *by the revelation of Jeſus Chriſt.*

Then after three yeers] that is, when three years were expired after his inſtruction. Not ſeeing ſo much as an Apoſtle, much leſſe hearing, in preaching the Goſpel up and down *Damaſcus* and *Arabia*, he went up to *Jeruſalem.* In *Arabia*] If *Arabia* the happy, made now more happy by the Goſpel; if *Arabia* the ſtony, mollifying the ſtony hearts of the inhabitants; if *Arabia* the deſart, Chriſt takes poſſeſſion of it by *Paul* his meſſenger. Three years did he continue preaching the Goſpel in *Arabia* and *Damaſcus*, ere he came to *Jeruſalem.*

The Apoſtle we ſee yields an account of his time ſpending, both of years and of days, to teach all, eſpecially the Miniſters of Gods Word, to keep an account of their time. This is the doctrine in general drawn from the example of the Apoſtle, That we muſt have a care how we ſpend our time, that it be not conſumed in trivial affairs, matters of no weight, of no conſequence; but on high and profound matters, ſuch as well as belong to our everlaſting ſalvation, as thoſe of our ordinary calling. God hath appointed that every man ſhould have a double calling, one reſpecting God, another man. The firſt without the laſt cannot be, the laſt without the firſt may be, but miſerable. Our ſervice unto God ſanctifies the creatures ſervice unto us. And as we cannot be without the firſt, except we turn Atheiſts; ſo not without the laſt, except we turn beaſts. A Chriſtian, of all other hath moſt to do, he having ſo many improvements of reaſon, ſo many reaſons of faith, which is above reaſon, had he no other calling, he of all other hath leaſt reaſon to be idle. And that for theſe reaſons.

1. If he conſider the preciouſneſs of time. Time is precious, as every gift of God is. Time is the moſt precious flower in the garden of this world. *Tempore* (ſaith *Simonides*) *ſimus ſapientes*, in time men are made wiſe men; and *Thales* makes time to be *omnium Sapientiſſimum*, therefore precious time. It learns, it teaches, it alters all things: In the fulneſs of time was our Redemption wrought, and in the end of time ſhall be accompliſhed. Head and hands make a perfect natural man, counſel and action a perfect civil man, faith and good works a perfect ſpiritual man; for all theſe things there muſt be a time: Therefore precious time.

Simonides.

The book of nature doth furniſh with a knowledge of the power and wiſdom of a moſt powerful of a moſt wiſe God, in time: hence time makes a perfect humaniſt. God gives us a head for contemplation, hands for action, and time for all things. In this book of nature there are delivered unto us Principles of morality,

God

God gave us time enough to learn them; but we through ſin made it ſhort, and our ſelves forget him, his and our ſelves; and therefore he writ the moral law rather in tables of ſtone, than in the table of our hearts, as more faithful regiſters of his Law, and withal to ſhew that our hearts are harder than ſtones. Stones ſuffer ingravings in time, our hearts never; therefore our hearts being ſo hard, God muſt raiſe himſelf children out of ſtones. Hence comes counſel, and action, and an underſtanding heart, all in good time.

There is a book called the book of God, out of which Miniſters are to preach the Word, and to *be inſtant in ſeaſon and out of ſeaſon*: To preach with *Paul*; to pray daily with *Cornelius*, Communion of the Italian band; to conferre like *Philip* with the Eunuch, Treaſurer to *Candace* the *Ethiopian* Queen; and to be always in action. The calling teacheth them, to be ſtill calling of men to repent and beleeve. The Prophets are called Seers and Watchmen of *Iſrael*, to ſhew that Miniſters ſhould have their ſpiritual eyes always open, ever in the act of ſeeing. Neither is this book made for Miniſters only, but for all with *David* to meditate upon day and night, God gives time for this alſo.

Another reaſon is, if we conſider our brittle eſtate, the ſhortneſs of our life-time. 2.
Here we are clad with clods of dirt, our mud-walls begin to moulder in our conception. Our whole life is but an active death. Earth we were, earth we are, and to earth we ſhall, muſt returne; God, not we, can tell how ſoon. *Man that is borne of a woman hath but a ſhort time to live*, yet uncertain; our life is but little enough. *Jacob* was an hundred and thirty years old, when his ſon *Joſeph* ſee him before King *Pharaoh*; yet like a good old man did he ſay, *few and evill have the dayes of the years of my pilgrimage been.* We are but poor pilgrims in this world, Pilgrims remain not long in one place; no more do we, no more can we in this world. *Our life is but a vapour, Jam.* 4. 14. ſo is death, ſoon come, ſoon gone. How like then unto death is our life, and a vapour is the Hieroglyphique of both.

Job. 14. *Martis habet vices qua trahitur vita genitibus.*

Gen. 47.

This ſhould animate us, and ſet us forward to *lay hold on eternal life*, in time while time is. Time will ſtay for no man. *Joſhuah* could command the ſun and moon, *Sun ſtand thou ſtill upon Gibeon, and thou Moon in the valley of Ajalon*; but he could not command time to make a ſtand. *Hezekiah* by his prayer unto God, made the ſun run back ten degrees in the firmament; but time run's on forward. We have as much to do; as we can do while we live.

Joſh. 10.

2 King. 20.

Another reaſon is, if we conſider what advantage the grand enemy of our ſalvation, Satan, gets by our idleneſſe. Then is his only time to clap wicked ſuggeſtions into our hearts. When we are moſt idle, than the devil is as buſie as a bruler about us: then doth he make an aſſault with his wicked ſpirits, hell's black guards to tempt us to undergo this or that deviliſh complot. When our minds are wandring in the ayre, we know not where nor what about, the devil enters in. True it is, there is a time for all things, but no time to be idle. *A time to be born, a time to dy, a time to plant, and a time to pluck up that which is planted; a time to kill, and a time to heale; a time to break down, and a time to build up; a time to weep, and a time to laugh; a time to mourn, and a time to dance; a time to caſt away ſtones, and a time to gather ſtones together; a time to embrace, and a time to refraine from embracing; a time to get, and a time to loſe; a time to keep, and a time to caſt away; a time to rent, and a time to ſow; a time to keep ſilence, and a time to ſpeak; a time to love, and a time to hate; a time of warre, and a time of peace*: here time is not loſt, but all theſe times well uſed in their time, the Devil hath no time to tempt us, ſin hath no time to over-power us.

3.

Eccleſ. 3.

Now then, we muſt make account of our time;

By { 1. Numbring our days.
{ 2. Redeeming the time.

For the firſt; *Lord* (ſaith *David*) *teach me ſo to number my dayes, that I may apply*

ply mine heart unto wisdom. God gives a number of dayes, but few number them, or make account of them; but I fear it is because few know how to number them; this therefore I shew briefly. To number our dayes, is to consider the misery which we purchased to our selves by the evil of sin, the evil of guilt, the evil of punishment. It is to make a recapitulation, or take a just account or summe of all the ungodly acts we have committed, as neere as we can, in thought, word and deed. It is to look narrowly into the crooked passages of our lives, to see what we have omitted in Gods service, and what we have committed against him, that we may mend what is amisse. We must come to our tryal every day, which is called *Examen Pythagoricum*; thus we become more wise every day than other.

Hence we must take a note of all our impious acts, and summon them up in the Court in our hearts, to appear before conscience as Judge, which if it play the honest Judge, condemnes us, racks us. This done, we are pincht with a sense of our misery, causing us to run with all speed to God for his mercy. Hard and stony are them consciences that make no conscience, no reckoning of numbring their years or days, they cast up one grosse sin on another in grosse, they adde, they multiply, never subduct, never divide: But he that learns *Davids* Arithmetick, which is *Ars bene numerandi*, the Art of numbring well all his ill, is a good Artist, divides, subducts and casts away all sin, reserves nothing in his mind, but adds vertue to vertue, multiplies one good deed on the head of another: he remembers Gods Ordinance *Crescite & multiplicamini*, increase and multiply, as well in grace as in other businesses. Make we but a due computation of our daily actions, we shall find a tincture of sin that cannot be separated: Prie we into our thoughts, the imaginations and purposes of mans heart *are only evil continually*: Examine we our words, we shall find that our tongues oft over-run our wits, our wits wisdom: Observe we our habitual sins, whereby we get a kind of dexterity in Rhetorical repetition of the same sins; we shall smell out in our hearts a den of theeves. Habits are acquired by continual actions, so that sinful actions make rank sinners. Those that continue this custome of sinning, without *numbring their dayes, that they may apply their hearts unto wisdom*, are like to make a fair reckoning at the years end, the end of their dayes: but he that would prevent all mischief, must make a profession of making a daily inquisition, and casting up all those fractions of the Law of God, that God may make him whole upon confession. This should be our daily work thus to number our dayes; neither is it to any end, except it be continued to the end of our dayes.

Gen. 6.

Secondly, We must *redeem the time, for the dayes are evil*, saith the Apostle. A forcible reason, I promise you: We are to make the best we can of our time, because the dayes are evil. In evil dayes, we must do good day-deeds, and out of evil draw good, as God out of darkness drew light. If we redeem not the time, we cast away our selves like Cast-aways without redemption. Now would we know what it is to redeem the time? It is only to take time while time serves, to serve our turn. *Austin* was a *Manichee* nine years, he took his time to turn him another way for the good of Gods Church. *Luther* was a Monk a long time, but he shortned the time by redeeming it, he found after that he had done nothing, when he thought he had done something worth the doing. *Paul* was a blaspheamous Persecutor of the Christian Church, but he in time redeemed the time, and proved a faithful Minister of the Gospel of grace. *Titus* the *Vespasian* never thought the day well spent, wherein he had not done some work of charity. *Theodosius* the Younger conferr'd daily with the learned Bishops of his time, whereof his Court was full. *Sigismund* the Emperor did delight always to do good works of piety and religion. Idle creatures think the time tedious, but those that are taken up in serious affairs, especially of Salvation, think the time to pass away too soon. No time too soon to do good; for to do good, is always high time. Therefore to pretermit no occasion, (which once past, there is no looking for it after) no time of performing what God requires, and avoiding what God disallows, is to redeem the time, and to make evil days good days for us; our best days.

Eph. 5.

Those then may justly be reproved, who neither *number their days*, nor *redeem*

the

the time: They run on the score till the day of payment come; then they impoverished through sin, and found unable to satisfie or pay God, God pays them home with a witness. And these are such as betake themselves to no lawful Calling; but calling for alms, they live rambling up and down like catholick or universal men, upon every mans devotion, or at every mans elbow; who scarce ever call upon God, but *for Gods sake* on man. These are Common Beggars. But I pass by these without any more adoe.

Again, They are worthy to be reproved, who neglect the affairs of their general or particular Calling, or both, to follow their Pleasures altogether. God gave *Adam* a Garden, as well for action as for contemplation; as well to busie himself about the dressing of it, as to recreate himself in it. *Praestat otiosum esse, quàm nihil agere*; 'tis true, it is better indeed to do something, though it be nothing to the purpose, than to do nothing at all: What needs either? *Nero* will cage himself up in a Closet to catch Flies, rather than do nothing; but, *hoc aliquid nihil est*, this doing is as good as do nothing; for haply they are acting that which the Devil would tempt them unto, had they been with *Solomons* sluggard altogether wraps up in idleness. This cannot excuse them. The fellow that we read of in the Gospel, that married newly, he was busie at home with his wife, he could not come to do what he should have done; *I am married, I cannot come*; but that excused him not: The company that were invited to a feast, were otherwise imployed; but that excused them not. No pleasure, no business should keep us from performing what God requires. When God bids us do one thing, what have we to do, to do another? He will come upon us, as he did on the Jewes, with a *Quis requisivit? Who required this at your hands?* Do what God bids; and what is done at Gods bidding, cannot be done amiss. Isa. 1.

There is another sort to be reprehended, Those that do nothing but plot mischief, that watch their opportunity to catch men napping: These are the limbs of the Devil, scholars of his own bringing up. They *take time*, but 'tis to do evil; They *watch*, but never *pray to God*; They are always *doing*, but 'tis *iniquity*. Of more of these *Cains*, who are all upon the point of eternal condemnation.

Others are to be condemned, who foster and cocker up themselves in Idleness; that do not so much as the *Israelites* in *Egypt*, *straw* God breathes into men the breath of life; Idle men, *Prodigi temporis*, unthrifty husbands of Time, make a shift to breathe it out again, and care not how. God gives life; so that life is the gift of God; and he that spends not his life well, shall answer well for it. God allows them no meat, that labour not for it: *He shall labour sith not, shall not eat.* First swear, then eat. But many call daily for *daily bread*, who seek not how to deserve it.

And here I come to our selves. It is not for us to sit all day long in our Studies, like *Diogenes* in his Tub, for fashion sake, to keep up our credits, and to get unto our selves the name of painful Students, except we apply our studies in good earnest: They that use that trick, do not so much keep their Studies, as their Studies keep them. Our brains should sweat in contemplation, our hands in action, and not like the sluggard, hand over head or under, *A little more sleep*, expecting the good time of the day to be told them by the Bell. I may say more truly of them, than *Phinehas* said of the Israelites, *They are idle, they are idle.* It is as great folly in them, who because they cannot be idle at home, they will gad abroad (like *Dinah*) and there be idle, and lose their virginity, I mean the flower of their youth; and so for a *Six days something*, they will bring you home a *Six days nothing*, except it be a full belly and an empty brain, like Epicures; as for the *Seventh day*, they may rest by Law. I speak no more, but their case is miserable. They may know, and know much, but this is all they can attain to know, to know that they know nothing. And for this impeoficiencie, God will say, as it was said of *Judas*, *Let another take his place.* I speak in way of prevention: *Dii talem nobis avertite pestem.*

Here I may tax such Ministers as neglect their function: They are content to *take a place in the land of the living*, but never labour to *build up the Israel of God*; That

That take Duties, but never do their Duties. If they preach four times in a year, or now and then, they think that fair; whether they be there, or no, any other time, it makes no matter: When they should be present among them always, teaching by their own Example, as by dumb Sermons. Or if they get others to supply their turns, all is husht up, as if all were well. But *Paul* preached, as it is probable, three years in *Arabia* and *Damascus*, and lived there all that while. Be ye (beloved Brethren) O be ye, when God calls you unto that Calling abroad, followers of him, as he was of Christ Jesus! I may tax more sin, but this is enough for a taste of so sour sauce.

As for you that count Time precious, *Comfort ye, comfort ye my people.* You that number and redeem your days and years, with S. *Paul* here, I do say, you are happy for making use of your time, in searching out your sins, and repenting for them when you have done. God considered his created *Light*, and *saw that it was good*; to teach us to consider our offensive Darkness, and see that it is naught. We must search every corner of our hearts narrowly, as God is said to search *Jerusalem* with a candle.

Rom. 12. 11. All that I have hitherto spoken tends to this, To teach us to forsake our sins, and to give our selves to the works of our Vocation. *Not slothful in business, fervent in spirit, serving the Lord*; that *we may work out our salvation with fear and trembling.* Therefore we need not to trouble our selves with things unneedful, as to be prying into Gods secrets, to study to find flaws in the Patent of our salvation, (Gods Will and Testament;) They may be exquisite subtilties, quirks of wit, but unrighteous. But to apply our selves to sound doctrine, and to avoid vain bablings, as the Apostle exhorts us. Suffer therefore (Ye sons of Light) the words of exhortation. I doubt not but some are troubled with the question, *Viri fratresque, quid faciemus? Men and brethren, what shall we do?* Number and redeem your dout years, your seven years time, all your time more or less, that none may find holes in your coat. Do something every day, go from one point to another, and stand not upon points with others. Run with the Time; *Apellis* like, *Nulla dies sine linea*, Let no day pass thy head without some line. Let the line of thy Calling run parallel along with the line of the Day. Thus may you *learn line upon line, precept upon precept, until you be perfect men in Christ Jesus.* This remedy will cure the symptoms of ignorance and sin, (*Any life for yours.*) Idleness is the worst thing of a thousand; *Inficit, interficit*; Affect it not, lest it infect you, it kill you. God set *Adam* to dress the Garden, not allowing man Idleness in Innocency; how much less in the state of corruption? Honest minds will not seek for that now, which was unlawful then.

Syrach. Eccl. 19. 24.

I need press this no further, but take example by *Pauls* preaching three years, that ye may give the like account of your time with a safe conscience. Do as S. *Hierom's* Matrons were used to do, contend who should get most Scripture by heart. Again, Satan we know will besiege us: therefore as we victual our selves twice a day, or oftner, to gather strength against bodily death; the least we can is twice (if not oftner, the oftner the better) to victual our selves against our spiritual enemies, that threaten death to our souls. This is our comfort, that we know the best of our defences, (God;) and the worst of our enemies power, (Satan's) Let us not therefore fear the worst of our enemies power, (Satan's,) while we know the best of our defences, (God.) Let us so carry our selves, that none carry us away. *Quid statis otiosi?* said the Lord of the Vineyard, *why stand ye idle?* So say I, *Quid stamus otiosi?* To what end stand we idle? as if we had nothing to do. Let our first time be our worst time, our last the best. Think that time lost, wherein we do not think on God. Thus may we carry an upright Conscience, made able and at all times ready to yield a good account of our years, moneths, days and hours, to friend or foe. If to friend, to comfort them, if to foe, to confute them, as *Paul* did here the false Apostles. And thus much for the first part of these words, *Then after three years.*

It follows, *I went up to Jerusalem.* This is his journey; He grants here that he went up, not commanded, not sent for, but of his own accord unbidden. Here the moral and natural action agree together in the intent of the Agent; He went to *Jerusalem*, not to learn any thing, but to see *Peter*. That which *Luke* makes mention of in the 9. of the *Acts*, when *Barnabas* presented him to the rest of the Apostles, acquainting them with *Pauls* passages in and since his conversion, how he saw the Lord in the high-way to *Damascus*; and how he had spoken with him, and that he had preached in the name of Christ with audacity there unto them; whom he went with letters to apprehend; shews plainly that he received not the Gospel of the Apostles, neither was he compelled to teach the Gospel according to prescript of the Apostles. They were afraid of him at the first sight, until after a further and more deliberate trial.

I will not insist hereon; but I proceed to the intent, or the impulsive cause of this his Peregrination; which was, to see *Peter*. Actions of reasonable creatures, are to be allowed or disallowed, according to the intents of the Agents. Therefore I join all three in commission; *I went up to Jerusalem, to see Peter.*

The whole marrow of the matter lies in these words, [*to see Peter:*] shewing most expressly, that he came not to *Jerusalem* to better his knowledge; for he had before received the Gospel fully from Christ. *Peter* was not his master, nor he *Peter's* scholar; he onely came to see him, to salute him, or congratulate him, as his Coadjutor in the Gospel; as also to manifest unto the company of Apostles what he was, and to clear himself for a false opinion that some put of him, and how for the matter of doctrine there was no disagreement between them and him. *Hierom.*

And here *Hierom* wittily flouts at the flim-flams of Pope *Clement*; who said that *Paul* went to *Jerusalem*, to behold *Peters* eyes, cheeks and countenance, to see whether he were macilent or fat, whether his nose were crooked or even set, whether his forehead were covered with hair, and whether he had a bald pate or no. Certainly (saith *Hierom*) he thought to find *Peter* a God, not a man. This is but bald stuff, all Popish soppery.

But here we see what love should be betwixt the Ministers of the Gospel, to be careful of one anothers health. The love he had to the gospel, made him to visit *Peter*. Religion and love joins hearts together, and that is a religious love: And where Religion makes an opposition, hearts must not admit a conjunction. Both in this are fearful aspects. *I went up to Jerusalem, to see Peter.*

This was a good deed of him; therefore I make this collection; *That some kind of Peregrination or Pilgrimage is lawful.* So *Jacob* with all his family went down to *Egypt*, to see *Joseph*. So the *Israelites* through fire and water, to take possession of *Canaan*. So the Queen of *Sheba* went to see King *Solomon*. So *Paul Peter*, to *Jerusalem*.

The reasons may be these: Because that their love may be seen, by *greeting with a holy kiss*. And because it increaseth joy. Hearts meet with mouths, at the meeting of friends. It dispels all mists of conceived sorrow. *John* leapt in his mothers womb, at the salutation of the Virgin, because Christ was there. And without all doubt, this bred a great comfort in *Peter*, to see *Paul* converted to

Now in that I said, that some Peregrination is lawful; it follows that there is another unlawful, and that is Popish Pilgrimage, by Vow, or imposition of Popish Impostors. Papists out of these words collect a twofold doctrine, *viz.* 1. That Pilgrimage to the *Holy Land*, and other such devoted places, is a religious work, and merits heaven. They ground upon this example of the Apostle, *I went up to Jerusalem.* Their second doctrine, a main pillar of their Religion, is this; That *Peter* had the supremacie of *Paul*: Their reason is, because *Paul* here went to see *Peter*. But I hope it was not (as one saith) to kiss his feet, as if he were Pope.

The first argues but a piece of poor Papistical Logick; out of one particular act of one man, to draw a general rule. Secondly, to make a rule of Religion, in a thing where there is no such thing intended. Here Papists take their mark amiss, and therefore miss the mark of truth.

I confess, in the Old Testament there was an appointed place, whither the *Israelites*

were bound to resort to worship God; as we may see *Deut.* 16. They were to hold three feasts; they were to go to one certain place three times in the year at these three feasts, *ver.*16. *Three times in a year shall all thy males appear before the Lord thy God, in the place which he shall chuse; In the feast of unleavened bread, and in the feast of weeks, and in the feast of tabernacles*; that is, the feast of the Passover, the feast of Weeks, and the feast of Tabernacles. Now this place was first where the Tabernacle of *Moses* was; and so we read how *Elkanah* with his two wives went out of his city to *Shiloh*, where the Tabernacle then was, to offer sacrifice: This continued for the space of four hundred seventy eight years, or thereabouts, unto the time of King *Solomon*. Then after the Temple was built at *Jerusalem, Templum Domini*, the Temple of the Lord, all came thither. Yea, *Josephus* saith, that they came from all places to the feast of Unleavened bread; then all of them were killed to the number of Eleven hundred thousand *Jews*; they came when they should not come. But now the Sun is come to the Meridian, there is no shadow; that Law is abolished, the places then appointed are quite brought to ruine; these were only types of Christ.

1 Sam. 1.

Again, God commanded that for his honor; the Pope (in his own and Papists conceit, a little diminutive god, but a great man) commanded this for his profit. But God gave an *Item* for this, *Mat.* 15. *In vain do they worship me, teaching for doctrines the commandments of men. Frustra me colunt*, In vain do they worship me: It is not commanded in any part of the New Testament, and therefore no part of Gods honor. More than this, It is against the Scripture, being meer Idolatry: For whatsoever is undertaken for Religion sake, as an honor unto God, beside the command of God, is plain Idolatry; therefore altogether unlawful.

Deus non superstitione colitur sed pietate.

Again, All religious distinction of place is taken away, once Christ is come. The *Veil of the Temple* is rent in the midst: Worship God in holiness, and 'tis now no matter where we worship God. *Paul* and *Silas* prayed and praised God at midnight in the prison, *Act.* 16. *I will therefore that men pray every where, lifting up holy hands without wrath or doubting.* Pray every where; for every where where thou prayest, God is present by his grace; He is over thee, he is under thee, he is before thee, and behind thee, he is on every side of thee. We cannot say now as once *Jacob* said, *Surely God is in this place, and I knew it not*; but, Surely God is in this place, and every place, and I know it; and I know that therefore I must worship God in this and every place. He that thinks otherwise, is *procul à Jove*, far from God. *Where two or three are gathered together in my name, there will I be in the midst of them*, saith our Saviour; *In medio virtus*, The power of the most High will stand in the centre of them, that are gathered in his name, be where it will. God will not contend for place; Bring him a good heart any where, and it's all he requires at our hands. *My son, give me thy heart.*

1 Tim. 2. 8.

It is likewise unlawful in the End; because going to the earthly *Jerusalem*, or *Rome*, or other places ordained for the like Superstition by Antichrist, they think to merit the Heavenly *Jerusalem*. But I am assured they are never the neerer it, by going thither, or any other the like place. These Vagabonds (for so I may term them that run from place to place in that manner) steal from Christ, to adde to Superstition. Life eternal is in the hands of Christ, and therefore his gift: And they going another way to foot out their salvation, foot it the wrong way; for Christ is the onely way; *I am the way, the truth, and the life.*

Joh. 14. 6.

Furthermore, It is unlawful, because it is done to the Reliques and Images of dead men. They think to live by the dead; they shall have but a dead life on't. Thus while they go to do homage unto the dead, they rob the living God of his honor by the way; For they expect a remission of their sins, by the intercession and merits of those dead, whose Reliques or Images they trudge so to adore. And whereas they run to the custom of the Church, it is very false; the true Church of God never used it: For, Pilgrimage undertaken to the Reliques of the Dead, was not used in the Primitive Church, until three hundred years after Christ; and that unto Images, six hundred years, only by some; but both condemned for dead services.

Lastly,

Laſtly, It is unlawful, becauſe it is profitable neither to body or ſoul; neither of them that wander thus with aking heels, nor others; it tends no way to Chriſtian edification, there is no goodneſs in it: Therefore ſuch fruitleſs trees are to be rooted out of Gods growing Temple. And thus much for the falſe doctrine of Papiſts grounded on theſe words, (but falſly, but idly,) *I went up to Hieruſalem.*

Their other doctrine is, That *Peter* had the Supremacie of *Paul*, becauſe the Text ſaith, he went to ſee *Peter*. Here we may obſerve the abſurd dealing of the Adverſary; who to patch up their ragged coat of Popery, do fain *quidlibet ex quolibet*; as if to be viſited, doth argue a Primacie. And here the *Rhemiſts* (as one calls them) [Gagling Geeſe] make a diſtinction of Viſitation: He went not up, ſay they, to ſee him in a vulgar manner; but for reſpect and honor of his perſon, and of duty; and (as *Chryſoſtom* noteth the Greek word ἱστορῆσαι to import) to behold him as men behold a thing or perſon of name, excellency or majeſty. Theſe are their very words. Indeed, that he came of honor and reverence to him, may be eaſily granted; but every reverence argues not a ſuperiority; for, reverence (ſaving their reverences) may be done to equals. *Chryſoſt.*

They ſay again, he did it as his duty; but there is no ſuch matter: This can be as ſoon denied, as affirmed. He came about his office and authority in preaching: For he was equal in honor unto him, ſaith a Father; and again ſaith the ſame, That bleſſed man went not to learn any thing of him, nor to receive any correction; but only to ſee him, and honour him with his preſence. *Ambroſe* tells us, he went to ſee *Peter*, for affection of Apoſtleſhip; that *Peter* might know that the ſame licence was given unto him, that he himſelf had received; and hence he is called his Fellow-Apoſtle, and had a Fellowſhip in the Colledge of the Apoſtles, as well as *Peter*. *Chryſoſt.* *Ambroſ.*

As for that place ſo often quoted by them, *Mat.* 16. *Thou art Peter, and upon this rock, &c.* It proves not a ſuperiority in another above the reſt of the Apoſtles: For, as one ſaith of that place, All the Logicians in the world cannot conclude in lawful Syllogiſm out of the words of that Chapter, That any greater authority was granted to *Peter*, than to every one of the Apoſtles. A primacie of order and promptneſs of faith cannot be denied him; but none of dignity. And here the *Rhemiſts* again play upon the name *Peter*, ſignifying a Rock, a Stone; hence they make him to be the Foundation of the Church, and therefore the Principal Apoſtle. If they mean his perſon, they are far deceived: If his Confeſſion, (*Thou art Chriſt the Son of the everliving God*) we agree. Hence ſaith one on theſe words, *Thou art Peter, and upon this rock I will build my Church*; calling a Rock, as I think, (ſaith he) the unmoveable Faith of the Diſciple. Again, If they ſay that he is the whole Foundation; away with that blaſphemy; they take away *Chriſt* the onely Foundation for ſtedfaſtneſs; (I ſay, for ſtedfaſtneſs; for this Foundation, *Peter*, did ſhake fearfully when he denied Chriſt; and he had been ground to powder, and ſifted as wheat, had not Chriſt prayed for him:) and make the reſt ſtand for cyphers.

The Apoſtles are pillars of the Church; and what dignity hath one pillar in a Church more than another? Not onely *Peter*, but *James* and *John* were called pillars of the Church; *Gal.* 2. 9. And when *James*, *Cephas* (that is *Peter*) and *John*, who ſeemed to be pillars. Again, the twelve are called twelve foundations. Speaking of the new *Hieruſalem*, the wall of the City had twelve foundations, and in them the names of the twelve Apoſtles of the Lamb. Hence ſaith *Tertullian*, all the Apoſtles were ſtones: So might Papiſts ſay, were they not ſtones? Thus we ſee that *Peter* had not a Monarchical preheminence of honour above the Apoſtles. Therefore not above *Paul*; albeit he was his ſenior Apoſtle: Both of them are called *Eodem titulo*, *fundatores Chriſtiani nominis*, founders of the Chriſtian name; *Peter* among the *Jews*, *Paul* among the *Gentiles*. And one preſumes to call *Paul maximum* or *ſummum Apoſtolum*, the greateſt or higheſt Apoſtle. The reaſon may be this, becauſe he had more revelations than all of them. And here the *Rhemiſts* becauſe they would not have their foundation put down upon ſuch terms, grow to that malipertneſs, that they affirm; that the greateſt ſoveraignty in *Rev.* 21. 14. *Tertul.*

Revel. 3. 7. Gods Church, attributed unto Christ, is given to *Peter*, in these words, I have *the key of David, that openeth and no man shutteth, and shutteth and no man openeth: Whatsoever ye bind in earth, shall be bound in heaven, and whatsoever ye loose in earth, shall be loosed in heaven.* It in truth, is such blasphemy (as a godly man of our Church saith) as *Peter* would have rent his clothes, if he had heard any man attribute so much unto him. For Christ hath *the key of David*, as the onely true *Messias, which openeth and no man shutteth, shutteth and no man openeth.* This Key can no man have, except he were a *Messias*. Besides, the words are in the Plural number, *whatsoever ye bind, whatsoever ye loose.*

And thus you have the true doctrine concerning these two false doctrines to my poor ability; wherein you see not onely the absurdity of the doctrines, but also the absurd grounding of them on these words, *I went up to Jerusalem to see Peter.* I would not be curious, because saith the Philosopher, *Accurate refellere stultas sententias, stultum est.*

It serves first to teach us not to build our faith on a staggering foundation, such as man is; Christ was faine to pray to God that *Peters* faith fail him not. 1 Cor. 3. 11. *Other foundation can no man lay, than that which is laid, which is Jesus Christ.* To it let us cleave, and not cleave it.

And secondly, whereas *Peter* is called a rock, and the Apostles rocks, as they have the true rock in them, Christ Jesus; It teacheth us to put no difference in respect of authority between them, but to give equal respect unto all of them.

Thirdly, all of us are rocks as long as we make this confession, *Thou art the Son of the everliving God.* Sweet was St. *Austins* Application upon *Peters* confession, Aug. which I apply unto every one; Endeavour that thou mayest be a rock, therefore seek the rock; not without thee, but within thee: thy act is thy rock, thy mind is thy rock; Let thy house be builded upon this rock, that it may not be beaten with any storms of spiritual wickedness. Faith is this rock, faith is the foundation of the Church, if thou be a rock, thou shalt be in the Church, because the Church is upon a rock. All Apostolick and Christian men are rocks, saith another. This Papists might see (were they not rockt asleep on *Peter*, and had not dreamed as a Pope had, *aut Cæsar aut nihil*) for these words, *I went up to Hierusalem to see Peter.* To see him as a friend, as a companion; not as his Master, not as King of the Apostles, as Papists would have it, but not as God would have it.

The last part and point here, is the time of *Pauls* residence with *Peter, he abode with him fifteen dayes.*

Ipse aspectus boni viri delectat. Bonus, Hieron. *Fifteen dayes* to be better acquainted with him. Gods children the children of light, should delight in the company of one another. Cursed is their company, that takes pleasure onely in the company of the cursed. But godly is their company, that loves the company of the godly.

Fifteen dayes! to conferre with him; he had no need of great instruction, and therefore tarried but a short time with him, *fifteen dayes.* Hence we learn, that the most learned may not despise to confer with any of his rank, albeit he should excel him in gifts. This is a fault, and must be mended.

This conference argues also a mutual consent. That both of them were of the same mind and agreement. This teacheth the Ministers of Gods Word, to be always at an agreement in their opinion, and albeit there may arise some difference in matters indifferent; yet cleave to the foundation, be sure that be not shaken, or called into question; *for the foundation of God is sure.* How should their people ever be at quiet, when their shepheards are at variance and ods? No strife, no wrangling must take place in Christian hearts; lest their hearts be consumed in strife and wrangling. Ministers, as they are messengers of peace, so Ministers of peace; and therefore never to fall out. *Pulchrum est concordia cordis & oris.*

Moreover, he sets down how long he stayed, *fifteen dayes*; to shew the absurdity of those false Apostles, that thus vexed his soul. For how was it possible that he could learn the Gospel of them, in so short a space. Where we may observe, That it is no easy matter to be a Minister of the Gospel. This learning is not so easily attained unto. Therefore it is a grosse errour of some, that no sooner put off the name

name of *Sophister*, but puts on the name of *Minister*. If they can reckon up *Aristotles* five *Predicables* on their fingers ends, presently they fall to predication or preaching. It were better wait a while, haſt makes waſt, ſaith the Proverb: tarry longer, and fare better. *Rome* was not built in a day, no more can it be pulled down in a day. Thou mayeſt thunder againſt it? *Roma*, but it is not ſo ſoon won, except thou come well provided. Thy fourteen years, and thy ſeven years, is time too little to furniſh thee: *be not therefore high-minded, but fear*; but labour, but wait a while.

Fifteen dayes? *Hierome* obſerves a myſtery in the fifteen dayes: and if it can be found out in fifteen dayes, or in fifteen yeers, it is a myſtery. Theſe are his words; *Hoc myſterio hebdomadis, & ogdoadis, futurus Gentium Predicator, inſtruendus erat*: This myſtery is comprehended under the number of ſeven and eight; Seven indeed is called *numerus ſacer, quietarius*; *ſacer*, becauſe it conſiſts of three, which is *numerus Dei*, and four, which is *numerus mundi*, & *numerus virtutum cardinalium*: *quietarius*, becauſe the ſeventh day is the Sabbath day, the day of reſt; the ſeventh year, the year of reſt; ſo in the ſeventh moneth the trumpet was to ſound to the *Jubile*, after ſo many Sabbaths as make up ſeven times ſeven years, which makes forty nine years. Levit. 25.

So eight is called *primus numerus*, and *ſummus in harmonia*. Thus I have ſpelled, put together who can; I cannot. And therefore rather than I will be vainly curious in ſeeking out a myſtery, where (under correction) I think there is none; I leave this ſeven and eight at ſix and ſeven; For all myſteries are wrought by Gods extraordinary and ſpecial providence. But *Paul's* abiding here with *Peter fifteen dayes*, was only guided by an ordinary providence; as men now a dayes uſually king journeys ſtay with their friends at their pleaſure, guided ordinarily by Gods hand.

HOLY

Holy Fear,

THE FENCE OF THE SOUL.

GEN. 28. 17.

And Jacob was afraid.

AS *Esau* was coming into the world, *Jacob* had him fast by the heel: *Rebecca* received blows within her by their struglings, which, that acted, ended. But here ended not their strife; that presaged, as a future supplanting, so a more inveterate quarrel. *Esau* was first born, so he obtained the birthright of nature; *Jacob* came after, yet got the birthright of grace. The mother was glad to be well rid of both: she was much joyed to see them set at liberty, who inclosed in the prison of her bowels pain'd her. As these agreed not in the womb, so not in the world: There the division began, when together in restraint; here it continued, and by their enlargement was enlarged. The divine Oracle told *Rebecca*, that *the elder should serve the younger*; 'twas his love to the one, his hate to the other, both free. This prediction must have been accomplish'd, but not without some difficulty. First, *Jacob* upon an advantage buyes the Birthright, which *Esau* in a necessity scornfully deem'd unprofitable. Grace made *Jacob* lay about to purchase, what Nature denied him: It was inevitable; the God of Nature determin'd it that way, not the other. Thus *Jacob*, though a plain man, got the start of *Esau*, though a cunning hunter. A gracious simplicity ever outstrips worldly craft in the affairs of piety. Now having got thus far, there wanted nothing to make good his bargain, to confirm his interest, but his Fathers blessing; which he by his Mothers direction hunting after, obtained by subtilty; whilst *Esau* hunting after venison, came short of through his pleasure. The Mother (saith Reverend *Hall*) shall rather defeat the Son, and beguile the Father, than the Father shall beguile the chosen Son of his blessing. *Jacob* must have been blest; God decreed it, and was. Who no sooner went away full of the joy of his new blessing, but in comes *Esau*, who sweating for his reward, finds nothing but an unexpected repulse. Hereat *Esau's* blood is up, and storms; he hates *Jacob* in his heart, as *Cain* did *Abel*; in his hate vows his death, nothing hinders it but lack of opportunity. Yet *Jacob* needed not to fear the wrath of an earthly brother, whilst sure of the love of his Heavenly Father. None needs to be terrified by Man, that is in league with God. However it behoved the Mother to be as sollicitous in preventing mischief from falling on her beloved Darling, as in surreptitiously procuring him a blessing. Had he miscarried, all her hopes had perish'd. *Jacob* therefore must go one way or other; if he stay till his Father die, he must die with him, and go the way of all flesh: 'twas *Esau's* resolution. If he go whither his Parents would, he is secure; this way (as well

well it might) is preferr'd. To this purpose a new project is set on foot; *Jacob* must have a wife, not of the daughters of *Heth*, as *Esau*, these made *Rebecca* weary of her life; but of his own kindred. *Isaac* forthwith calls *Jacob* to him, blesseth him, gives him a charge, and commands him away to *Laban* his mothers brother, where the Lord did destine him a mate meet for him. Away he hyes, doubtful and comfortless; in the way the earth he made his bed, the stone his pillow; after this sort he rested his wearied limbs: The sun was set, his eyes were bound up in the chains of sleep; yet there a Vision of Angels is presented to him, through the glass of his imagination, and Gods promise renewed in a true dream. Never was *Jacob's* heart so light with joy, as when his head was heaviest with sleep. At length he awakes, his thoughts are summon'd up together, fear creeps apace on him; the place seems dreadful; the presence of Divine Majesty, whereof he was sensible, adds lustre to the place, which adds affrightment to his heart. The premisses considered, his conclusion of the Place is this; *This is none other but the house of God, and this is the gate of heaven.* Hitherto have I followed *Jacob* in his way; and with him here will I rest a while.

This holy Patriarch, upon mature deliberation, could not but conceive himself happy, that he hapned on this holy place. Here the demonstration of Gods joyful presence with him, and gracious providence over him, together with the free promise of safe conduct to him, abated the swoln discontents of his suspitious thoughts; it never came into his head he should have here that familiar manifestation of the God of *Isaac*, as was vouchsafed him. But Gods goodness ever was, ever is beyond mans expectation. How easie were it for *Jacob* to miscarry in his way, did not the Supreme Power protect him? how open did he lie to infinite dangers, lying in the open field, did not the Lord secure him? 'Twas the work of that same Mercy that guided him to that place, to preserve him safe there: where although he was afraid at the first sight, after his sleep was over; yet was his fear without distraction. The clearness of his judgment discerning Gods intention in that mystical vision, sentenceth the place venerable. So *Musculus* renders the Hebrew text, *Quam venerandus est iste locus!* and *Buxtorf*, *How reverend is this place!* *Musculus. Buxtorf. Heb. Radix.*

Here I might treat, 1. Of *Jacob's* Fear. 2. Of the Dreadfulness or reverence of the place, where he was partaker of the Heavenly vision. 3. Of the Titles *Jacob* assign'd the place. All meriting points; but the first is only intended.

The Soul which by nature is disfurnished of grace, is exposed to dangers, as disposed to evil; by reason whereof it is subject to fears within, to fears without. Perils like a circle compass us about; we stand *tanquam in centro*, as in the centre of this world; every line drawn from the circumference, strikes us to the heart, and so affrights us. Turn which way we will, terror meets us, fears encounter us. Hereat the naked soul appal'd, yields; unless informed of a better friend than our own wits, which always are not about us. But Gods gracious presence apprehended in our deepest agonies of fear, brings us off undaunted; by the light of whose grace we discover things in their native colours, which whilst unknown, amaze us, disturb us. Some things trouble us more than they ought to do, some which not at all; for the anticipating or avoiding whereof, that rule holds infallibly true, *Rebus ejs demenda persona*, pull off the masque of things, then we shall not so fear them. To be quite rid of this passion while we live, is impossible: Christianity or regeneration qualifieth its force, takes it not away; Some impression will be left in the mind, yet not so deep as will make us despair of succour. For all the variety of Creatures, Casualties, Changes that appear dreadful, there is variety of Aid, flowing from One unchangeable God; on whom if we rest contented, not overruled with prejudicate opinions, never shall fear distract us. *Plura sunt quæ nos terrent, & sæpius opinione laboramus, quàm re:* I borrow this from *Seneca*; Many things terrifie us, and we are oftner vext and pain'd in opinion by surmises, than in very deed by truth. But it is otherwise with the well-inform'd Christian, who ponders all events and examineth the causes; the defect whereof sets some at their wits end. 'Tis ignorance and rashness that makes way for misprision, and misprision for fear. The best things sometimes scare us: Gods merciful goodness, not understood, puts *Senec. ep. 13.*

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us to a ſtand; his very favorable preſence, which ſhould move joy, did and ſhall move fear in ſome. I do not think there lives that man this day on earth ſo reſolute; did God appear, not in flaming fire, in thundering and lightning to render vengeance; but in a ſoft wind as to *Elijah*, or as here another way to *Jacob*, in every reſpect full of reſpect, but would be ſore afraid. Devout *Jacob*, whoſe dream portended nothing but happineſs, at the end of his Divine rapture was afraid. What he ſaw and fear'd, was no other but a welcom prediction of his future glory and perpetual ſafety; and yet was afraid. That magnificent greatneſs and bleſſed eminency, to which the Lord promiſed to advance him, left him not undaunted. Yet this muſt I needs ſay, he was more afraid than hurt. 'Tis a certain truth, though God terrifie his children, yet he harms them not: No diſadvantage is taken to undo them by it, but to raiſe their ſpiritual fortunes. After the fall of their courage one way, at the brightneſs of his Majeſty, he puts ſpirit into them another way, to further their exaltation, thorugh a ſenſe of his mercy. Thus he doth with this religious man, whoſe fear gave the occaſion of my writing.

Here men may admire, ſo good a man would be taken napping, and then fear, when he had moſt reaſon to rejoice. The Father of Heaven did from Heaven look upon him with a benigne aſpect, yet he trembles. Obſerve what enſues, and ceaſe to wonder.

Religious hearts are in a continual awe of God, yet not bereft of comfort. 'Tis their bleſſedneſs, that they always fear; *Happy is the man that feareth always*: So it is to be referr'd, the well ordering of our converſation aright. Piety puts all things ſtraight in us, that rectifies all the paſſions of the ſoul, directeth our hearts to the fear of the Lord, which brings in time a crown of rejoycing. Hence he requires it of us upon our Allegiance to his Supremacie Royal, which ſhould we deny, were no leſs than Rebellion, than Atheiſm. The Greeks therefore derive the Name of *God*, from a word that ſignifies *fear*; intimating that God above all muſt be feared of all, as well as acknowledged. Hereupon the Heathen Latine Poet grounded his invention, *Primus in orbe Deos fecit timor*; Fear firſt made Gods on earth. Divine Truth ſometime calleth God by the name of *Fear*: *Jacob ſware by the Fear of his father Iſaac*; that is; by that God, whom his father *Iſaac* feared.

Pro. 28. 14.

ἀ ΝΘ, *timor.*

Gen. 31. 53.

If any deſire to know what kind of fear this of *Jacob's* was: I dare not entangle better thoughts, in the perplexing briars of School-niceties, ſprung out of the rank grounds of acute Philoſophers; but will uſe my endeavours to ſatisfie expectation, by painting out a ſmoother way, of far leſs danger, and of more profit.

This holy Pilgrim, as he was deckt with the ornaments of Grace, ſo was he clogg'd with the infirmities of Nature. As he was of a good heart, ſo withal (without diſgrace) of a timorous diſpoſition. His fear might well conſiſt with his goodneſs: It was not carnal or worldly, ariſing out of an afflicting diſtruſt of Gods providence; Nor yet humane, begotten by an exceſſive deſire to this fugitive life; Nor ſervile, as proceeding from ſelf-love, ſo from the threatned judgments of an angry God, for the violations of his pure ſanctions: This, with the reſt, is ſever'd from grace. *Ignorat mens gratiam libertatis, quam ligat ſervitus timoris*, ſaith *Gregory* in his *Paſtorals*; The grace of liberty proper to the ſons of God, is unknown to the mind tyed to the ſlavery of a baſe fear. A Divine calls it *Eſau's* with which *Jacob* had no medling; he bought his brothers birthright, not his vices. *Jacob's* fear was natural, initial, filial: Natural, whereby he declined hurtful objects when preſented to him; initial, whereby for the love of God, he rejected all deſire of ſinning; filial, whereby his obedience to the Higheſt Power was kept ſound and entire.

Gregor. Mag.

None of the ſons of men are exempted from the firſt, ſince the firſt man. The firſt man had it not actually in his Integrity, becauſe there was nothing to hurt him; his Apoſtacie gave it a being in time. Our bleſſed Saviour the Lord Jeſus had it, but without ſin: 'twas long of ſinful men, he was ſo weak, ſo infirm: Who foreſeeing the bitter Cup he was to drink to the Worlds health, his heart drew back, *his ſoul was heavy even unto death*. *Auſtin* defines it, *Fugitantis animi motum*, the

Aug. Enchir. cap. 24.

the motion or paſſion of a yielding mind, which is no more ſeparable from us than our nature. This makes good that expreſſion of it in the Book of *Wiſdom*, *A betraying of the ſuccours which Reaſon offereth.* So powerful is our weakneſs above the ſtrength of Reaſon, that the very ſuſpition or conceit of approaching evil, puts us oft out of heart. Nothing almoſt lays open our imperfections to the worlds eye, more than it. Faintneſs of heart at the ſight of unavoidable miſchiefs, ſeiſeth upon our choiceſt metall'd men, upon our moſt heroick ſpirits. Wherefore *Origen* upon the Book of *Judges* notes it to be, *Humanæ fragilitatis indicium*, a bewraying note of humane inſufficiency. Take it in the exceſs, it unmans a man, and makes him like a Sword-fiſh, to which *Themiſtocles* compar'd a Coward, which hath a weapon, but wants a heart. Take it in the mediocrity and juſt temper, it ſubſcribes to what Reaſon dictates, and then doth us good. If Religion moderate it, as it allays the force of its corruption, ſo it gives it a purer eſſence, and brings us off with a greater grace. This I believe in part was *Jacob's* caſe, who frighted with the ſuddenneſs of ſuch an unaccuſtomed ſpectacle as was preſented to his view, gave place to fear, which he knew not ſpeedily how to ſhun. Wiſd. 17. 12. Orig. in cap. 7. lib. Judit. Hom. 9.

Yet without doing *Jacob* wrong, we may not ſay, this was his onely fear: but as he was by nature thus inclin'd, ſo was he by a ſpiritual emanation of grace above nature, indued with initial fear. All that are born of God, have by the tranſcendent working of his Almighty power, all that is old in them renewed, and their defects out of the largeneſs of his bounty copiouſly ſupplied with a proportion of grace. *Old things are paſt, behold all things are become new.* Among which [*All*] there is a new Fear, by the ſecret influence of Mercy at the converſion of a ſinner, diffuſed into the heart, (that *Fear of the Lord, the beginning of wiſdom.*) By it all our deſires are caſt into a new mould, ſo we frame our diſpoſitions to a correſpondency to the rule of juſtice, Gods will: whereof, as there is ſome part reſerved in his own boſom from the knowledge of man, not to be pryed into; ſo there is as much as concerns us both for faith and fact, in enquiring a future everlaſting bleſſed ſtate, *Divinitus afflatus*, by Divine inſpiration reveal'd, left to us in writing. To this an hearty obedience is expected at our hands, which is effected in us, by us, (not by the ſtrength of Nature, that's corrupted, but by the power of the Holy Ghoſt, that's purely vigorous.) When we are thus wrought upon, we become ſo firm in good, that worldly perſwaſions, be they never ſo plauſible, cannot without much reluctation work us to evil. Gods elect, when called, are ſo aſſiſted, by ſpiritual irradiations in their intellectual part, by unreſiſtible motions in their concupiſcible, that the whole bent of their deſires, of their thoughts, though begun fear, looks directly at the glory of their Maker. Heavenly conſiderations do ſo affect them, and an actual ſenſe of Gods goodneſs doth ſo tranſport them, that the Serpent like inſinuation of the World, the Fleſh, the Devil, faſtens not on them, without oppugning what diſpleaſeth God. Sin is loathſom, as making them abominable to him; Piety deſectable, as procuring favour from him: His love rightly conceived of them, and their expectation of higheſt preferment in the Heaven of heavens, makes their fear (leſt they ſhould loſe both) to offend him that dwelleth there. So zealous is their care, through a ſenſe of miſery; ſo affectionate their fear, through a ſenſe partly of mercy, and of juſtice partly, that they became *Argus*-eyed to look about, leſt they be ſoully overtaken with the pollution of ſins running ſoure. What through infirmities, which make them incapable of perfection in this life, they cannot accompliſh, they through this holy fear compaſs in deſire, which of God is graciouſly accepted, accepting the good will for the good deed. After this manner was *Jacobs* mind firſt moved with a multitude of ambiguous thoughts, ſurpriſed, fearing he had offended through an unreverend incivility. His rufhing into the place without requiſite preparation, where he received an heavenly Oracle, and of which he held a reverend opinion, as being the *Houſe of God*, begot in him ſuch a ſtrong ſuſpicion of treſpaſſing, that he was afraid. Yet not ſo, as to have been diffident of Gods mercy, or in an academical ſuſpence of his favour, to have grown deſperate, but his fear was prudently tempered with three pure ingredients, growing in the Paradiſe of God, Faith, Hope, and Love. This fear therefore which

was in him at first imperfect and initial, by the mixture of these graces with it, acquired perfection in him and became filial.

Comparatively alone are things on Earth perfect; Absolute perfection is not here (no not in cases spiritual) to be aspir'd unto, that's for Heaven. What the Apostle writ to the *Corinthians*, cometh to pass as well here below, as there above; 1 Cor 13.10. *When that that is perfect is come, then that which is imperfect shall be done away.* So initial fear, which by multiplicity of acts proves in time habitual, comes to that height of excellency, that it is made filial; which also us'ed in by servile and initial causes them to cease, and does all it self: Not unlike the Dictator in *Rome*, who ruling, other Officers did nothing. Divine *John* seeing the Saints love to be 1 Joh. 4.18. full of confidence, concludes it perfect, and that perfection to exclude fear; *Perfect love casteth out fear.* This perfect love is coincident with filial fear, which is of the children of the *Free-woman*: The fear that it expels, is servile proper unto vassals, Rom. 8. and is but of *Hagars* brats. *We have not received* (saith the Doctor of the Gentiles) *the spirit of fear to bondage, but of freedom.* They that are the freeborn of Heaven, Denizens of the *New Jerusalem*, are free from pannick terrors; whereunto, through the thundring threats of the Law, slaves alone are subject, and for which Devils tremble. That ignoble brood of the Bondwoman, who have no heart to serve God, have no heart to come boldly to him; base spiteful fear captivating their seases, makes them flinch and decline his presence, who alloteth to the Rev. 21.8. fearful, τοῖς δὲ δειλοῖς καὶ ἀπίστοις καὶ ἐβδελυγμένοις καὶ φονεῦσι, *their part in the lake that burneth with fire and brimstone, which is the second death.* But whose hearts are planted in a noble height, being descended from the most High, ravish'd with a loving fear of Divine Majesty, scorn baseness, and through fire and water, neglecting themselves, run to do him service.

To Glorious are those attributes, wherewith this above all other Fear is honored. It is said to be filial, whereof *Bernard* gives the reason, *Quia non timet Deum, quasi* Bern. de timor Dei. *servus crudelem dominum, sed quasi filius dulcissimum patrem.* Because who hath it, fears not God as an offending servant a severe master, but as a gracious son a most indulgent father. Not without Apostolical authority is it reputed Evangelical; because wrought by the Gospel the law of liberty, and subject to the Spirit of freedom. For good cause it is reported chaste, as is observed by learned *Zanchy*; Zanch. lib. 1. de Relig. *Quia, qui sic timent, castum habent cor*; For who are so given, have a chaste heart Wemst. toward God; they fear him as a good wife her loving husband, only out of love, In Psal. 18. saith one. *Hieron* graceth it with the title of *holy*, for that it is a sacred quality peculiar unto Saints, through the propitious infusion of the *Most Holy One of Israel.* Spiritual vigilancie over all our ways in our Christian deportment toward God and toward man, springing from it, moved a conceited Friar to call it, *Officium animæ*, the soul's Door-keeper. As it admits not the Malignant spirit to break into the soul, as it expelleth all unruly motions and unmannerly behaviours, in the sight of God; as it beats back and shuts the doors against all importunate suggestions of the black Prince of darkness, and impious practices of malecontented sinners: so it opens the everlasting gates of the immortal soul, for the *King of Glory* to come in to take possession. 'Twas truly spoke of *Siracides*, *They that fear the Lord, will keep their hearts*, to wit, to receive him. To express what happy security we enjoy by it in the state of Christianity; it is compared to things made for strength & defence: *Timor nihil aliud est quàm murus, & munimentum, & turris* Chrysost. Cypr. *inexpugnabilis.* It is only a wall, a bulwark, an invincible tower. To descend lower; *Cyprian* makes it *fundamentum & firmamentum spei & fidei*, the basis, the stability of hope, of faith. There is good ground for this assertion; Take but it away, faith and hope fall. I appeal to *Bernard*; *Omne virtutum ædificium, &c.* Let the building that consists of all Vertues, want it, and ere long 'twill shatter into pieces. Bern. A ship without an anchor in the Ocean, is in danger of being overwhelmed with the proud waves; so the soul without this fear. If a Pope's word be of any value, Greg. 22. and is when he tels truth, then shall that of *Gregory* pass, *Anchora mentis est pudor timoris*; The souls anchor is the weight of fear. Wherefore *Siracb's* son did not amiss, in allotting the highest place to them that fear God: *Oh how great is he that*

findeth

findeth wisdom! yet there is none above him that feareth the Lord.

I know not how true it is, that fearful-natur'd men are the most witty; But I am sure, the filially-fearful are the best religiously affected, the most wise; for they walk surely to the height of Heaven, where they are crowned Kings without end. Here *Jacob* is to be found to his immortal praise; who while he lived, lived in awe of God like a son; now being dead, hath a sons portion in a better countrey. And thus *Jacob was afraid.*

Aquinas, Rome's Angelical Doctor, gathereth out of Philosophical traditions, two causes of fear, *Amorem & Defectum*, love and weakness. Love in it self is strong where true, but withal fearful; if fix'd upon an object not yet obtained, but hoped for, though upon good presumptions, 'tis in fear of being crost; If fully possest of what it did greatly desire, 'tis in fear of losing it. The more violent this affection is, upon the least appearance of a succeeding cross, the more perplexities it raiseth, and worketh the soul into many rending and jealous cogitations. Insomuch that good men, because somewhat inclin'd to evil, are afraid of missing their heavenly purposes wherewith they are deeply enamored; and when they have found God here beneath, whom above all they love, yet because they are not free from provocations, they fear to be deprived of him. Never did Heathen Poet sing any thing more truly, than did he that left this behind him in this, *Res est sollicitis plena timoris amor*; Love is a thing full of vexatious fear. Hence issue those careful thoughts wherewith the heart is cumbred, in plotting a perpetuity of that union love hath wrought. *Aquin.* *Ovid.*

Weakness again, and inability to resist and overcome what may hurt us, lays us open under sundry fears. Infinite are the events, which because not usual, prove inductions unto error. And such is the impotency of frail man, that through the consciousness of his natural defects, he is soon dejected. Let him have what his heart can wish on earth, yet is he heartily afraid he shall not keep it long. The thought of a greater Power than is in him, raiseth such a dusky cloud of doubts, that he is not so well pleased with the sight of his present happiness, as troubled with the expectation of a dismal change. So variable are our earthly courses, that as they afford us no sure footing, so neither can they establish unto us any permanent content. 'Twas the royal word of a wise King inspired of God; *All is but vanity and vexation of spirit.* And the King his father delivers it as the property of the wicked, *to fear where no fear is.* When the understanding is infatuated with carnal delights, when the judgment fascinated with sinful pleasure, what marvel though man become pusillanimous? This is the condition of transgressors; A glimpse of danger is able to make them stagger like a drunken man, or like a Prodigie, put them to an amazed stand, with a *Ne plus ultra.* The regenerate themselves are subject to the same passion, though not in the like measure, nor the like manner: They commonly stand upon their keeping; into whose hearts fear enters not so suddenly; yet enters, but daunteth not, deads not; clear Reason and sure Religion preserve them from astonishment. Let Satans fiery darts of temptations flie in their face, they fear, but little, (flesh and blood will a little tremble) but their hearts are not wounded. Hence therefore are they so ready to encounter them, because confident of a glorious issue. Let the Chiefest good, *God*, appear to them in unaccustomed forms, and manifest his propitious presence in an unwonted manner, they cannot but fear; so awful is his Majesty, so weak their nature: But when once well acquainted with the ways and courses of the most High, grace fortifieth their hearts, and maketh passages extraordinary proceeding from him, seem familiar, at least to them not so full of dread as to others. *Eccles.* Psal. 53. *Zanch.*

Briefly, to be more distinct, Love and weakness beget fear: The love of God, fear initial, filial; the love of our selves, and weakness, fear natural; weakness and love of the world, fear carnal, humane, servile. So then, *Jacob* being strong in love with God, which was the act of grace; weak in himself, which was the propriety of his nature; was naturally initially, filially afraid.

Tender is the disposition of men sanctified, their affections, thoughts, actions, are for the most part carried in a constant motion, within the verge of a religious

Providence. If peradventure things, though good, happen out of course beyond expectation, they suspect their own indignity in a fear of offending. The issue at first sight they see not, yet hope the best, and in that hope are afraid. Just *Jacobs* case.

Muscul. He was afraid, saith *Musculus*, because he lodged there that night without a religious regard; He dreamed not of the sanctity of the place, before he was in it. Little did he think that God was there, as he was; but as he was there, *Jacob* knew that honour was due to him, which was not vouchsafed him, whence proceeded his fear. Which may warn us, that wheresoever we are, we be religiously behaved, as in Gods eye; more especially where in token of his love, he favourably sheweth himself. This demeanour of this holy Father (as one saith) condemns *Calv. in loc.* him of rashness, (if not, why should he fear?) but extolleth the goodness of his gracious God, who was found of him, where he sought him not. One renowned for learning, judg'd that *Jacob* hereby modestly intimates, more was got than in modesty his hope durst to aspire to; which as I take it, was the judgment of in- *Bern. in dedic. Eccles.* genious *Bernard*: *Miratur Jacob, & dignationis magnitudinem expavescit*; *Jacob* admires, in his admiration is abasht at the greatness of Gods loving kindness. 'Twas strange to him, that the Supreme Majesty would hold him in such reputation, as so friendly to reveal himself to him, or to make such large promises of grace, as he did, which his best endeavours could never compass to merit. I think, *Jacob* thought not the news to be too good to be true, God told him, but too great for a sinful creature to receive from a spotless Creator. However, beside the glory and largeness of the Promise, the rarity of the Apparition did put him into a religious extasie, being unacquainted with the Lords designs, or with his manner of working.

But soft a while; Should not *Jacob*, (the Almighty thus freely opening his heart unto him) rather rejoyce, than be afraid? Is it fit he should be muffled up in a pitchy cloud of dejecting fear, who ought to be clothed with the bright garment of refreshing joy?

Parens in loc. Surely, did the dead ashes of this grave Father revive, his reply (I believe) would be to no other purpose, than that of that famous German Divine, whom the best learned honour in the dust: *Sancti quidem lætantur patefactionibus Dei, sed cum timore & tremore*; The Saints indeed rejoyce at the gracious presence of the Lord of glory, but 'tis with fear, with trembling. When the Majesty of God, who is a *consuming fire*, approacheth neer, although his mercy raise up their spirits to an height of joy; yet the experience of their unworthiness, and the exquisite sense of their manifold infirmities, beget in them a shivering fear, and that fear humility. *Cicero*, Pagan *Rome's* chiefest Orator, averred as much of that fear *Cicero.* Nature did possess him of. And by the best Divine *France* ever bred, the fear bred *Calv. in loc.* by Religion, is entituled, *Pia submissionis magister*, the master of a pious lowliness. Neither is it without reason, God makes his servants to *rejoice* (as the Prophet speaks) *with trembling*, but that in an obedient subjection and denial of themselves, they might embrace and depend upon his favour, *better* (as King *David* *Psal. 63. 3.* saith) *than life it self*.

Thus having vindicated good *Jacobs* credit, from the unjust taxe or hard censure of the severest Criticks, I may make this Application,

To the { Perverse Malefactor. / Penitent Delinquent. / Setled Christian.

1. Perverse Malefactors must either fear, or perish; Necessity is laid upon them to perform the one, or undergo the other. If through a careless security they shake off all fear of God, I see not how they can decline Divine vengeance. Wherefore as the Spirit of God terms them *children of disobedience*, because of their obstinate rebellion; so, because thereby they make themselves liable to his eternal *Ephes. 2. 3.* indignation, are they called by the same Spirit, τὰ τέκνα τῆς ὀργῆς, *children of wrath*; where-

whereupon the Lord challengeth vengeance unto himſelf, *Vengeance belongeth unto me, and I will recompence.* As ſure as he is in heaven, if ſinners will not filially fear him for his mercies, he will for his juſtice make them ſlaviſhly fear him with a vengeance. Look then to your cracklings, ye that without fear or wit hurry into manifold impieties: Ye *heap up wrath againſt the day of wrath*, when not a glimpſe of comfort ſhall be vouchſafed you. Let the looſe Epicure glory in his joyous voluptuouſneſs; let the licentious Libertine exalt in his ungodly courſes; let the miſerable Wordling rejoyce in his Idol-god of Gold; let the luxurious Adulterer whoſe wandring eye ſparkles at the ſight of a fond Beauty, proſtrate himſelf at the ſhrine of his bewitching goddeſs; let the revelling Drunkard befet his ſoul with continual exhauſting of intemperate Cups; let the light-finger'd Pilferer and deceitful Tradeſman, with ſleight of hand in falſe weights or meaſures, inrich himſelf, to the impoveriſhing of others; let the debauch'd Blaſphemer, who with execrable oaths tears God and the Son of God in a thouſand pieces, triumph in his unrighteous dealing; let the ſacrilegious Sabbath-breaker, who makes that day the onely day of his repaſt and unlawful dalliances, cheer up his heart the beſt he may; let the irreligious Prophaner of the ſacred Temple of the Lord, who buyes and ſells within the holy limits, cheer up himſelf with his ungodly gain; let the griping Officers, whoſe unjuſt exactions had wont to creep in under the modeſt cloke of voluntary courteſie or fair conſideration of a befriended expedition, now come like *Eli's* ſons, *Nay, but thou ſhalt give it me now, and if not, I will take it by force*, 1 *Sam.* 2. 16. In a word, I ſhould be infinite, ſhould I inſiſt upon particulars; Let the legal Theſts of profeſſed Uſurers, the crafty Compacts of the Oppreſſory, the conniv'd at Idolatry of ſuperſtitious Papiſts, dare throw down the gantlet to Juſtice, and inſolent diſobediences do ſo to Authority, without the fear of God: yet for all this ſhall theſe come to judgment, when baſe fear ſhall ſo ſeiſe upon their confounded ſouls, that they ſhall in vain *cry to the hills to hide them, to the mountains to cover them, from the preſence of the Lord.* Jeer not at this, ye obdurate ſinners; Ask not in deriſion the Diſciples queſtion, in a worſe ſenſe, *Domine, quando fient hæc? Maſter, when ſhall theſe things be?* Believe (Chriſtians) the time's at hand, when all impenitent offenders, and ſlie fellows, void of *Jacob's* fear, ſhall receive their doom, to be ſent as into *utter darkneſs*, ſo into *unquenchable fire.*

Nemo crimen gerit in pectore, qui non idem Nemeſin in tergo. Nemeſis dicitur, Ad τὸ μανθάνειν, quòd ἐν τῷ ἀνθρώπῳ ἀναδιδάσκει.

Hall, *in conſtit. in Act.* 2. 37.

Next, Penitent ſinners muſt fear the Almighty, (hence a token of their converſion;) but not deſpair: Whoſe fear, albeit it be ſomewhat ſervile at firſt, the nature of it is changed into a better condition, or aboliſhed. They are led (ſaith one) by the Spirit, from the fear of Slaves, through the fear of Penitents, to the fear of Sons. Hence ſaith *Chryſoſtom*, (doubtleſs upon this gradation) *Gehenna timor Regni nobis adfert coronam*; The fear of Hell, which is ſervile, brings us at length a Diadem of glory. Be not ye therefore in a melancholy mood diſmaid, ye afflicted ſouls, humbled in the ſight of God for ſin; The true fear of God, it advanceth you to perfection. Doubt not to be encountred by a ſtrong oppoſition; yet fear none but that God, that can caſt both ſoul and body into hell. A truly Noble ſpirit reported, That who feareth the moſt High, feareth neither *fleſh nor blood, principalities nor powers, the rulers of the darkneſs of this world, nor ſpiritual wickedneſs in high places.* *Origen* gives the reaſon; *Non corporis robore, ſed fidei virtute pugnatur; non jaculis ferreis, ſed orationum telis victoria quæritur*: We fight not by the ſtrength of body, but of faith; we conquer not with darts of ſteel, but of prayer. *Let not your heart be troubled, neither let it be afraid*, ſaid Chriſt to his Diſciples, ſay I to you. The worldlings fear diſturbeth the ſouls quiet, and putteth the conſcience in a manner out of frame: But *Jacobs* fear, which is the fear of God, is that, to which with *David* we muſt be ever devoted, *Pſal.* 119. 38. For take it upon the word of a King, *Holy and reverend is his Name*, Pſal. 111. 9.

2. *Chryſoſt.*

Origen.

Laſt of all, The ſetled Chriſtian muſt fear the Higheſt Power; but as a ſon a father; from whom, with *Adam*, he muſt not flie and quiver. 'Tis for a godleſs heathen Emperor, through the horror of a guilty conſcience, to run under a bed

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at the noise of thunder, Gods voice: 'Tis for a proud *Felix* to tremble, when the last Judgment is urged: 'Tis for a *Simon Magus* his heart to quake, when rebuk'd for the desire of a Simoniacal purchase: It did well enough become desperate *Judas* in an humour to hang himself out of the way, for his treachery to his innocent Master; fear and despair did drive him to his wits end. But he that is confirm'd in Christianity, is of a far better resolution, and more gracious temper. If he offend (as who doth not?) he is not, as are some ungodly, high-minded, but hath learn'd of the Apostle, rather like a good child to fear; Nor as others hopeless, but is both an importunate suiter unto Heaven for mercy, and withall
Act. 24. 16. zealously addicted to *Pauls* exercise, which is, to *have a good conscience void of offence, toward God and toward men.*

In one word, From *Jacob's* fear in coming unprovided into that place, which he imagined to be the *house of God*, Learn we when we come into the *house of*
Eccl. 5. 1. *God*, as the Preacher warns us, to *keep our feet* from rushing unadvisedly into it, our ears from listning to what doth not become it, our tongues from uttering any thing rashly in it, our heart from hastily conceiving either superstitiously or prophanely of it, the whole man from unreverendly abusing it; 'tis *the gate of Heaven.*

And here I make a stand. God in mercy grant us his Peace to settle our unquiet minds, his Spirit to rule our untamed hearts, his Joy to solace our afflicted souls, his Grace to rectifie our disordered passions, his Fear to restrain our unruly wills; That by his Peace we may rest in quiet, to his Spirit we may yield obedience, with his Joy we may be ever cheered, in his Fear we may live, and die to live with him for ever. *To whom, Father, Son and Holy Spirit, be ascribed all honour and glory, by Angels, by men, in heaven, in earth, world without end. Amen.*

ORDINE

ORDINE QUISQUE SUO;
OR, THE
Excellent Order.

1 Cor. xi. 3.

But I would have you know, that the head of every man is Christ; and the head of the woman is the man, and the head of Christ is God.

GOD *is the God of order*, and he will have not only some things, but all things done in order; he commands order, commends order, delights in order, and will have order both in Substantials and Circumstantials, in Reals and in Rituals. 'Tis the Devil who is the Author of disorder and confusion; he knows if order go up, his Kingdom must go down, and therefore he doth his utmost to hinder it. Order is the glory of all Societies. A well-ordered Family, Army, City, are comely sights. It makes the Church *fair as the Moon, clear as the Sun, and terrible as an Army with banners.* Hence God hath let an Order in heaven, an Order in Hell, an Order amongst Angels, an Order amongst the starres, an Order amongst Rational creatures, an Order amongst sensitive Creatures, the very Bees have a King and ruler over them. And as it is the glory, so it is the safety. Take away this, and we shall be all in confusion; if there were not an Order in the Sea, it would overflow the land, and drown all. The air would poyson us, the creatures destroy us, and every man would destroy another. Its good then for every man to be bound, the best are but in part regenerate, and being left to themselves, may fall into dangerous sins and errors. I shall therefore insist upon that which is here by the blessed Apostle propounded, *viz.* A pattern of the most excellent Order.

Omne ordinatum pulchrum. Cant. 6. 10.

This portion of Divine truth is divided into three heads.

1. *The head of every man*, which *is Christ*.
2. *The head of the woman*, which *is the man*.
3. *The head of Christ*, which *is God*.

For the First, *The head of every man*, which *is Christ*; No man is excluded from subjection unto him, in regard of his universal dominion, and that imperial power, by which he ruleth all creatures, after which manner he is the head of every wicked man also, and of the Devils themselves; which thing they do believe, and at which they tremble. But yet in a more peculiar manner and cryptical sence, he is the head of every man that is elected to life, in regard of his special dominion, tal-

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led *Dominium officii*, the dominion of his office, whereby he ruleth in the Church of God, in which manner he is the head of every man only, that is a lively and real member of his myſtical body, inſeperably united unto him, by the inviolable bond of the ſpirit of grace, whether he be *Jew* or *Gentile*, *Barbarian* or *Scythian*, *bond* or *free*, *rich* or *poor*.

Whereupon iſſues this conſequence, that Chriſt being the head of every true member of the Church, He is alſo the head of the whole Church. Concerning which, theſe two points are to be handled;

1. According to what nature.
2. In what reſpect *Chriſt is the head of the Church.*

As for the firſt point, Chriſt is the head of the Church according to both natures, both his divine and humane, both which are two ſprings, whence do flow ſeveral Obſervations. In that Chriſt as God is head, I Obſerve, 1. The perpetuity of the Church, the gates of hell ſhall not prevail againſt it. 2. That with all reverent reſpect, obedience is to be rendred by us to Chriſt in all things. 3. That albeit Chriſt be aſcended *to his Father and our Father, to his God and our God*, yet is not the Church left deſtitute of an head on earth; for heaven and earth is fil'd with the glorious Majeſty of his Deity, and the Church with the ſpecial preſence of his Spirit.

In that Chriſt as man is head of the Church, I Obſerve, 1. That his affection to us is intimate, the ſence of our miſeries in him accurate, and he moſt prompt and inclined to help us in all extremities. 2. That we may ſolace our ſelves, wipe away all teares from our eyes, and baniſh all ſorrow from our hearts; for that nothing is left Satan to triumph for over us, being that Chriſt in our nature hath overcome Satan.

As for the ſecond point, In what reſpects Chriſt is the head of the Church; My meditations are grounded upon the relation which the head hath to the members, and this conſiſts,

1. In a diſcrepancy and diſtinction from the members.
2. In a congruity or agreement with them.

The relation of a natural head to the members, doth conſiſt in a diſcrepancy; which is four-fold. 1. The natural head differs from the members, in regard of eminence and dignity; ſo Chriſt from the Church and every ſingle member thereof, for he is God over all bleſſed for ever. 2. In regard of perfection; ſo *of Chriſt's fulneſs do we all receive*. 3. Thirdly, in regard of Government; ſo Chriſt by his Spirit ruleth in the hearts of the faithful, and they are at his ſervice. 4. In regard of influence; ſo there are infuſed in the ſoules of the elect, the divine and heavenly motions of grace from Chriſt, through whom they are able to do all things.

It conſiſteth likewiſe in a congruity and agreement; which is three-fold. 1. The head hath a natural conformity with the members, ſo Chriſt as man with every one of the Church, we are of his body, of his fleſh, and of his bones. 2. The head and members do agree in ordination to the ſame end, conſpiring together for the preſervation of the whole entire; So Chriſt is now in glory, and the Church preſſeth forward to that eternal bleſſedneſs, which in the day of perfect redemption, they ſhall with Chriſt be actual poſſeſſours of. 3. The head and the members do agree in contiguity, ſo there is a ſpiritual contiguity effected by the ſupernatural operation of Gods Spirit, betwixt Chriſt and his myſtical body, whereby they are made one, 1 Cor. 6. 17. *they that are joined unto Chriſt are one ſpirit*: And hence thoſe ſupernal graces, whoſe original is God, are with the more facility more copiouſly diffuſed, and the life of grace with the more lively inſpirations, the more amply diſtributed to each part, the power of which diffuſive diſtribution, principally reſideth in Chriſt the head, from whom the prime act of all tranſcendent information doth proceed.

For

For further illuſtration of this firſt; *Chriſt is the head of the Church.*

1. In all places.
2. At all times.
3. In every ſtate and condition conſidered.
4. In all Authority.

He is the *head of the Church in all places*; for he is every where; the Deity cannot be excluded, neither yet included. All places are full of him, and yet all places do not comprehend him; he is free from the limits of local circumſcription, and yet every where preſent. Go from his Spirit we cannot, we cannot fly from his all-filling preſence: *if we aſcend into heaven he is there, if we deſcend into hell he is there, if we take the wings of the morning and dwell in the uttermoſt parts of the ſea, even there ſhall his hand lead us, and his right hand ſhall hold us*; darkneſs ſhall not cover us, darkneſs ſhall not hide us, the night ſhall be light about us; *for to him the night ſhineth as the day, Pſal.* 139. An uncontroulable demonſtration of this ubiquity and ſpecial preſence of Chriſt in Spirit, is the univerſality of the Church, which is not comprehended (as heretofore) within the narrow bounds of *Jury*; or the circumference of one Kingdom, but *the uttermoſt parts of the earth are his poſſeſſion*; his call hath been heard in all Lands and all Nations. The ſound of the Apoſtles Doctrine concerning the Kingdom of Chriſt, *went into all the Kingdomes of the earth, and their words into the ends of the world. Vltra Garamantas & Indos protulet imperium*, all ſorts of people are in ſubjection to his dominion. This was intimated to *Peter* in a viſion (as is by ſome wittily obſerved) *Act.* 10. *where he ſaw heaven opened, and a certain veſſel deſcending unto him, as it had been a great ſheet, knit at the four corners, wherein were all manner of four-footed beaſts of the earth, and wild beaſts, and creeping things, and fowles of the aire.* The veſſel knit at the four corners, did denotate the univerſality of the Church, the four corners of the veſſel anſwering the four corners of the world, Eaſt, Weſt, North, & South. The ſeveral kind of creatures in it, call'd by *Peter* unclean, but by God cleans'd, ſignifies the Church of God collected out of all Nations and conditions of men, *purified with the blood of Chriſt, and ſanctified by his Spirit.* Wherefore, pious was that concluſion which *Peter* hence deducted, *that in every Nation he that feareth God and worketh righteouſneſs, without reſpect of perſons, is accepted with him.* We read, *Mat.* 24. 31. *that at the end of the world, Chriſt will ſend forth his Angels to gather together his Elect from the four winds, from one end of heaven to the other*; which infallibly is a ſignificant expreſſion of the diſperſion of Gods Church through all the quarters of the world. We may yet aſcend higher, Chriſt is not head on earth alone, but in heaven alſo, every ſainted and glorified man is a triumphant member of this body of Chriſt. Thus Chriſt is the *head of the Church in all places.*

Nolle latent mundæ, ſed non Deum. Deo ſcura clarent, muta reſpondent, ſilentium confitetur. ſaith an Ancient.

Rom. 10. 18.

He is alſo the *head of the Church at all times.* 1. Before the law; for then the Patriarchs our forefathers enjoyed the benefit of the ſame glorious promiſes made in Chriſt Jeſus, that we now do; only the circumſtance altered, they believing that Chriſt ſhould be incarnate, we that he was. 2. Under the Law; for all the ceremonies, ſervices and ſacrifices, at that time, had reference unto him, without whom they could do nothing. It were through Chriſt they were vigorous, and for his ſake acceptable to God; and the perſons for whom the ſacrifices were offered, were not reſpected ſo much for thoſe ſacrifices, as for the Principal intended by them, Chriſt Jeſus. So that his Spirit was in the faithful then, elevating their ſouls to more ſublime objects, than there preſented to the outward view, and guiding their actions to an higher end, than there appearing. 3. He is the Churches Head after the Law, under the Goſpel. For by the Goſpel, *the power of God unto ſalvation*, and by his holy Spirit *leading us into all truth*, and filling us with all eminent graces and Celeſtial benedictions; he governeth the Church Gods flock, conducting them to that Kingdom, which for them *he hath purchaſed with his precious blood.* And having ſince his manifeſtation in the fleſh, confer'd upon his people a more ample proportion of gifts: the aſſurance of theſe dayes in Chriſt, and happy communion with him, is more apparent than ever before. *By him we*

have accesse unto the throne of grace; by him we are made partakers of the divine nature.

In brief, he is the head of the Church, by an unrevokable constitution from all eternity, and so unto eternity shall last. No Pontifical competitour can put him by it; no proud Prelate of *Rome* can partake of this honour proper to himself, and *which he will not give unto another. Thus he is the head of the Church at all times.*

And he is the Churches head in every state and condition; whether we consider his state, or the state of the Church. 1. If his; he was head in the state of his humiliation, whilest he was conversant among us here on earth; so is he now in his state of exaltation unto glory, *sitting at the right hand of God the Father.* 2. In the state of the Church, let it be in what state it may be, Christ is the head thereof, who will be with it *even to the end of the world*; in prosperity, in adversity, in plenty, in poverty, in a wastful persecution, in a flourishing peace Christ ruleth it, Christ protecteth it. And it being collected out of divers nations, sects, vocations and conditions of men, Christ doth respect them all equally, not for any sinister or worldly respect preferring one before another, but receiving all in the bowels of mercy into one mystical body. For of a truth, he hath no respect of persons; the outward or contingent conditions are not reflected upon, but into whom the supernatural qualifications of the Spirit are infused, be they *Lazarusses* or *Divesses*, be they Kings or Beggars, be they *Jews*, or *Turks* or *Indian*, Christ Jesus is their head.

Last of all, Christ Jesus is the head of the Church, in all authority. It is his own voice that said, *All power is given unto me both in heaven and in earth.* Undependent supremacy is proper unto him. Hence is he stiled by St *John* in the *Revelation*, *the King of Saints*, he exercising dominion over them; and they promising, professing, performing all lawful obedience unto him. In the 2. of *Hebrewes*, 10. he is termed *the Captain of our salvation*; which may have allusion unto that, *Josh.* 5. 15. where he is called *the Captain of the Lords host*: who, as he beats down our enemies before us, unweaponing them, and dispossessing them of all forcible ability to lift up their heads against us; so doth he environ and surround us about with his special grace and ever operative Providence, as that we do obtain a most secure convoy to the land of the living, *which is the inheritance of the Saints in glory.* Life and death are at his most just disposing, and none are exempted from awful subjection to his imperial Scepter. His authority reacheth over all, and the limits of his jurisdiction extend as far as his all-sufficient and unresistible omnipotency. Thus Christ is head of the Church in all places, at all times, in all states and conditions, and in all authority.

I put a period to my discourse on this head, passing over to the next, the womans head; *And the head of the woman is the man.*

The surpassing wisdom and power of the infinite Creator, having made woman an *help-meet* for man, whom he made ruler over all his creatures: when he made him, implyed by the subject-matter out of which she was made, mans soveraignty over her. So much also is intimated by the priority of time, wherein *Adam* had being and existence before her; upon which ground the Apostle frames this speech, *I suffer not a woman to usurp authority over the man, for Adam was first formed, then Eve*: who in the processe of time becoming a pernicious help unto him, by the cunning sleight of the subtil serpent; wrought both their own overthrowes. Whence the Apostle by way of Argument maintains mans principality over the woman, proceeding thus, *vers.* 13. and *Adam was not deceived, but the woman being deceived was in the transgression*; whereof the woman being convicted by the righteous Judge of all the world, *to whom the secrets of all hearts are open*, in expres terms delivers this positive and resolute determination of the case, to put it out of all question; *Thy desire shall be to thy husband, and he shall rule over thee.* God, the first Author of the sacred bond of Matrimony, hath by a definitive sentence ordered that the man shall be the head of the woman, the husband of the wife. In token whereof it was the custome among the *Hebrewes*, that the wife, when first presented to her husband, covered her head with a vaile. *Rebecca took a vaile and covered*

Auctoritas. 1 Tim. 2. 12.

Vxor mea tota in femoto est. Said he in *Plautus.*

Genes. 3. 16.

red her ſelf, Geneſ. 24. 65. and for this cauſe (namely in ſign of ſubjection) *ought the woman to hav power over her head*, 1 *Cor.* 11. 10. where by power, the Apoſtle underſtand:th *a vaile*. Should any ask the queſtion, why he doth denote this *vaile* by the name of *power*, eſpecially ſeeing it was in token of ſubjection? I reply, that the Apoſtle being *an Hebrew of the Hebrews*, might have reſpect unto the *Hebrew* word *Radid*, ſignifying a *vail*, which is derived from the root *Radad*, to bear rule and authority, and ſo might uſe the *Greek* word ἐξουσία power; in the ſame ſence the *Hebrews* did. And intruth, what was this ſubjection to the husband, but a kind of power and protection derived unto the wife, in compariſon of her former ſtate of virginity. Wherefore in caſe her husband were jealous of her, among other tokens of ſorrow, ſhe was commanded to ſtand at her trial, with her head uncovered; intimating thereby, that if ſhe could not then clear her-ſelf, ſhe was from thence forward deprived of all power, which before ſhe enjoyed by her husband.

Over all *Muſcovie*, it is a cuſtome obſerved that a maid in time of woing ſends to that ſuiter whom ſhe chooſeth for her husband, a whip curiouſly wrought by her ſelf, in token of ſubjection unto him. *Heyl* p. 347 Numb. 5. 18.

Now for further ſatisfactory information in this point, my diſcourſe ſhall be divided into two parts.

1. The one containing the reſpects wherein the man is the womans head.
2. The other the mutuall good offices to be performed by both to each other.

For the former, *the man is the head of the woman*;

1. In reſpect of diſcrepancy flowing from the ſeveral properties of an head, differencing it from all and every ſingular part of the body.

2. In reſpect of congruity and agreement, effected by a uniformity radicated and eſtabliſhed in the very nature and eſſence of the head and members, by the immutable law of the Omnipotent God.

As for the firſt, the reſpect of diſcrepancy, it is fourfold. The head differs from the members, in regard of eminency and dignity; ſo man from the woman: hence the government of the woman is committed to the man. Equity pleads for it; for from him ſhe firſt received her nature, her name, her honour. Her nature, ſhe was framed out of the rib of man, and 'tis a Maxime in the art of reaſon; that *Cauſa eſt potior effectu*, the cauſe doth exceed the effect in excellence. Her name, *ſhe ſhall be called woman* (ſaith *Adam*) *for ſhe was taken out of man*. Her honour, in that ſhe is one fleſh with man; *they both ſhall be one fleſh*: from which unity doth iſſue a communication of honour. *For if one member be honoured, all the reſt rejoyce with it*, ſaith St. *Paul*; and good reaſon, for the honour given to any member or the head, is not ſo proper to it, but that it is participated to the reſt, cauſing an effluction of joy in all. So that what proportion of honour the woman is poſſeſſour of, it is derived from the principal in man, to whoſe ſuperintendency the woman by divine inſtitution is ſubject; *for the man was not created for the woman, but the woman for the man.* 1 Cor. 11. 9.

1.

The head differs from the body in regard of perfection. There are more abſolute endowments, and perfections of greater excellency in the head, than in the other ſubordinate parts. None (I preſume) but a brainſick man will impugne this aſſertion, nor the conſequence of it, but a ſelf-will'd woman. Thus in man there is a confluence of more eminent qualities and rarer parts than are in the woman. The temper and conſtitution of his body is generally and naturally more ſolid, his ability in feates of activity more vigorous and ſubſtantial; wherefore the more apt for induſtrious labour. It is a poſitive principle in Ariſtotelical philoſophy, that *fœmina eſt mas tantum occaſionatus ſeu imperfectus*, woman is an imperfect man, whoſe generation or production is not intended by nature, but contingent, occaſioned either by the debility of an impotent naturall agent, or the imperfection of an infirme Patient, or the indiſpoſition of the ill-affected matter, or ſome tranſmutation thereof proceeding from eternal cauſes. But let the naturaliſt yield me the like

2.

Ariſtot.

liberty of my thoughts, as he for himſelf doth challenge to his own; There is no great glory purchaſed to man by the undervaluing of woman: queſtionleſs God having made woman as well as man, intending thereby mans good; nature, the ordinance of God, doth really intend the generation of woman. *Aquinas* moderates the matter thus, *That univerſal nature doth intend the production of woman, becauſe it looks to the mans chance, the preſervation of the whole univerſe; but the e is no ſuch intention in particular nature, but the contrary*; which *Durand* another Schoolman denies, *for the intention of particular nature is but ſubordinate, not oppoſite to that of univerſal nature, both aiming at the ſame end.* For mine own part (leſt I be cenſured to be unnatural to my Mother) I ſide with *Durand* for the woman; howſoever, the woman muſt yield to man that ſuperiority generally in bodily perfection whereof ſhe is not made capable.

Aquinas.

Durand.

Furthermore, if you view mans ſoul, you ſhall find ſounder and more accurate intellectuals in him, than in woman; the vivacity both of his ſpeculative and practical underſtanding is far more exquiſite in compariſon. Thoſe inorganical operations of mans ſpirit, and abſtract notions of his intellect, that have no dependances upon material or corporal ſubſtances, are more highly elevated, and have moſt commonly a more noble object, than woman can comprehend. His invention is more various, his judgment more fixt, and ſetled, than the invention, than the judgment generally of woman is; his reſolutions are leſſe ſubject to alteration, and his will follows the undeceiveable direction of right reaſon, more cloſe at the heeles, than hers doth. Thus in regard of perfection man is the head of the woman, who is term'd by the Apoſtle in this regard *the weaker veſſel.*

The head differs from the body in reſpect of rule and authority: Every part of
3. the body is guided by the head in voluntary actions. So is the man to govern his wife; *he ſhall rule over thee* (ſaith God) to the woman of the man: but neither making her his ſlave, nor his ſervant, but his boſome friend and cloſe companion: and ſhe muſt be willing to ſubmit her neck to the yoke of obedience in all matters of indifferency, leſt ſhe deſerve the infamous title of an *unruly and diſordered wife.* Headſtrong fancies grounded but upon ſuperficial appearances, muſt not interpoſe themſelves, nor attempt to draw another way; but at the appearing of ſufficient reaſons (which proceeding from the man, may be in a better interpretation term'd *headſtrong*) muſt vaniſh away. Hence let the judicious man learn to rule his wife, and the well-diſpoſed woman learn to obey her husbands will: that it may not be ſaid, what I oft heard men complaine of, *that the wife is the husbands maſter.*

The head differs from the body in regard of influence. From the head there is
4. an influx of animal ſpirits into the parts of the body, whereby they are capable of ſence and motion. So there is a power derived from the man to the woman, for the diſpatch of all domeſtick affairs and œconomical employments, towards the ſupportation of life and well-being. Beſide, what powerful influence is derived unto her, for the inlarging of their houſe with an off-ſpring generated out of their own loines? And thus man is the head of the woman, in reſpect of that fourfold diſcrepancy which is betwixt the head and the inferior parts.

As for the latter, *Man is the head of the woman*, in reſpect of congruity; which
1. is threefold. The head hath a natural conformity with the members, both have the ſame nature. So man doth agree with woman in *ſpecie*, though he differ from her in *ſexu*. *Adam* ſaid of *Eve*, *that he was fleſh of his fleſh, and bone of his bone*, and therefore (ſaith *Moſes*) *ſhall a man leave his Father and his Mother, and ſhall cleave unto his wife, and they ſhall be one fleſh. This is a great myſtery* (ſaith *Paul*) which is a reſemblance of a greater, *the union of Chriſt and his Church.*

The head and members do agree in ordination to the ſame end, and joine their
2. forces together for the attaining thereof. So the husband and wife do mutually concurre in bending their endeavours to the ſame ſcope. They are bound by a ſolemne promiſe and vow, to uphold the Chriſtian reputation and civil credit one of another. The end in this Matrimonial contract, where two are myſtically contracted into one, propounded and aimed at, is threefold; denoted in the form of Solemnization of Matrimony, 1. The procreation of children, to be educated in the

fear

fear and nurture of the Lord, and praiſe of God. 2. The avoidance of fornication and preſervation of chaſtity, thereby to keep themſelves undefiled members of Chriſts body; for in this ſacramental tye, there is comprehended a firm reſtriction to curb in the inſolent and violent extravagancies of our carnal appetites and luſtful affections. 3. The mutual ſuccour and comfort that the one is to afford the other, both in proſperity and adverſity. *Ve ſoli*, ſaith the wiſe man; *there's no comfort in being alone*; in which regard matriage is commended above a ſingle life.

Woman was made for an help to man, to eaſe him of part of his labours, of his pain; hence ſaith *Solomon*; *A good wife is the gift of God*; no earthly nor temporal bleſſing is like unto it: Sweet is the harmony betwixt the united couple, who admit no diſtractions; for then will they aime at another end, the ſupream, which will be acquired, Gods glory and their ſalvation.

The head and the members agree in continuity. So man and wife ſingle themſelves out from all the world, and by an indiſſoluble conjunction until death, according to the Divine Ordinance of God, the firſt inſtituter of this Order, are made one: one in body, one in affection, by a loving conſent on both ſides, *They two ſhall be one fleſh*, ſaith Saint *Paul*; and *he that hateth his wife, hateth his own ſoul*, which in nature is moſt monſtrous. No earthly unity is comparable to this. Where *whom God doth thus joyn together, let none attempt to put aſunder*; it was never the intention of the prime efficient of this ſacred Ordinance, that who were lawfully knit together, hand-faſted, and heart-faſted, ſhould be ever parted or really diſ-joyned, but ſhould continue one and the ſame unto their dying day. *Sic equidem ab initio*, ſo (I am ſure) it was from the beginning. Thus the husband is the head of the wife, as Chriſt is the head of the Church. And thus much for the firſt point, in what reſpects the man is the head of the woman.

The ſecond part of my diſcourſe ſhall be concerning the Offices, mutually to be performed by man and wife.

I will begin with the wife; it is the Apoſtles exhortation unto them, *Wives ſubmit your ſelves to your own husbands, as it is fit in the Lord.* And in another place, *as the Church is ſubject unto Chriſt, ſo let wives be to their own husbands in every thing.* This ſubmiſſion, this ſubjection doth import three things; 1. An internal act of the heart, conceiving and acknowledging their inferiority to their husbands, albeit for nobility of birth, and honourable deſcent, for riches, or vertue, or prudence, they may perhaps excel. Hence doth proceed as from its proper fountain outward ſubjection, which cannot be without the former, but either forced or feigned. This diſpoſition of the heart, diſcovered by outward expreſſions, the Apoſtles ſpeech ſeems to reflect upon; *And the wife ſee that ſhe reverence her husband.* For wives to be in ſubjection to their own husbands, was the faſhion in the old world, thus *Sara obeyed Abraham, calling him Lord*: Let it, O let it (ye that are the daughters of pious *Sara* as long as ye do well) be the faſhion now. So ſhall not the reſolute combination of your faithful hearts admit an interruption, nor your hearty harmony the leaſt jarring. 2. This ſubjection of wives imports an endeavour of conforming themſelves to their husbands humours, in all lawful and different matters. It is indeed a difficult task, but ſo much the more laudable when the work conſummated. An ingenuous nature will quickly effect it. Hence, ſaith the Apoſtle, *She that is married careth for the things of the world, how ſhe may pleaſe her husband.* The principal way to attain preſent felicity, and undiſturb'd contentation in this life for a woman, is, to be induſtrious in framing her diſpoſition and compoſing her affections in that manner, as that her actions may be correſpondent to her good mans deſires. When the rib whereof *Eve* was made, was taken out of *Adam*, *Adam* was in a deep ſleep, free from perturbation or pain; intimating (as one wittily obſerves) that women muſt be neither troubleſome nor painful unto their husbands, but ever good and pleaſing. 3. This ſubjection hath this importance, that the love wives ought to bare their husbands, ought to be entire. The care of their eſtates and children, perpetual; their bearing with their infirmities, patient; their application of comfort

3.

Epheſ. 5. 3.

Epheſ. 5. 23.

Coloſ. 3. 18.
Epheſ. 5. 24.

Epheſ. 5. laſt.
1 Pet. 3. 6.

1 Cor. 7. 34.

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in every condition, conſtant: And if any husband be of diſſolute behaviour, it is the part of a pious Matron by prayer and ſweet converſation, to endeavour a reformation. A woman thus vertuous, *is a crown unto her husband*, Prov. 12. 4. Contrariwiſe, ſhe that maketh aſhamed, *is as rottenneſſe in his bones*. Wherein the wiſe man expreſſeth the miſchief of an evil wife, by an apt ſimilitude; And that of *Hierom* is not much behind it; *As the worm eats into the heart of the tree, and deſtroys it: ſo doth a naughty wife her husband.*

Sicut in ligno vermis, ita perdit virum ſuum uxor malefica. Hieron.

Now ſecondly, ye men whom God hath bleſt with the happineſſe of a wife, and ye that intend this holy eſtate, obſerve your duties alſo. It is an Apoſtolical Edict dictated by the Spirit of Truth; *husbands love your wives, and be not bitter againſt them.* A twofold Precept, the one commanding love, the other prohibiting bitterneſſe. Your love muſt be pure and upright according to the example of our Saviour urged by the Apoſtle, *Husbands love your wives, as Chriſt alſo loved the Church, and gave himſelf for it.* Ἠγάπησε, lov'd the Church, there's the affection of the heart; παρέδωκεν, and gave himſelf for it, there's the effect of that affection. Firſt then, you muſt love and beſtow your hearts upon them; and becauſe that the demonſtration of your love, doth conſiſt in the exhibition of effects; there muſt be ſecondly an expreſſion of the inward affection in outward acts, which may be reduced to theſe three.

Ephes. 5. 25.

1.

A joyful and contented cohabitation with your Conſorts; your preſence (unleſſe neceſſity force your abſence) is much deſired. Chriſt promiſed that *He would be with his Church unto the end of the world.* So be ye with your eſpouſed wives, until death ſhall work a ſeperation. *Rejoyce* (ſaith *Solomon*) *with the wife of thy youth; let her be as the loving Hind and pleaſant Roe; let her breaſts ſatisfie thee at all times, and be thou raviſhed with her love. Velut extra ſis, & rerum aliarum obliviſcare*, ſaith *Hierom.*

Inter utrunque ardor amoris ſummus, ut Opianus de cervis agens ſcribit. Prov. 5. 18, 19.

An inſtruction of them in all things, that tend either to the procuring of temporal felicity in this life, or the compaſſing of eternal glory in the future. *If they learn any thing, let them ask their husbands at home.* You are their Tutors and Supervisors, whoſe directions are not limitted to ſecular affairs, wherein they are your co-partners, but extend alſo to religious employments, and the divine matters of a more glorious and everlaſting Kingdom, whereof with you they are co-heirs. Dwell with them, ſaith Saint *Peter*, *according to knowledge, giving honour unto the wife, as unto the weaker veſſel,* ὡς καὶ συγκληρόνομοι χάριτος ζωῆς, *as being heirs together of the grace of life*, 1 Pet. 3. 7.

2.

1 Cor. 14. 35.

Vxoris vitium aut tollendo, aut tollerando. Varro.

There is for further expreſſion of love in man, required a careful and ſollicitous proviſion of all things neceſſary for their wives. *He that provides not for thoſe of his houſhold, is worſe than an infidel.* Our Saviour ſupplies his Church (which is his Spouſe) with what conduceth to the happineſſe thereof. So do ye; uſe the beſt means by an honeſt vocation, to acquire what may be communicated to your wives neceſſity. And thus much for the precept commanding love.

3.

As love is enjoyned, ſo is bitterneſſe prohibited. The obligation that women have on men in wedlock, is, that they are bound to good-behaviour towards them. Their converſation and ſociety muſt be ever ſweetned with the beſt delights that pious ſouls, and affectionate hearts can afford.

This bitterneſſe that is to be abandoned, doth diſcover it ſelf in the

1. Affections.
2. Speeches.
3. Actions.

In the affections, when men grounding an advantage on trifling matters, take occaſion to grow exaſperate and harſh to the weaker veſſels, which frequently ends either in a deadly hatred, or in a languiſhing and remiſſe love: whereas our love ought to be the ſame ſtill, rather more than leſſe, like Chriſts love to his Church, ever nouriſhing and cheriſhing it.

In

in ſpeeches, when mens words aim at the reproach and contumely of their wives. A thing repugnant to peaceful content, and wounds a tender nature worſe than a ſword, and ſtrikes deeper into the heart than poiſoned arrowes; to which, reproachful language is by the Pſalmiſt compared. Rather than be of another temper, moderate your paſſions and your tongues: Pleaſing words beſt beſit thoſe lips, that often greet one another with an holy kiſſe. Good words, if there be but the leaſt ſparks of grace extant in the heart, will make them pliable to the utmoſt of your deſires; and their loves reciprocal. 2.

In action there is a diſcovery of bitterneſs. And that is when men ſhall bear an heavy and tyrannical hand over to their wives; either by removing them from their œconomical government, or ſubjecting them unto their vaſſals, or withdrawing from them what their neceſſity pleads for, or the ſupport of their dignity requires. Theſe are ſymptomes of no candid dealing. And yet there is a worſe expreſſion of bitterneſs, than all this, which is, when men through impatience ſhall lay violent hands upon them: But for a man to uſe her diſcourteouſly with blowes, whom he hath ſelected out of all the world to be his familiar, cauſing her to forſake all friends for his ſake, is flat oppoſite to reaſon, to amity, to nature, to civility. To beat her, is to beat himſelf, than which, there cannot be a more unreaſonable, unfriendly, unnatural, uncivil part. Beſide, *Eve* was not made of the foot of man, to be troden under; but of the rib of man, that he might hold her as dear as himſelf. Right dear therefore unto you ought to be your wives, upon whom the principal part of your temporal felicity hath certain dependance. *Love your wives, and be not bitter unto them.* And thus much for the ſecond head, the head of the woman, which is the man. 3.

Having thus run over the reciprocal duties of man and wife, a word (and but a word) of the third head, And the head of Chriſt is God.

God is the head of Chriſt in regard of his { 1. Divinity. / 2. Humanity.

In regard of his Divinity; and that by eternal generation, becauſe he is the generative principle of the Son, according to that nature; he is God of very God, being conſubſtantial and coeſſential with the Father. So that here is a kind of ſubjection; whence the *Arrians* aſſume an inequality of eſſence, whoſe aſſumption is moſt blaſphemouſly untrue; for here is only a ſubjection in regard of order, which imports no inequality of nature; as the woman is not inferiour unto man in nature, which is the ſame in both; but in order only by divine conſtitution; ſo neither Chriſt to God.

God is the head of Chriſt, in regard of his humanity, and that foure wayes.

1. In reſpect of perfection; the perfection of God is infinite, the perfection of Chriſt as man proceeding from the Father is finite.
2. In reſpect of eminency; ſo God is above Chriſt as man, as the Creator above the creature.
3. In reſpect of influence; all the divine graces in the humane nature of Chriſt, were originally derived from God, from whom every good and perfect gift doth deſcend.
4. In reſpect of government; *for he was anointed with the oyl of gladneſs above his fellowes*, whereby with the more alacrity he did the will of him that ſent him. He was fill'd full with the Holy Ghoſt, and ſo fulfilled all righteouſneſs.

And thus much concerning theſe three heads, the head of the woman, which is man, the head of man, which is Chriſt, and the head of Chriſt, which is God.

THE

THE ROYAL REMEMBRANCER; OR, PROMISES Put in Suit.

PSAL. 132. 1.

Lord, remember David, and all his afflictions.

AS for the Penman of this *Pſalme*, who he ſhould be; Expoſitors are at variance: notwithſtanding we may (with them are ſoundeſt) ſafely Father it on the Father or the Son, *David* or *Solomon*. If on *David*, (as *Lyra* doth) the Son put the Fathers work to the Fathers uſe; if on *Solomon*, he was thereby his own Fathers Son, following his ſteps, happy father, happy ſon.

Felicis ſalix filium ille patris.

David loved God, ſo did *Solomon*; *David* had a care to inſtruct his ſon in the wayes of God; *Solomon loved the Lord, walking in the ſtatutes of his father.*

1 King. 2. 3.

A preſident for Kings and their ſons. For Kings to bring up their ſons in the fear of God; for Kings ſons in the feat of God, to obey the King their father.

1 King. 3. 3.

Few Kings, and few Kings ſons are now adayes of this nature; happy therefore are theſe Kingdomes of great *Britaine* and *Ireland*, that have ſuch a King, the ſon of ſuch a King, witneſſe daily experience: God grant us to make good uſe of it.

Well then, whether it be *David* or *Solomon*, the father or the ſon which was the Author of this *Pſalme*, it matters not: he was a King, and inſpired by God; yet it ſeemes rather to be *Solomon*.

As for the title of this *Pſalme*, it is called *Shir Hamagnoloth*, a ſong of degrees. There is a new ſong, *Pſal.* 33. 3. there is a ſong of triumph or thankſgiving for deliverance paſt; ſuch as *Moſes* ſong after the *Iſraelites* had paſſed through the red ſea, *Exod.* 15. Such a ſong was *Deborah's* and *Baraks*, after they had delivered *Iſrael* from *Jabin* and *Siſera*, *Judg.* 5. There is a ſong of mourning. Such a ſong was *Davids* for *Saul's* death, 2 *Sam.* 1. Such a ſong (if we may call it a ſong) is *Jeremies* Lamentation. There is a ſong of loves, whereof we may read *Ezek.* 33. 32. there is a ſong of joyes, ſuch was *Hannah's*, 1 *Sam.* 2. Such was *Elizabeth's* *John's* Mother; ſuch was *Maries* the Mother of Chriſt, ſuch was *Zacharies*, *Luk.* 1. ſuch was the Angels to the ſhepheards in the field, ſuch was old *Simeons*, *Luk.* 2. There is *Shir Haſhirim*; a ſong of ſongs, which is *Solomons*, *Cant* 1. this is but one of a thouſand and five which he compoſed. So here is *Shir Hamagnaloth*, a ſong of de-

1 King. 4. 32.

Here

Here are fifteen ſongs of degrees following one the other; which are ſo named, becauſe, as *Lyra* ſaith, that the *Levites* ſung them on the ſteps or degrees whereby they went up to the Temple: for indeed we read that there were ſuch ſteps: whereof, if we beleeve *Lyra*, there were fifteen; which opinion as unlikely, with *Luther* I paſſe over. But it is probable that they were ſung in an high place, where they that were appointed to ſing might be both better heard and ſeen. As for the time when they were ſung, it is thought they were ſung at the departure of the people out of the temple, for an up-ſhot to their divine ſervice; therefore called ſongs of degrees or aſcenſions, for ſongs of concluſions, becauſe ſhort, and therefore more fit to conclude with all. If it be thus, we ſee the antiquity of this cuſtom, of concluding with a *Pſalme*. However, *Sint periculo hic erratur.*

I return to the Author as he was in office, in that therefore he was a King that was the inditer of this *Pſalme*, we learn this, *That, Kings and Magiſtrates ſhould be godly.* They are to have the practice of piety. Many, I think, have it lying by them, or in their hands, few indeed have it in their hearts. Many would have it if they did know how, this is the way, yet godly wiſdom, the practice will follow, and this is gotten by going to God: *God doth give the Spirit of wiſdom to ſuch as earneſtly deſire it, Ask, and it ſhall be given you.* *Solomons* requeſt to God was for wiſdom, and he gave it him, and more than that. None was than more wiſe then *Solomon*, the Queen of *Sheba* came from the fartheſt bounds of the earth, to hear him diſcourſe. And none was then more wealthy, or in ſo great proſperity, becauſe none more wiſe. *The way then to proſper, is to obtain wiſdom of God. Length of dayes is in her right hand, and in her left hand riches and honour.* *Rex pius eſt reipublicæ ornamento.* Mat. 7. 7. Prov. 3. 16. *Bona throni*, and *bona ſcabelli.*

Again, I gather from hence: That Kings and Governours ſhould not diſpoſe the wiſdom which God beſtows on them, to their own private ends; but they muſt make others of the ſame rank, their ſons, their ſubjects partakers of it; as here *David* and *Solomon* did; *ut Regis ad exemplum*, that they might conforme themſelves to the like godly courſes. Which may be a counterblaſt to all thoſe baſtards of the whore of *Babylon* that have ſnapped at the credit of ſome Princes; (witneſſe K. *James* of bleſſed memory) ſaying, that he was more fit to be a Divine than a King. Blind leaders of the blind! why not both? (I mean not my profeſſion.) In that they are filled with ſo great a meaſure of divine knowledge above others; they are fitter to be Kings: *David* was a King and a Prophet, ſo was *Solomon*; why ſhould the like then be accounted a fault in others?

Furthermore, he that is the Principal Member of Gods Church, within his own dominions, ſhould be ſoundly grounded in Gods word, and able to render an account of his faith. How were it poſſible *that he and his houſe* (with *Joſhuah*) *ſhould ſerve the Lord truly*, if he were ignorant of the points of Religion, or of thoſe things wherein he is to ſerve him? Kings muſt ſerve God as well as others; *Reges ut reges*, ſaith *Auſtin*; *Worſhip him all ye gods*, *Pſal.* 97. 7. It was Gods own command, *Deut.* 17. 18. where he ſetteth down what a King muſt do; *And it ſhall be when he ſitteth upon the throne of his Kingdom, that he ſhall write him a Copy of this Law in a book, out of that which is before the Prieſts, the Levites: And it ſhall be with him, and he ſhall read therein all the dayes of his life, that he may learn to fear the Lord his God, to keep all the words of this law, and theſe ſtatutes to do them, &c.* *Aug.*

Laſtly, from this ariſeth another obſervation; That Kings and Governours ought to pray for divine Knowledge and Wiſdom. For in their Kingdoms they are Judges of Eccleſiaſtical and Civil matters, except they wilfully give up their titles of right. How can they judge righteouſly, if they be ignorant of the matters whereof they are Judges? They muſt ſcan matters over and over and ſift them; *for it is the honour of Kings to ſearch out a matter.* *Be wiſe now therefore, O ye Kings, be inſtructed, ye Judges of the earth.* But how is this gotten? *Through thy precepts I get underſtanding*, ſaith *David.* Prov. 25. 2. Pſal. 2. 10. Pſal. 119. 104.

Here I limit not my ſelf to Kings, but what I ſay of their duty, I ſay of all Chriſtians; *for they are Kings through Chriſt.* The uſe then is this; How far from pleaſing God, are ſuch as neglect this ſo great a duty, and ſo great a good; that where- Revel. 1. 6.

as they may have wiſdom for the asking, or whereas, if by asking they obtain it, they ſhould uſe it to the edification of others; all is neglected: hence inſtead of pious ſongs, ſuch as *Davids* & *Solomons*, the world is filled with ſwarms of Pamphlets. Let us therefore pray, *that God would teach all of us ſo to number our dayes, that we may apply our hearts unto wiſdome.* And this for Preface to what enſues.

The words are ſhort and ſweet, being a breviary of the whole *Pſalm*; which is partly petitional, *non vox ſed votum*, from this firſt *verſe* to the eleventh, and partly repetitional, of Gods promiſes, *non votum ſed vox*, from the eleventh *verſe* to the end; all which is ſweetly compiled in theſe words, *Lord, remember David, and all his afflictions.*

Two things are here recommended to Gods remembrance, *viz. David, and his afflictions.* But what *David?* Not bare *David* without either welt or gard, *Luth.* not *David materialiter*, but *David formaliter*, ſaith *Luther*, as he was godly *David*, as unto whom God paſſed his word and promiſe, *that when thy dayes ſhall be fulfilled* (ſpeaking to *David* by the Prophet *Nathan*) *and thou ſhalt ſleep with thy fathers, I will ſet up thy ſeed after thee, which ſhall proceed out of thy bowels, and I will eſtabliſh* 2 Sam. 7. *his Kingdom; he ſhall build an houſe for my name, and I will ſtabliſh the throne of his Kingdome for ever.* And this is it that is compriſed in this *verſe*, and enlarg'd in the reſt. Therefore, ſaith he, remember *David*, that is, the promiſes made to *David*.

We can have no better expoſition of Scripture than ſcripture. *Solomon* in another 1 Kings 8. 25. place prayes for the ſame; *Therefore now Lord God of Iſrael, keep with thy ſervant David, my father, that thou promiſedſt him, ſaying, there ſhall not be cut off unto thee, a man from my ſight* (as the originall is) *to ſit on the throne of Iſrael*, but on condition, *ſo, that thy children take heed to their way, that they walk before me, as thou haſt walked before me; And now, O God of Iſrael, let thy word I pray thee be verified, &c.*

Again, in our common ſpeech, we know when a promiſe is to any, we uſe to ſay, *remember ſuch anne.* And hence becauſe the promiſe was made to *David*, therefore *Calv.* (as *Calvin* obſerves) he is pleaſed in the midſt of the *verſe*, *in medio verſus*, here lyes the beſt part, (Gods promiſes.)

But methinks I ſmell a Papiſt raiſing this doctrine out of theſe words; That we are aided by the ſuffrages of the dead Saints. Remember *David*. Dead Saines they *Theodoret.* are that raiſe it. For we do not conſider *David* here barely, (as *Theodoret* doth) but as one to whom belong'd the promiſes, as I ſaid before.

I paſſe over this dead doctrine of the dead, and turn back to the words of ſpirit and life. *Lord remember David.*

The Kingly Prophet we ſee prayes to God; he goes not to Angels or Saints, for Pſal. 73. 25. they are not (as he well did know) to be invocated, Wherefore *David* ſaith, *whom have I in heaven but thee? and there is none upon earth that I deſire beſides thee.* And again, *Ex profundis, out of the deeps have I cried unto thee, O Lord.*

I wonder that the Papiſts condemn him not of immodeſty or preſumption, but albeit they are ſo full of modeſty, it is but Pythagorical, that ſhameleſs modeſty, they rob God of his honour. No wonder, as *Cervinus* forgot his name, they forget their manners. But I ſay, *Give Ceſar what is Ceſars*; Angels are not to be invo- Mat. 4. 10. cated, but God alone. The Papiſts diſtinction of λατρεια and δουλια is meer Sophiſtry. Both ſervices are due to God; *Thou ſhalt worſhip the Lord thy God, and him onely ſhalt thou ſerve.*

Moreover, *how ſhall they call on them on whom they have not believed?* If they call Rom. 10. on Saints, they muſt believe in Saints, and what is this, but to make Chriſt and his ſufferings not to be the compleat object of juſtifying faith? I onely name this. *Solomon* learned otherwiſe from his father, *to make God the chief defender of his faith, to whom he ſhould pray, Lord.*

Here alſo I obſerve, a ſecret confeſſion of Gods love, in promiſing to *David*; of *Solomons* hope in obtaining. God is faithful and ready to promiſe, and as faithfull and ready to perform, *Solomon* both faithful and ready to receive. A Looking-glaſſe for Kings and all others, *hoc fac & vives*, do the like and live.

Four

Four divinity Lectures, or Lectures of divine morality for Kings, ſpring from *Solomons* Petitioning to the Lord in this manner, drawn together from the contents of his Petition.

Firſt that Church and Kingdom are in the hand of God, to be diſpoſed of as pleaſeth him. *The moſt High ruleth in the Kingdom of men, and giveth it to whom ſoever he will. He is King of Kings, and Lord of Lords. By me Kings reign*, ſaith *Wiſdom*; Kings are Gods Vicegerents here on earth, who beare the ſtamp of the divine Majeſty, they are in his ſtead, his ſervants, *Populum gubernando*, ſaith *Thomas*, notwithſtanding his other Paradox. Therefore adviſedly he runs not to man, he ſeeks not to get a Kingdome by violence, or by the ſtrength of fleſh and blood; *for there is no King ſaved by the multitude of an hoſt; he truſteth not to the broken reedes of Egypt, curſed is he that truſteth in man*; he learn'd this leſſon from his father, *that vain is the help of man, vain alſo the help of Princes, Put not your truſt in Princes, but the name of the Lord is a ſtrong tower.* Thus he acknowledgeth Gods ſupremacie. *Lord.* Dan. 4. 32. Revel. 19. 16. Pro. 8. 15. Rom. 13. Jerem. 17. 5.

Secondly, as the firſt eſtabliſhing of Church and Policie, is in Gods power, ſo is it he that cauſeth a flouriſhing Church and Policie. As he gives the being, ſo alſo the welbeing. *Except the Lord build the houſe, they labour in vain that build it*; (indeed it may well be called Labour in vain) *except the Lord keep the City, the watchmen wake but in vain*; This was *Davids* ſong for his ſon *Solomon*. That King therefore that will have a flouriſhing Church and Common-weal, muſt pray to God for it, with all humility and ſubmiſſion. This is *via regia*, a Kings high-way; *Solomon* hath chalk't it out. Here obſerve his voluntary allegiance to God. Lord. Pſal. 127. *Arena ſine calce.*

Thirdly, Kings ſons are to have a ſpecial care of the charge that their fathers leave behind with them; as *Solomon* had here of *David*. Therefore they muſt pray and do all that can be done, for the welfare of their ſubjects; ſo that they muſt not be ſlack in matters of Religion, but very zealous: it is that *unicum neceſſarium*. *David* hath lead him the way, the zeal of thy houſe hath eaten me up, and *Solomon* was not far behind him, he follows the tract. And good reaſon. The Crown can never be kept without good ſubjects, the ſubjects can never be good without true Religion, *Solomon* prayes for both, and that is the next way to get both. And *David*, *Peace be within thy walls, and proſperity within thy Palaces*, the effect of both. Both theſe, Care and Zeal, jump together in one peacefull King, to root out Idolatry, and plant true Religion, What follows? Peace and proſperity. Pſal 122.

Fourthly, here is an Emblem of his hope joyn'd with innocency, this made him pray to the Lord with heart of grace. He knew the Articles; *If thy children will keep my Covenant and my teſtimony, then their children ſhall ſit upon thy throne for evermore.* He found himſelf yet to have a good conſcience, for God will not hear the prayer of the wicked. Therefore his innocence confirmed his hope. Yet afterward he fell away, (whether wholly or no, we conclude not uncharitably of him with the Papiſts,) whereby the bond was forfeited, the promiſe diſanull'd, and yet God was more merciful than he ſinful, for the Lord would not take all the Kingdom from *Solomon*, nor his ſeed for *Davids* ſake. Neither was *Davids* ſeed (being in captivity) quite cut off, for Chriſt deſcened from the line of *David*, *according to the fleſh*; and hence is called *the Son of David*, and now reigns for evermore according to Gods promiſe, and ſo is *Davids* Lord. This I touch by the way; It is requiſite then, that Kings ſhould have care to ſerve God continually, in the integrity and innocencie of their heart. If they fall from God, God falls from them; and then he will either rend their Kingdoms, as he did *Solomons*; or pull down both King and throne, and lay their honour in the duſt. 1 King. 11. Mat. 1.

If not, but that they will keep Gods Commandments, and maintain Religion, as *David* did, as *David* ſhall they proſper all the dayes of their life. This *Solomon* intended, and in this intent cried he, *Lord, remember David.*

In theſe words again, do but obſerve *Solomons Sampſon*-like faith; he preſſeth God

God with his promiſe, his faith works upon that. Since God was ſo gracious to promiſe, *Solomon* would not ſtick to exact the thing promiſed: therefore whenſoever God makes a promiſe either to King or people, they muſt not be ſo coy as not to take hold of it, and to challenge God of his promiſe. For he promiſeth to the end they ſhould remember him; and thereby he them. Fear not then, it is his delight.

Again, Gods promiſe is the ſtrongeſt argument a man can uſe; it is a ſign of an invincible faith to apply it; the remembrance whereof ſhould drive us to God. And is the beſt comfort to a Chriſtian man in this life. It was here *Solomons* chiefeſt joy, which made him come thus to God; *Lord, remember David.*

It ſhould ſeeme by this ſpeech, that God was aſleep, or forgetful of his promiſe. But the ſpeech is not proper; *for he that keepeth Iſrael, doth neither ſlumber nor ſleep.* God cannot be ſaid to remember or forget properly, but by a metaphor; not *Theologicè*, but *Oeconomicè*, as the Fathers ſpeak, or *per condescensiones*, which the Logicians call *ambiguum ex analogia concretus*; becauſe we cannot otherwiſe conceive, by reaſon of our natural imbecillity. God is ſaid then to remember, when he ſhews himſelf to have a reſpect unto us, for his promiſe ſake. So *Tremelius* expounds it, *demonſtra te meminiſſe*; Lord, declare by a plain demonſtration that thou forget'ſt not thy promiſe made to thy ſervant *David*, by performing it, or being as good as thy word in me. I will not enter into any Philoſophical ſpeculation concerning this.

Pſal. 121. 4.

Tremel.

Aug.

And what ſhould he remember? *Ut impleatur quod promiſit*, ſaith *Auſtin*. To whom promiſed? To *David*; *Lord, remember David.* That is, that he would fulfil in him, what he promiſed to *David* his father, *that his ſeed ſhould ſit in his throne for ever*; that he ſhould plant his Church and true worſhip there, and dwell among them; that the miniſtery ſhould be pure and powerful, *the arme of God to ſalvation*, that he would give them food ſufficient; that the glory of his Kingdom ſhould never come to decay. This is the *Summa totalis.*

In theſe words we may perceive, as in a Perſpective-Glaſſe, who it is that is the firſt reiſer of a State, and who the puller down. States are not guided by blind fortune, as the Poets feign, nor by Angels appointed thereto in every Kingdom, as the Platoniſts imagine; nor by the Starres, as ſome Star-gazers affirm; but God alone guides all, by his Providence. The heavens doth rule, ſaith *Daniel*, by a Metonimy of the ſubject for the adjunct. *None can ſtay his hande, or ſay unto him, what doeſt thou?* ſaith *Nebuchadnezzar.*

Dan. 4.

A leſſon for Kings and Magiſtrates, that they ſollicite none but God for the welfare of Church and Common-weale, as here *Solomon* did. But what? is this all? No, they muſt do it of neceſſity; therein to acknowledge his Supremacie, and their Allegiance; but this I touch't already.

They muſt alſo have as great care of Religion, as of the Commonweale; and more, for that was the end why Commonweales were ordained: without, the Commonweale will but be a common poverty; it is the ſoul of the Politick State, it gives life unto it. Whereupon, it being without Religion, is compared to a dead body without a ſoul; but both being joyned together, the one may ſay of the other, *Perfquam tua ſatietas corpori ſanctæ meo.* Both muſt be minded, as in promiſe here meant by *David*. So in Prayer. *Solomon* is our example. And as their care for the planning of Religion muſt be great; ſo muſt they have a watchful eye for the peace of *Jeruſalem*; *they ſhall proſper that love thee.*

Laſtly, they muſt commit all to God: *Truſt in the Lord with all thine heart, and lean not to thine own underſtanding.* He is the Watchman of *Iſrael*, he it is, that in the night and in the day diſcovers all plots and conſpiracies, that bringeth the rebellious to confuſion; *It is he that giveth ſalvation unto Kings*, Pſal. 144. 10. Thus, they may aſſure themſelves, that if God be on their ſide, they need not fear what man can do unto them. If they caſt their care upon the Lord, he will care for them. This was *Solomons* way to the throne, when as he ſaid, *Lord, remember David.*

Prov. 3. 5. *Victoria mihi credo, non hominum diſciplinis aut induſtriâ comparatur, ſed Dei O. M. benignitate & arbitrio, &c.* Ferdinand. K. of Arragon.

Now let us come to know what *David* was in himſelf, without any reſpect to the promiſes.

He

He was (as his name imports) beloved, amiable, or a friend, true indeed, for he *was the beloved of the Lord*, *for God was with him*; he was the ſon of *Jeſſe*, by profeſſion a Shepherd; but chang'd from a Shepherd to be King of *Judah*, 2 *Sam.* 1. 4. *King of Iſrael*, *cap.* 5. 3. God we ſee hath not reſpect of perſons outwardly; he chooſeth poor *David* before any in *Iſrael* to be King; for thus ſaith the Lord to *Samuel*, *Ariſe*, *anoint him*, *this is he*. *David* provided Miniſters to ſerve the Lord, 1 *Chron.* 16. 4. He provided matter for the building of a Temple, he appointed *Solomon* to build, becauſe God did forbid himſelf, 1 *Chron.* 22. 3. He gave *Solomon* the pattern, and found out the place, 2 *Sam.* 5. *He followed the Lord with all his heart*, 1 Kings 14. *ſave in the matter of Uriah*, *cap.* 15. Theſe are parts of the Acts and Monuments of *David*. Ruth. 4. 22. 1 Sam. 16.

Thus we ſee Gods love to *David*, and *Davids* zeal to Godward; he did as much as he could, more if he could do, he would have done; God denied, *David* would not reſiſt.

A doctrine for Kings and Governours, not to counter-check Gods commands. And when he heard he ſhould not do it, he ſate not idle, as many would have done; but prepared materials for the building.

Let all of all degrees, learn hence to provide all things for the ſetting forward of a good work. What work better than the building of a houſe for God, wherein to call on his name. But in this age men ſcarce vouchſafe to repair, nay, ſome rather have pulled down, and inſtead thereof erected ſtables. Which indeed hath proved the way to bring an old houſe on their heads.

Contrary to this was *Davids* practice; therefore ſaith *Solomon*, *Remember David*, or, *thy promiſe made to David my Father*, It follows, *and all his afflictions*.

Some tranſlate theſe words *cum tutâ*, or *cum omni afflictione ejus*; ſome add [and,] and then we read it thus as in our Bibles; *And all his afflictions*. The reaſon of this diverſity lies in the Particle, which ſometimes beareth the force of the Article of the Accuſative caſe, and then they adde [*and*] to make up a perfect ſentence; it is called by the Grammarians *Aſyndeton*, when a conjunction is wanting: Sometime the force of the Propoſition *cum*; then, *Remember David*, *with all his afflictions*; the matter is indifferent, the ſenſe is the ſame.

There is a greater difference in the tranſlation of the word *Gnamnotho*; *Auſtin*, *Hierom* and *Theodoret*, with almoſt all the Papiſts tranſlate it, *& omnis manſuetudinis ejus*: but *Luther*, *Calvin*, *Tremelius* and others tranſlate it, *Cum totâ afflictione ejus*. So *Arias Montanus* a Papiſt, *Cum univerſa ejus afflictione*; *ad verbum cum omni affligi ejus*; we follow the laſt.

But to leave off words, and come to the matter; it is manifeſt by theſe words, that *David* had many afflictions, yet he was the beloved of the Lord, his darling; ſo was Chriſt, yet from the Cradle to the Croſſe was he afflicted; of whoſe troubles *Davids* here were types. Therefore Gods deareſt children are ſubject to afflictions, they are Gods meſſengers to bring them to him; meſſengers of life, not of death; of love, not of hate; for *the Lord chaſteneth whom he loveth*.

David was afflicted by *Saul* and his followers, before he had poſſeſſion of the throne; and after he was ſole Monarch placed in the throne, many were the troubles that attended on him. Thus Kings are not exempted from being afflicted.

Among his manifold troubles, this one is recounted, the inward care he had of finding out a fit and convenient place where to build a Temple for the Lord. This we may perceive in the verſes following; he was toſt too and fro with many difficulties, inwardly perplexed, and all for Gods glory.

Conſtantine the great was of his mind, for no ſooner did he conquer *Maxentius* and *Licinius*, (by which victory he ended the perſecution moved in the Eaſt and Weſt Churches) but he cauſed Biſhops to be conſecrated, Churches to be built, and then the Church of God began to flouriſh, which before was almoſt drown'd in the red ſea of bloody perſecution for ſome hundreds of years.

I might be infinite in reckoning up the Godly Acts in this kind, of Kings and Governours;

Governours; which outward acts shew the inward love they bore to God and true Religion.

Here is mention made of *Davids* afflictions, to shew the truth or certainty of promise, as if they had been therewith seal'd and sign'd. Which proves that he endur'd all these troubles, because he had so fair promises of God. Therefore to whom God doth give comfortable promises, no trouble or anguish should annoy him: but he should willingly undergo all tribulations for the promise sake. It was not for his afflictions that God made him this promise, it was gratis.

Lastly, *Davids* afflictions are put down for an example, to incite others to suffer the like. To comfort them, and to assure them that albeit they suffer never so many troubles, that it would seeme impossible that those promises should be accomplished, yet should they put their trust and hope in God, who out of stones is able to raise up children to *Abraham*.

As *Solomon* prayed thus in his own behalf, so let us (as the Apostle commands) make intercession for Kings, and those which are in authority.

Lord, remember our *David*, *CHARLES* the second, by the grace of God, King of Great *Britain*, *France* and *Ireland*, defender of the Faith, &c. Thou who art the King of Kings, make him a King over many Kings; thou who art the King of peace, guide the feet of our King in the wayes of peace. Sit thou in his heart, the chief *Defender of his faith*. Counsel thou him from above, to have mercy on them to whom mercy belongs; and to execute justice to them to whom justice. Lord, discover all plots and conspiracies, intended against his sacred Majesty: Let them be taken in their own nets, that conspire against him. Make him careful of thy Church. Fill him with Faith, Hope and Charity, and at last reward him with a crown of glory. And grant that ever after his seed may sit on his throne, till the coming of the Messias. *Amen.*

DECUS

THE WATCHMAN'S
Watch-word.

Act. 20. 28.

Take heed therefore unto your selves, and to all the Flock over the which the Holy Ghost hath made you Overseers, to feed the Church of God which he hath purchased with his own blood.

Whosoever shall seriously observe Gods powerful providence in *Pauls* Conversion, may discern an act of great mercy in God, and a strange alteration in *Paul*. It was the great mercy of the Almighty that ever *Paul* was converted to the faith: He was a ravening wolf of the tribe of *Benjamin*, using his best endeavours to devour the little flock of God, breathing out threatnings against the Christian profession, and slaughter against the Disciples of the Lord. Yet God (in whose hands are the hearts of all men) did so suddenly alter his savage disposition, and so turn the course of his resolutions another way, as for a time seem'd incredible. From persecuting the Gospel, the Lord won him to the preaching of the Gospel; from being a profest Enemy to Christianity, to be a strong Pillar of the Christian Religion. The time was, that his whole aim was bent to the extirpation of the Doctrine of Christ Jesus; not a Professor durst hold up his head in his sight; his imployment was to find out such, and to bring them bound to *Hierusalem*. To this purpose had he Letters framed, countenanced by the Great ones, and back'd with the chief Authority, that his actions might pass unquestioned without contradiction: Neither wanted he wit, learning and courage, to draw his projects into publique view and execution with all dexterity, thereby to discharge his warranted Commission with approbation.

But when he heard that Voice from Heaven, *Saul, Saul, why persecutest thou me?* when he saw the Heavens took notice of his actions, he was struck into a maze, he trembled exceedingly, his courage fell down, his heart was astonished, and suddenly turns Professor of that faith, he erewhile persecuted to the death. What before he endeavoured to pull down and trample under foot, he took in hand to erect and build up: *Christ crucified* was the subject of his discourse, as before the object of his hate; for whose sake he was put into as great fears, as ever he put others, and was subject to as great dangers by others, as ever others were by him. But in process of time, he became a man of so undaunted a spirit, as that no threatnings could terrifie him, no fierce looks outlook him, no power affright him, no dangers discourage him, from publishing to the world the Doctrine of *Peace and Reconciliation, through the bloud of Jesus Christ*; call'd then by the Scribes and Pharisees, (as to this day by the Roman Sectaries) Heresie.

God

God having thus made him a *Chosen vessel, to bear his Name before the Gentiles and Kings*; he went about from place to place preaching, That *Christ that was crucified, was the Son of God.* Being at length come to *Miletus*, he calls the Elders of the Church together, to whom he delivers sundry wholsom Instructions, tending to the good of Gods Church committed to their cure. This was his *Concio ad Clerum*, and it was his parting Sermon. It begins at the 18. verse of this Chapter, and continues to the 36. Part of which Sermon, are these words I am discoursing on:

Which are a pious Exhortation directed to the Elders of the Church, containing a twofold Caution. 1. The one respecting themselves; *Take heed therefore to your selves.* 2. The other, the Church of God; *And to all the Flock.*

The arguments produc'd to back this Exhortation to a diligent Providence of Gods people, are, 1. Because they are *Overseers of the Flock.* 2. Because they are called to the performance of that office, by Divine election and constitution, in these words, *Over the which the Holy Ghost hath made you Overseers.* 3. Because Gods intent in calling them to that office, was *to feed the Church of God.* 4. Because it is not a thing of a small value, that is committed to their charge; but that which God with his own blood purchased; *which he hath purchased with his own blood.*

Before I meddle with the two main particulars, (the onely matter intended) my meditation shall reflect a little upon the ground hereof, implied in the illative particle [*therefore*,] which ever hath relation to a precedent matter.

Paul protests that he hath *declared the whole counsel of God to them*; and that he is *pure from the blood of all men*, in that he did conceal nothing from them that concerned their salvation. Seeing then he leaves them in so good a state, acquainting them with the Lords pleasure and counsel; he chargeth the Elders to beware of themselves, and of the flock. *Take heed therefore to your selves, &c.*

Where you may note, how piously *Paul* is devoted to Religion, how zealously affected to Gods Church, how provident for their welfare. Loth he was to depart, until he had setled the affairs Ecclesiastical. A Synod therefore assembled, he lays himself open to all; Like an indulgent Parent departing from his children, could not part without an exhortation, for preventing future perils. He did undoubtedly conclude (as well he might) the improvidence of Ministers should be fatal to the Church. Neglective carelesness hath evermore a dead stroke in the corruption or fall of Religion. Where pride pranked with outward semblances, goes for gravity; where outward observances and ceremonious complements, pass for inward zeal and devotion; where humane eloquence (perhaps impertinent to the matter in hand) runs current for profound learning, and is preferr'd before the *demonstration of the Spirit*; where *Hagar* gets the prehemінence of *Sarah*, (I mean) where Philosophy shall coin Articles of Faith, and prescribe rules to Divinity; where Vice walks in the habit of Vertue; where Avarice is counted Thriftiness; where gain of money and revenue is more desired, than gain of souls: Gods Vineyard must needs be neglected, and without question down comes Religion. *Take heed therefore to your selves.*

The Apostle in this illation, hath yet a further reach. In the precedent verse he doth aver, that he is *pure from the blood of all men*; and for his justification, alleageth that he hath *kept back from them no part of Gods counsel*, which he was pleased to reveal for their endless felicity. *Take heed therefore to your selves, and to all the flock.* Do ye so likewise. Hence it is requisite that you be industrious in the search of heavenly mysteries; See that Earth make you not to forget Heaven, and so slacken your care; but let your studies be spent in finding knowledge, that is able to save your souls and them that hear you; in doctrine, in exhortation, in reproof, aiming at the perfection of the Saints of God, and his glory.

It is an unquestionable truth, That the blood of them who receive little or no instruction of their Pastors; or who fall away from the Truth, through the Pastors neglect or careless carriage in their vocation; will be required at the Pastors hand. *Ezekiel* in his 33. *chap.* confirms this assertion: *O Son of man, I have set thee a watchman*

watchman unto the house of Israel; therefore thou shalt hear the word at my mouth, and warn them from me: When I say unto the wicked, O wicked man, thou shalt surely die; if thou dost not speak to warn the wicked from his way, that wicked man shall die in his iniquity, but his blood will I require at thine hand. If you intend the good of *Zion*, if you prefix for your scope the glory of God, if you hope for salvation; quit your selves, my Brethren, from the guilt of blood, of murdering souls through your negligence. Attend to *Pauls* exhortation; *Take heed to your selves, &c.* Fulmina, non verba, Erasm.

First, *take heed to your selves.* The prime care of a faithful Minister of Jesus Christ, is how to behave himself in the Church of Christ, which is the *house of the living God.* It is an hard task, I must confess, he is put to a painful work that he takes in hand; for the finishing whereof, there must be a concurrence of conscience and skill. If conscience be without skill, the good will and honest intentions may win applause, *egregiam certe laudem*, but the Church is not profited: If skill, and no conscience; whilst *he teacheth others, he himself becomes a reprobate.* Those instructions he imparts to others, will in the end prove his own overthrow. *Take heed therefore to your selves.*

It is the speech of *Evagrius Scholasticus*, in his Ecclesiastical history, concerning an Emperor; That an Emperor is not to be counted of thereafter as he governeth others, but as he guideth and ruleth himself. It behoveth him to suffer no lascivious motion to root within his breast, but valiantly to encounter with Intemperancie, and to make his life a pattern of vertue, or a lanthorn for his subjects to follow after, thereby to lead them to godly instruction. Libr. 3.

This I may apply to the true *Divine*, and true *Man of God*: He must have an observing eye as well upon himself as others; All his actions must be so ruled, as that we may read piety in each of them, and that they may serve for patterns of imitation to the people. Surely, *Nunquam aliorum salutem fidelis curabit, qui suam negliget*, saith one; It can never enter into my heart to think, much less to believe, that he shall be careful for the salvation of others, who shall neglect his own. It is an argument beyond probability, that that man will never respect any good, that slights his proper; except upon such terms as *Moses* wished his *name blotted out of the book of life*, or as *Paul* himself *accursed for his brethrens sake.* But these were elevated to the highest pitch of zeal, which few ever attained unto: These were studious both of their own and others safety; and of others safety, because of their own. *See then*, as saith the Apostle, *that ye walk circumspectly, not as fools, but as wise*, Eph. 5. 15. Extraordinary circumspection transporting us above the common sphere, must be used, or else we shall be condemned of extraordinary folly. *The wise mans eyes are in his head*, saith Wisdom. It is a point of the greatest wisdom, for a man to have his wits ever about him; and far most of all for a Church-man. Subtile and powerful are they with whom he hath to do; the gifts wherewith he ought to be furnished withall, are not to be reputed vulgar; yet so are they to be tempered, as that they outstretch not the capacity of the vulgar upon occasion. His work is not stinted to the Body; the Soul is the subject he works upon. The dignity therefore of the Soul, far exceeds that of the Body. And as the commodity arising from their spiritual industry, redounds more to the Spirit of a man, the finer metal, than the Body, the baser substance, though indeed to both: So in a *Divine* indeed, must the Divine habiliments of the mind, seasoned and moderated with the grace of Gods holy Spirit, that they may work with the more agility, and with the greater efficacie, and far surpass the best endowments generally of the common sort. He hath more precious things in hand than any; wherefore his sufficiency must be correspondent to his charge, and his care proportionable to his sufficiency. Salvation is the end of his intentions, and that that crowns his actions. Wherefore look about you, *Take heed unto your selves.* Ἀκριβῶς, οὐ ἀκρον βαλόντες.

In our selves, we must take heed of two things:

1. Of our Doctrine.
2. Of our Life.

1 Tim. 4. ult. *Take heed unto thy self*, saith *Paul* to *Timothy*, *and unto the doctrine, continue in them; for in doing this, thou shalt both save thy self, and them that hear thee.* As our life is not contemplative alone, spent in the bare speculation of Divine oracles, like *Moses* conferring with God; but also practical spent in actions with men, pertaining to holiness: So we must behave our selves in both with that moderation and convenient wariness, as that the one may be an help and furtherer to the other, to remove all obstacles that may be prejudicial to the acquiring of the happiness of Eternity, both in our selves and others.

Lib. de sacr. Altar. myst. c. 17. The ornaments of the Priests robe in the old Law, were significant intimations hereof, as is observed by Pope *Innocent*. It was sumptuously garnished with Onix stones, Bells and Pomgranates: By the Onix stones are intimated Truth and Sincerity, by the brightness of their truth of Doctrine, which must be as clear as the Sun, by their solidity and integrity of Conversation, both springing up out of sound Learning: The Bells note our incessant sounding forth the praises of the Lord in his holy Temple, by preaching in season and out of season; *Woe be to me*, saith *Paul*, *if I preach not the Gospel*: The Pomgranates are signs, are symbols of good works.

The order gives occasion of a further observation. There was a Bell and a Pomgranate, a Bell and a Pomgranate, and a Bell betwixt every Pomgranate, figuring how that good works in the Ministerial order, must be ever intermingled with good words, the matter of these yields matter for amplifying this discourse. They were made of pure gold, pure metal abstracted from all dross, to signifie the necessary concurrence and sweet harmony of an undefiled life, and true doctrine; both appearing exceeding good to the eye, both sounding exceeding well to the ear. If all of our Function excel in purity of life, and soundness of doctrine, then are we all (spiritually) true Bell-metal. Hence it is said by the Evangelist, that *Christ began to do and to teach*, whose steps we must follow. He did much, but he *did no sin*, to shew that our conversation should be blameless; and *in his mouth was found no guile*, to shew that we should speak nothing but the truth.

Take heed of your Doctrine. First, that it be sound, agreeable to the Scriptures, If any teach otherwise, let him be accursed. The Word of God is the foundation of revealed Truth, whereupon we must build: Take heed of vain Philosophy, whose precepts may seem specious, but in them may be comprehended the *doctrine of devils*. Many turbulent spirits delighting to be pragmatical and factious, have obtruded into the Church *for doctrine, the commandments of men*, and for their own ends attempt to corrupt Religion, and bring in Innovations and new-fangled devices, causing an apostasie from the Truth, and drawing disciples after them. But (I trust) we have learned otherwise, not to be guided by the ostentation or umbratical shews of any plausible rongue, but by the most perfect rule of Divine truth, the Word of God.

Believe it, Schismatical wits, if not prevented, breed an infection in the Church worse than the plague. Let the Word of God then be the ground of our proceedings, lest we wander out of the way, and affirmatively conclude what God denies. To this end, by Canonical constitutions they are to be duly examined, who plead for admittance into Holy Orders, that so they may both satisfie themselves by experience, and certifie others, whether or no they be orthodoxally learned, and *able to teach*. Pious therefore was that resolution of a most Reverend Father in God, Never to admit any into this holy Function, but such, of whose Knowledge in Divinity he should receive some competent intelligence. The part of a most wise and judicious Prelate. The admission of illerate men into the Ministery, hath been the bane of our Religion, and the disgrace of our Profession, as we all well know. For where there is no Knowledge, the people must perish, Gods service and worship must be disregarded. There are some are probably suspected of heterodoxal doctrine, who upon examination, or serious dispute, or preaching, care should be taken they may be hindred from propagating their inventions. Others there are, whose Insufficiency is so gross, that to hear them speak to the purpose, is as great a wonder, as it was to hear *Balaam's* Ass. The Church suffereth under

under both. It is most convenient therefore, that whoso desire to take this Vocation upon them, should have solid Learning, and be able to exhort, to reprove, to instruct the people of God, and should solemnly protest to teach and maintain nothing contrary to what the Word of God shall warrant. Let us therefore take heed unto our selves, that our Doctrine be sound; for, *The Priests lips preserve knowledge.*

Secondly, What we teach must be plain, as well as sound. There is no goodness to be hoped, no proficiency to be expected by teaching, where what is taught is not understood. Our speech must not outstretch the common apprehension: Not strong lines, but a plain phrase tends to Edification, the end of Preaching. Many times, in difficult Terms lies enwrapt a pestilent Heresie. Hereticks (at least Novelists) coin such obscure sentences, as that they may walk unseen, as it were in a cloud of obscurity. But this is not the way to gain souls to God, the plainest manner is the best. My speech and my preaching (saith *Paul*) *was not with enticing words of mans wisdom, but in demonstration of the Spirit and of power; that your faith should not stand in the wisdom of men, but in the power of God.* 1 Cor. 2. 4, 5.

Prudentibus viris non placent phalerata, sed fortia, said Bishop *Jewel.* *Bonaventure's* words in preaching; were not *instantis, sed inflammantis.*

Thirdly, What we teach we must press home to the Conscience, as an arrow to the mark. It is not the pleasing volubility of a superficial tongue (oft-times exorbitant) that doth the work of the Lord, or makes a good Preacher, or sound Christian; it must be *touch't with a coal from the Altar*, that it may infuse into the cold hearts of men, the true zeal of perfect godliness. The Word of God well prest, well applied, *is quick and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart.* It swims not in the brain, as the Prophets axe did upon the water; but enters into the conscience, and the very bowels (as I may so say) of the soul. What humane Eloquence hath such effectual operation? Surely, it tickles the ear, but toucheth not the heart. Men may be never the wiser, I am sure never the better, where tickling words are preferr'd before solid matter; and where men endeavour to please the ear, more than to edifie the soul, or to comfort a distempered or distracted Conscience, or to inform a misled one. Heb 4 12.

God never condemns, but he first indicts and arraigns; He never punisheth, but he first forewarns; He never rejects, but he first respects; He never sends misery, but he first offers mercy: He puts the *way of life*, and the *way of death*, before all, take which they will for better or worse. Such is Gods good will to man, that seeing man cannot or will not come to him, he vouchsafeth to come to man; such is his goodness: either in his Divine person, as he did to *Adam*, or in his Messengers; bidding them *turn to him, that he might turn to them*; that they might have experience of Gods mercy, (not of his judgments;) that *He wills not the death of a sinner, but rather that he should turn from his wickedness and live.* Herein he useth not the extremity of the Law against man; neither deals he as an unjust Judge, first hang, then examine the cause: But he opens the case, shews the cause, sets their sins in order before their eyes, and makes known the dangers they lie in, by a Proclamation; *Cry aloud, spare not, lift up thy voice like a trumpet, and shew my people their transgression, and the house of Jacob their sins.* Isa. 58. 1.

Such therefore are only fit for Gods people, who can *cry aloud, and spare not.* Spare not,

For { 1. Love. *Or,* 2. Fear.

Spare not for love. Not for love of any; *Open rebuke is better than secret love.* Not for love of money or reward; lest it be said to thee, as *Simon Peter* said to *Simon Magus*, *Thy money perish with thee.* For he that hath my Word (saith the Lord) let him *speak my Word faithfully:* Not adde, not diminish, not put false glosses thereon. *Cursed be such,* Revel. ult. Pro. 27. 5. Jer. 23 28.

Spare not,] Spare not ſin, ſpare no ſin; cry againſt all. When the Lord brought the *Iſraelites* into the land of *Canaan*, he gave them charge, not to leave a mothers ſon of them alive: They did not ſo, they ſpared them; but God ſpared not them when they fell into their Idolatry: So God will not ſpare to plague thoſe Meſſengers of his, that ſpare to cry againſt ſin, and to cut it from off the earth. *Woe be to them* (ſaith the Prophet) *that ſow pillows under all elbows*, Ezek. 13. 18. *Who ſay peace, peace, when there is no peace*, Jer. 16. 14. *for there is no peace, ſaith my God, to the wicked.* Theſe (like *Hananiah*) *make the people to truſt in a lye*, Jer. 28. 15. *cauſing them to erre.* But Gods true Prophets and Meſſengers are againſt all ſin and ſinners, without ſparing or excepting any: For Gods Word is in them, as it was in *Jeremy*; *His Word was in my heart as burning fire, ſhut up in my bones, and I was weary of forbearing, I could not ſtay.* cap. 20. 9. It was Chriſts ſpeech to the Phariſees concerning his Apoſtles; *If theſe ſhould hold their peace*, or ſpare ſpeaking, *the ſtones would cry out.* Therefore (beloved Brethren) *cry aloud, ſpare not.* Imitate that Angelical Doctor, and Evangelical Prophet, *Iſaiah*: *For Zion's ſake I will not hold my peace, and for Jeruſalem's ſake I will not reſt, until the righteouſneſs thereof go forth as brightneſs, and the ſalvation thereof as a lamp that burneth.* And again, *I have ſet watchmen upon thy walls, O Jeruſalem, which ſhall never hold their peace day nor night: Ye that make mention of the Lord, keep not ſilence.*

cap. 62. 1.

Spare not for fear. *Fear not little flock, Be not afraid of their faces, for I am with thee to deliver thee*, Jer. 1. 8. Do they contend with thee? do they condemn thee? fear not, ſpare not; *He is near that juſtifieth thee, who will contend with thee?* Iſa. 50. 8. Do they reproath thee? do they revile thee? Fear not, ſpare not; *Be not diſmaid at their reproachings or revilings*, Iſa. 51. Do they deſpiſe thee? Fear not, ſpare not: *He that deſpiſeth you, deſpiſeth me; and he that deſpiſeth me, deſpiſeth him that ſent me*, ſaith our Saviour, *Luk.* 10. 16. Do they forbid thee, beat thee, do they ſeek to ſtone thee, as they did Chriſt, as they did *Paul*, and the reſt of the Apoſtles? Fear not, ſpare not; but be like blind *Bartimeus*, who, *the more the people charged him to hold his peace, the more he cryed a great deal*, Mar. 10. 48. Do they ſay they'll kill thee? Fear not, ſpare not; they *may kill the body, but cannot the ſoul.* Remember, *The righteous are bold as a Lion*, that turns not away at any. Miniſters (as *Luther* ſaid of Hiſtorians) muſt have the hearts of Lions. Thou ſhalt have thy reward, *Vincenti corona*; *To him that overcometh will I give a crown*, Rev. 3. And they, their puniſhment; for, *Qui vos tangit, pupillam oculi mei tangit*; *He that toucheth you, or any of mine, toucheth the apple of mine eye*, Zach. 2. 8. *Touch not mine Anointed, and do my Prophets no harm*, Pſal. 105. 15.

Tua tanſa erit mea cauſa, as the Emperor ſaid to one; ſo ſaith Chriſt to all his ſervants.

Cauſa ut ſit magna, magnus eſt ille & auctor ejus: neque enim noſtra eſt, ſaith *Luther* to *Melanthon*.

Do they provoke me to anger, ſaith the Lord? Do they not provoke themſelves to the confuſion of their own faces? They do, they do. Witneſs the Primitive times, wherein ſuch as envied or hindred the proſperity of Gods Church, never proſpered. *Pharaoh* ſunk in the Red ſea like a ſtone; *Ahab*, *Elias* enemy, was ſhot with an arrow and died, *Nebuchadnezzar* grievouſly puniſhed; *Antiochus Epiphanes* died in moſt miſerable torments; *Herod* the Great, *Chriſt's* enemy, periſhed with a louſie diſeaſe; *Herod Antipas*, that put *John Baptiſt* to death, overcome by *Socer*, and after baniſhed into *France* with his wanton *Herodias*, died an Exile: The *Jews* that perſecuted Chriſt and his Apoſtles, what puniſhments they had, their lamentable wars, and more lamentable deſtruction, is a ſufficient teſtimony: *Herod Agrippa*, that put *James John's* brother to death, was put to death by vermine, as his Grandfather was.

If we take a ſlight view of the Ten Perſecutions: *Nero*, who robb'd *Peter* and paid *Paul*, *Peter* of his life, *Paul* with death; was his own death, kill'd himſel. *Domitian*, that baniſhed *John* into *Pathmos*, and crucified *Simeon* Biſhop of *Jeruſalem*, that put *Publius* Biſhop of *Athens* to death; was killed, and his ſtatues and monuments taken quite away. *Trajan*, that cauſed *Simeon* Biſhop of *Alexandria* to be crucified, and *Ignatius* Biſhop of *Antioch* to be devoured of wild beaſts; ſuffered many miſeries; in his time *Tiber* overflowed all *Rome*, *Pantheon* burnt

with

with thunderbolts, Cities in *Asia* ſhaken with grievous Earthquakes, and the whole Empire almoſt waſted by a moſt wretched dearth. *Adrianus*, in whoſe perſecution, *Alexander* Biſhop of *Rome*, with *Hermes*, his wife, children and houſhold, to the number of twelve hundred and fifty perſons, were burnt all in a furnace; and *Theodorus* a Deacon had his tongue cut out of his head, his hands and feet cut off, afterwards beheaded, and was caſt to dogs; at this time there were ten thouſand crucified in Mount *Ararat*, round with thorns, and their bodies pierced through with darts; at laſt he died doubting of the life to come. *Antoninus Verus*, and his brother *Lucius*, perſecuted *Polycarpus* Biſhop of *Smyrna*, and *Juſtin* the Philoſopher put to death; but in their time there did an unheard of Plague ſpread over a great part of their Empire. *Severus*, a moſt ſevere Emperor in perſecuting the Chriſtians, cauſed *Irenæus* Biſhop of *Lions*, and *Calixtus* Biſhop of *Rome*, to be martyred; but after he himſelf was ſlain, and the Roman Empire afflicted with Civil wars. *Maximinus*, who martyred *Hypolitus* Biſhop of an head City in *Arabia*, was killed by his ſoldiers. *Decius*, in whoſe reign another Biſhop of *Antioch* ſuffered death, died miſerably in the Scythian war, ſuffocated in a fen. In the perſecution under *Valerian*, died *Cyprian* Biſhop of *Carthage*, that *Caſar* of the Chriſtian: But he was vanquiſhed by *Saper* King of *Perſia*, and ſerved inſtead of a footſtool, when the *Perſian* took horſe. I had almoſt forgot one thing; A Judge in the time of *Severus*, condemned one *Agapius*, a youth of fifteen; at whoſe execution the Judge fell down from his ſeat, and cried, *his bowels burnt within him*, and ſo died. *Dioclefian* and *Maximian*, raiſed a Perſecution, which like a flood ran over all the Roman Provinces, *Syria*, *Tyre*, *Egypt*, &c. But at laſt *Dioclefian* in his old days poyſon'd himſelf, and *Maximian* died a dogs death, he was hang'd up for a ſign of Gods wrath, by *Conſtantine*. Thus in theſe Ten Perſecutions, Gods Miniſters ran through fire and water, (as the Prophet *David* ſpeaks of the afflictions of Gods children) and were not ſpared: But God ſpared not to puniſh thoſe wicked Emperors, the raiſers of them. Then after *Julian* the Apoſtate plays the devil, but *God*, the Lord of Hoſts: for the *Perſian* got the honour of the day, and *Julian* wounded, ſprinkling his blood up toward heaven, died blaſpheming, *Viciſti tandem pure Galilæe!* *Valence*, ſeduced by the *Arrians*, made havock of the Church; but being taken of the *Gothes* in a Cabin whither he fled, was burnt there. I could proceed.

The *Mahometan* Perſecution I need not inſiſt on: Only, The *Saracens*, they are vaniſhed; *Selymus* the firſt Turkiſh Emperor, rooted out of that Nation; and the *Turks*, they never are at eaſe, but at continual war; whoſe end, by the judgment of the more learned, is at hand.

Neither need I (and therefore will not) inſiſt on the Perſecutions continued under the *Popes*, in *Italy*, *Germany*, *Spain*, *France*, *England*, and in the Eaſtern tract of the world. But who knows not the ſtate of that Church? from whom are hidden what deaths, many and moſt of them died? Take one for all, *Boniface* the 8. of whom it is reported, *He came in like a Fox, he reigned like a Lion, and died like a Dog.*

Let theſe Examples be as ſo many arguments to induce Gods Miniſters, howſoever perſecuted, to rejoice; for, *Bleſſed are you, when for Chriſts ſake ye ſuffer perſecution, for yours is the kingdom of heaven*, Mat. 5. They that will not receive your crying aloud without ſparing, *ſhake the duſt off your feet againſt them*; *Sodom* and *Gomorrah* ſhall be in a better caſe at the laſt day, than they; *It ſhall be more tolerable for Tyre and Sidon, than for them.* The *Ninevites* and the Queen of the South *ſhall riſe up in judgment againſt them*; Therefore tell them their own ſoundly, and fear not. Though ye be among ſcorpions (as the Lord ſaid to *Ezekiel*) ſpare not for fear of the enſuing dangers. For whoſoever ſpareth, incurs his own deſtruction, and the deſtruction of the people; both ſhall be overwhelmed in the flood of Gods wrath; both ſhall ſink into the gulf of everlaſting perdition; both being (as the Prophet *Jeremy* ſpeaks) *ſifted in the ſieve of vanity.*

Mat. 10. 14. cap. 11. 22. cap. 12. 42.

Yea, Preſs things home to the Conſcience, and ſpare not, though no hope of amendment of their life appear. God bids thee, and duty binds thee becauſe God bids

1.2. bids thee. Though ye will not be believed, as *Jeremy* was not; where *Azariah, Johanan*, and all the proud men said to him, *Thou speakest falsly:* Yet cry aloud and spare not, leave the event to God. *Go*, saith he to *Ezekiel, and tell this people, whether they hear, or hear not:* If they do, they shall have life; if not, *judgments are prepared for scorners, and stripes for the back of fools*, Prov. 19. *ult.* For if they be it not you, when you cry from God to them; God will not hear them when they cry to him, or you for them. *Jer.* 7. 16.

Now God Almighty enable, embolden and encourage all his Ministers to *cry aloud* to those whose minds are wandring, that their hearts may turn to God; to those that are in pursuit of their own wicked lusts, that they may be reclaimed; to those that are afar off, that they may hear and return homeward to God; to those that are asleep in sin, that they may awake to righteousnes; to those that stop their ears, that they may open them with gladness; to those that hear carelessly, that they may hear diligently; to those that are dead in sins, that they may arise and be quickned with the life of grace, to the life of glory.

Again, As we must *take heed of our Doctrine*, so we must *take heed of our Lives*, that we be unspotted of this wicked world. *Mundamimini qui fertis vasa Domini*; Ye that carry the vessels of the Lord, be clean. The Breast-plate of the Priest had this inscription, *HOLINESS TO THE LORD*; signifying, that we should have Holiness impresst in our hearts. Remember the Orders ye have taken, they are holy, *Holy Orders*: Be ye not then defiled with the contaminating and sordid customs of the world, but as ye are separated from all others to an holy employment, so do not ye degenerate; but *let your light so shine before men, that they seeing your good works, may glorifie your Father which is in heaven.* Know, that the eys of all men are fixt upon you: If covetousnes, pride, luxury, drunkenness, or any other vice reign in any of you; if any of you be of a dissolute life, whose conversation is not ruled by the doctrine ye teach, ye are but miserable creatures. Be assured, that *Quisquis sacris indumentis ornatur, & bonestis moribus non ornatur, quanto venerabilior apparet hominibus, tanto indignior redditur apud Deum*, saith one. God contemns him, and will reward him according to his work: For, *It is not every one that cries Lord, Lord, that shall enter into the kingdom of heaven, but only they that do the will of my Father*, saith Christ. *Take heed therefore to your lives.* If you preach well, and live ill, you do but build with one hand, and pull down with another. And thus much for the *Caveat*, as it respects our selves.

Pope Innoc. lib. 3. de S. Altar. myst.

Now of the *Caveat* briefly, as it respects the Church of God. *Take heed to all the flock, &c.* A Minister hath the custody of many souls, and if any perish through his means, he is liable to Gods judgments. As therefore we come provided with Knowledge, so with a resolution to propagate and diffuse it. Knowledge in the best of us, not communicated to the building up of the Church in holiness, is like costly materials prepared for the erecting of some sumptuous building, yet to no use, the loss whereof is irrecoverable. It stands us upon therefore to be instant in season and out of season; to be Instructers of the flock committed to our charge, both in doctrine and manner of living. The reason hereof rendred in my Text, is substantial, in that we are made *Overseers of the flock.*

The word interpreted *Overseer*, is Επισκοπος: hence, saith one, *Nomen Episcopi plus sonat oneris quam honoris.* But I take it here in a larger signification than it is commonly used. All Ministers are Overseers of that Flock, the charge of whose souls is committed to them. They are their Spiritual Tutors, unfolding unto them the secret mysteries of Divine knowledge: They must inform them, if ignorant; reform them, if erroneous; reprove them, if dissolute; confirm them, if weak in the faith.

They are called *watchmen*, to watch for their souls salvation, that they be not *carried away with every wind of doctrine*, that they run not into absurd enormities; but that they *hold fast the profession of the faith, in holiness and righteousness all the days of their lives.* They are called *Pastors*, whose calling is to use all diligence to feed their flock, and protect them from eminent mischiefs, by a careful foresight,

or

or preſent needful power. The Symbole of this (ſay ſome) is the Biſhops Croſier, the Spiritual Shepherds ſtaff, which is *acutus in ſine ad pungendum pigros, rectus in medio ad regendum debiles, retortus in ſummo ad colligendum vagos*: ſharp in the end, to prick up the ſlothful and make them nimble; right in the midſt, to govern the weak; but crooked in the top like a hook, to gather the diſperſed, or ſuch as go aſtray. They are called *Gods Stewards*, whoſe office is, faithfully to provide all things neceſſary for his family. They are called the *Light of the world*, whoſe properry is to diſcover things hid in darkneſs. They by their knowledge diſpel the clouds of ignorance, by their holy converſation the works of darkneſs.

All things that are diſcovered, are made manifeſt by the light, for whatſoever doth make manifeſt, is light: hence they *ſhew the houſe of Judah their ſins, and the houſe of Jacob their tranſgreſſions.* They are called *Stars*, fixt in the right hand of God, *tanquam in firmamento ſuo*, as in their heaven. Stars have their light *from* the Sun, ſo you not originally from your ſelves, but derivatively from the *Sun of Righteouſneſs*: Your knowledge proceeds from the revelation of Jeſus Chriſt, who was in the boſom of the Father, and muſt be communicated to the world. And to this end they move perpetually about the world, ſo ought you about the Church, that all therein may be partakers of the *light of life.* Eph. 5 13.

Wonderful are the effects, and powerful the operation that the Celeſtial bodies have by their influences upon the Elements, and upon thoſe things compacted by them: So queſtionleſs, the effects wrought by the powerful preaching of the Goſpel, which is the *power of God unto ſalvation*, by ſuch whoſe converſation is in heaven, as Divine ſtars, are far ſuperior unto them. The operation, I am ſure, more effectual, becauſe more ſpiritual. For as the Stars beget life in things void of life, and cauſe vegetation by their heat; So they by their preaching beget faith, in thoſe that are dead in ſins and treſpaſſes; which is the ſoul of the ſoul, by which we live unto God; *for, Faith cometh by hearing, and the juſt lives by his faith.* Furthermore, by the propagation of the Goſpel by preaching, the Church of God grows, and all therein as tender plants and trees of righteouſneſs, bring forth the fruits of eternal life. Laſtly, The fixt Stars, *eandem ſervant inter ſe ſymmetriam ſtantium*, they keep the ſame proportion of diſtance to each other: The like harmony muſt be among us, that all of us together may declare the glory of God.

They are called *Angels*, to whom God hath given charge over his people, to protect them: For as they are *miniſtring Spirits ſent forth to miniſter for them who ſhall be heirs of ſalvation*; ſo are Miniſters: wherefore ſaith the Prophet, *How beautiful are the feet of thoſe that bring the glad tidings of peace!* What ſhall I ſay more? They are called *Eyders.* Heb. 1 ult.

All theſe names import labour in them to whom they are aſcribed: So that great muſt be the pains that we muſt take with the *Flock*, the Church of God, *over the which the Holy Ghoſt hath made you Overſeers.*

A word to the people. *I beſeech you, brethren, to know them which labour among you, and are over you in the Lord, and admoniſh you; and to eſteem them very highly in love for their work ſake.* The *Grecians* gave greater reſpect to their Philoſophers, than to their Orators; becauſe theſe taught them how to ſpeak, but thoſe how to live well. *And ſuffer the word of exhortation*, Heb. 13.22. 1 Theſſ. 5. 13. *Apud Græcos majori in honore habebantur Philoſophi quàm Oratores: Illi enim recte vivendi, &c.* Lactantius.

God muſt ſend, ere man can go. And here is Gods care of man, his love to man. God comes not in his own proper perſon, He ſpeaks not in his own proper voice; So great is the Majeſty of the one, that none can ſee him and live, *Exod* 33. 20. So terrible the other, that the Iſraelites trembled, *cap.* 19. 16. His ſight ſo full of Majeſty, that, *Woe is me*, ſaith *Iſaiah*, *I am undone, for mine eyes have ſeen the King the Lord of Hoſts*, cap. 6. 5. So full of terror his Voice, that the Iſraelites ſaid to *Moſes*, *Speak thou with us, and we will hear; but let not God ſpeak with us, leſt we die*, Exod. 20. 20. Thus, would God come unto us, his ſight would daſh us, his voice would daunt us; His preſence is accompanied with lightning, when he ſpeaks he thunders. *Sinai* was in a burning fever before God; the Earth was troubled

troubled with a ſhaking ague, the floods ran back at his preſence, the heavens dropt at the firſt ſight, *Pſal.*68.8. *The voice of the Lord is powerful, the voice of the Lord is full of majeſty, the voice of the Lord breaketh the cedars, the voice of the Lord divideth the flames of fire, the voice of the Lord ſhaketh the wilderneſs, the Lord ſhaketh the wilderneſs of Kadeſh, &c.* Pſal. 29. So that the Lord conſidering that Man is but fleſh, as weak as water, he refrains from coming, but not from ſending, to us, for us. Not Angels, though miniſtring ſpirits, as he did before the Law; but (having an eye to mans imbecility) *fleſh of our fleſh, bone of our bone*, Men. Becauſe himſelf would not thunder, he ſends *Boanerges*, ſons of thunder. He ſends not Angels, ſpirits; but Men-angels, meſſengers, *Mat.*2. but little inferior to Angels. And this he doth for ſeveral reaſons, beſides that of his love and care, *viz.*

Nemper Cedros Iuvelligit dignas quicquid eſt eximium in mundo.

1. To ſhew us in what reputation Man is with him. He makes men, not mean men, but his Embaſſadors to men. Such as do reveal his ſecrets, Privy Councellors, ſuch as repreſent his Perſon, a kind of Kings. And *this honour all his Saints have.*

Pſal.149.9.

2. To exerciſe us in that high grace of humility. God exalts man, to humble man. *If the Lion roar, who will not fear?* Amos 3. 8. If the Lord ſpeak, who will not, who cannot but obey? No thanks to him then. But when Man ſpeaks, and men obey, *hoc opus*, this is the work of humility: Here he ſhews himſelf a true ſubject, when he yields obedience to Gods word ſpoken by man, albeit in dignity he be far inferior unto him.

3. Becauſe it is the ſureſt bond of Amity. If one needed not the inſtruction of another, but every one ſhould think himſelf ſufficient of himſelf; (ſuch is the pride of man) what diviſion, what debate, what contempt of one another? Now this is the ſureſt *True-lovers knot* between man and man.

Let therefore a man ſo account of us (ſaith the Apoſtle) *as the Miniſters of Chriſt, and Stewards of the myſteries of God*, 1 Cor. 4. 1. And, *Obey them that have the rule over you, and ſubmit your ſelves; for they watch for your ſouls, as they that muſt give account, that they may do it with joy, and not with grief; for that is unprofitable for you.* Heb.13.17.

SCALA

SCALA JACOBI;
OR,
St James his Ladder.

JAMES 1. 2. 25.

But whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetfull hearer, but a doer of the work, this man shall be blessed in his deed.

ANTIQUITY reports, that the statute of Mercury was erected where crosse wayes met, to point out to passengers and pilgrims, the direct paths they desired to travel: So I may conceive of this blessed messenger of God, the Apostle *James*, made in the likeness of God. In this world we are pilgrims and strangers, where we have no abiding City, but seek for one to come: our way to that City, which is the heavenly *Hierusalem*, is through many tribulations and crosses; where this Apostle being set up, doth shew the way to us wherein we must walk, if we will possesse the treasure of our hopes and long'd for felicity.

And because the way is ascendant, leading gradually upward; I therefore may compare it to a pair of staires, or call it *Scalam Jacobi*, St *James his ladder*; wherein are to be observed,

1. The bottome or ground.
2. The severall steps, placed in a due proportion,
3. The top or upper part, which we aime to arrive at.

As for the bottome, it is that good word of God, the Gospel of Christ Jesus, which the Holy Ghost by this Sainted Penman, is pleased to stile a law, describ'd by two singular attributes, the one of perfection, the other of liberty, *it is a perfect law of liberty.* 1.

As for the steps, they are four; the first is Speculation, *whoso looketh:* the second is Perseverance, *and continueth therein*; the third is Remembrance, *he being not a forgetful hearer*; the fourth is practice, *but a doer of the work.* 2.

As for the top of these staires, it is the end of this Scripture, and shall be (I trust) of my discourse [*blessednes*] *this man shall be blessed in his deed.* 3.

I must stand a while upon the bottome of the staires, the Gospel of salvation

term'd a law; *the law of the ſpirit*, *the law of faith*; *the law of the ſpirit*, as the prime inditer, *the law of faith*, as the prime effect: *the law of the ſpirit*, in regard of the ſpiritual graces of God produced by it; *the law of faith*, as the ſpecial duty enjoined us in it.

Bernard.

Ratio nominis primum inquirenda, we are now by the lawes of accurate teaching, to enquire ſpecially why the Goſpel is called a law; and that is, 1. Becauſe what is delivered therein to be obſerved of us, is obligatory, coming by way of command? and having in it the regal ſtamp of ſupream authority. 2. Becauſe it preſcribes puniſhments to the diſobedient tranſgreſſors thereof; ſincere obedience and effectual beleeving in Chriſt being exacted of us, upon pain of death. 3. Becauſe it containeth large promiſes of great rewards, to the faithful obſervers of the ſacred contents thereof; as *Bernard* ſaith in his Meditations, *Si tormenta non terreant, ſaltem invitent præmia*; if threatned puniſhments do not deterr us; promiſed rewards may the more invite us.

Integra eſt doctrina, ac prorſus animos rediuiuat. Jun. Pſal. 19.

As it is a law, ſo it is a perfect law; perfect in the Author God's Spirit, which is infallible; not admiting either Popiſh legends to delude the People, or traditional writs to deſtroy them. Perfect in the manner of delivery, divine inſpiration, *as proceeding from the will of God, not from the will of man.* Perfect in operation, *as converting the ſoul; making wiſe the ſimple; rejoycing the heart; inlightning the eyes; and making the man of God perfect, thoroughly furniſhed unto every good work.* Perfect in the contents and matter, *as full, and wanting nothing* conducing to the bettering of our knowledge in the wayes of piety; our knowledge contemplative in matters of faith; our knowledge practical matters of fact. And perfect in the end, Gods glory; the glory of his mercy in the ſalvation of penitent and beleeving ſoules, the glory of his juſtice, in the condemnation of obdurate and perverſe malefactors.

Joh. 8. 36.

As it is a perfect law, ſo it is *a law of liberty*; oppoſ'd to the Moſaical, which is *lex ſervitutis*, a law of thraldome. The liberty of this law in reſpect of our twofold condition is twofold, 1. *Gracious* here in the life of grace, wrought by Chriſt the Son of the everliving God, *if the Son make us free, we are free indeed.* Wherefore we have a free acceſſe at all times to call upon the Father of mercys, imploring his powerful aſſiſtance in holy actions, and invincible protection from all evil. 2. *Glorious*, in the life of glory; called *Vindicationis libertas*, the liberty of compleat redemption: *the creature being delivered from the bondage of corruption, into the glorious liberty of the children of God.*

Phraſis quàm aptiſſima eſt Deum colere. Non ſecus ac quæ agri fertiles inprimis & optimi, ſic Dei cultus, quàm maximus ſert ad vitam æternam uberrimus.

Of this twofold liberty, there are theſe parts. 1. A liberty from ſin; our ſubmiſſion to the Goſpel, and faithful embracing of the promiſes of God in Chriſt, frees us both from the raigning power of ſin; and from the condemning power: *For being made free from ſin, we become ſervants to God, and have our fruit unto holineſs, and the end everlaſting life, Rom. 6. 22.* 2. A liberty from the yoke of the ceremonial law, and bondage of the morall. From the yoke of the ceremonial law; which was ſo ponderous, as *that neither we nor our fathers were able to bear*: but now by Chriſt and the law of faith, it is blotted out, quite aboliſhed, and taken out of the way.

Gal. 3. 13. Rom. 8. 1. οὐδὲν κατάκριμα.

And from the bondage of the moral law in theſe enſuing particulars; 1. From the curſe, and conſequently from the puniſhment of ſin, the tranſgreſſion of the law; *Chriſt hath redeemed us from the curſe of the law, being made a curſe for us*: and the Apoſtle certifies us, that *there is no condemnation to them that are in Chriſt Jeſus.* 2. From the rigour and exaction of the law, requiring of us for our juſtification, perfect righteouſneſs inherent in us, and perfect obedience to be practiſ'd by us. 3. From the terrour and coaction of the law, which ingendereth ſervile fear in thoſe who are under it, and compelleth them through the horror of torment, as bond-ſlaves by the whip or rack, to the outward (though unwilling) performance of it. But thoſe that are under the law of grace, are zealouſly addicted to good works and ſervices of God, which are ever done by them, with the free conſent of a pious mind; the original cauſe whereof is not any natural diſpoſition; but *the love of God ſhed abroad in our hearts, by the holy Ghoſt which is given unto us.* 4. From the

inſtigation

instigation of the law, for which reason saith *Parens* on 1 *Cor.* 15. 56. it hath got the name of the strength of sin, *whereby sin appears more sinfull*, which is not caused by any fault in the law, in it self good, and condemning sin, but through the viciousnes of our unregenerate nature, that takes occasion from the sacred prohibitions of it, to transgresse: which irritation is accidentall, not essentiall to the undefiled law of the righteous Lord.

Another part of this liberty, is a liberty from death, which is twofold, the first and the second. They that are effectually in subjection to the Gospel, the glad-tidings of peace, are free from the first death, as it is a punishment: And from the second, *over them the second death shall have no power.* To them the nature of the first death is changed, and made but *transitus ad vitam*, a passage from death to life, it is the end of sin and misery, and the beginning of our unspeakable happines, the high-way from the vale of teares, to the Kingdom of glory and Celestiall joyes; the Period of a mortall life, and the innitiation of a life immortal.

Tollitur mors, non ne fiat, sed ne obsit. Aug.

Last of all there is a liberty from Sathan and the world, granted to the sons of God, adopted in the Son of God, the Son of God hath overcome the strong man, and bound him, as being stronger than he; *thorough death, he destroyed him that had the power of death, that is, the Devil; and delivereth them who through fear of death, were all their life time subject to bondage,* Heb. 2. 14. Get thee behind us Satan (as Christ said to *Peter*) and let the wicked world follow thee, which Christ hath over-come. *Joh. 16. ult.* And since (O loving Saviour) we live free men, free from sin reigning, condemning, free from Satan and the world, under the easy yoke of thy Evangelical Law, and under the protection of thy wings; We will, with thy disciples, *follow thee whithersoever thou goest*; and run after thee, whither thy good Spirit shall lead us. Thus it is apparent, how the Gospel of Christ is *a perfect Law of liberty; into which whoso looketh and continueth therein, he being not a forgetfull hearer, but a doer of the work, shall be blessed in his deed.*

Non *imperium Principis*, but *Carnificis.* à *Lapide.*

From the bottome of the stairs or ladder, we now go up the steps: the first whereof is speculation, *whoso looketh into the perfect law of liberty.*

It was a good advice (blest be the mouth that gave it) *Search the Scriptures*; which is made good by the reasons rendred, *for in them ye think ye have eternal life, and they are they which testify of me*, saith our Saviour: hence this search must not be slight, this speculation not vain, this looking not perfunctory; our Knowledge of Christ and eternal life depending on it: This is intimated in the original word παρακυψας, signifying an exact and accurate prying into a thing, as if one to find out, somewhat difficult to find out, should stand in this posture, with his body or head bended towards the earth, his eyes contracted and fixed upon some object, as if he did intend to look it through, and so to inform himself fully: Thus when we attempt to look into the abstruse mysteries of divinity, to acquaint our selves with the sacred Principles of Religion, a superficial view is of no avail; Profound matters require a serious and frequent meditation, an indefatigable study; hence the Apostle St *Peter* describing the desire of the Angels to know the hidden mysteries of salvation, expresseth it by the same word, the Angels desire to look narrowly into the things revealed to us by the Holy Ghost, a work worthy their and our pains: not to be posted over with a careless run, but to be stuck close unto, and prosecuted until finished, and the mind in some sort rest satisfied.

Joh. 5. 39. *Audite seculares, comparate vobis Biblia animæ Pharmacia.* Chrysost. *Prono capite & propenso collo accurate in rem spicere.* 1 Pet. 1. 12.

Had that Apostate *Julian* disburdened his soul of all præjudicate opinions, had he pondered divine truths as was requisite, had he look't into it as into the word of God; he never had blasphemed it, in saying, *Vidi, legi, contempsi*; I saw it, read it, contemned it; to whom learned *Basil* modestly replied, as *Chamier* that famous French-man reports out of history, *Vidisti? legisti? non intellexisti, si intellexisses, non contempsisses*; sawedst thou it? readst thou it? thou never understoodst it, hadst thou understood it, thou hadst never contemn'd it. Of so great authority and so full of divine majesty are the Oracles of God; as that in an understanding man, they beget an awful reverence, and mightily prevail for an obedient subscription, with those that studiously look into it: never man spake as Christ, never man as God.

Now who those are that should diligently enquire after the will of God, and look

into the perfect Law of liberty; is a point worthy our enquiring after. None but such as exempt themselves from God, exempt themselves from this task. All are bound to it, but who will observe it? Minister and People, as they combine to honour God, so to know him, *and whom he hath sent Jesus Christ*: The Knowledge of whose will glides not into the soul of man, by natural instinct, or moral infusion; but by the Spirit and the Word of truth; the Spirit illuminating, the Word informing our understanding. In which word, we that are Pastours of the flock of Christ, above others must use assiduous scrutiny: 'tis our profession to know more than ordinary, as appointed in an higher sphear to be Overseers of the Church of God. Hence the Spirit terms the Prophets Seers, because they saw the will of God, which others also saw by them; and the Apostles with their successours, stewards of the mysteries of God, and Embassadors for Christ, to pray men in Christs stead to be reconciled to God: whose knowledge by preaching must be diffused, others must reap the benefit of our paines. God makes us knowing men, to make knowing men; which many have taken on them to do, but some neglect it; some can, but will not; some will not, because they cannot; some cannot, and yet presume: As for them that can and will not, I pity them, *they shall be beaten with many stripes*; as for them that will not, because they cannot, I slight them, though richer than my selfe, *they are but dumb dogs*; as for them that cannot, yet presume; the world may jeere them, they make the Pulpit undervalued. But for Gods sake my brethren let us that can, will, and endeavor when we speak from the father of languages, to deliver our embassage, not in an ill one, lest we expose our selves to a scornful censure; nor in a too obscure and affected one, labouring more for fine words than fit ones; lest affecting the praise of humane eloquence, we feed the people as *Heliogabalus* did his Parasites, with painted dishes; as those fed the eye, not the body, so the other tickle the eare, but profit not the soul. 'Tis truth that one speakes, there is a Magick in the tongue, can charm the wild mans motions: and though *God hath chosen by weak things to confound the wise*, yet experience shews, that in all times a washed language hath much prevailed. The Scriptures are pen'd in a tongue of a deep expression, in every word almost a Metaphor illustrating by some allusion. How political is *Moses*? how Philosophycal and Mathematical is *Job*? how massy and sentencious *Solomon* in his *Proverbs*? how quaint and amorously affected in his *Canticles*? how grave and solemn in his *Ecclesiastes*? and how poetical and full of heavenly raptures, is his father in his *Psalmes*? Christs doctrine astonished the *Jewes*; *Paul* pleaded at the barr in a transcendent straine of eloquence, and in dispute was subtile. In a word, it suites not with the Majesty of so divine an Art as is that of winning soules, to be presented in sordid rags, but in a graceful trimme, yet plain. Confections that are cordial, are not the worse, but the better, for being guilded. Divinity, as it must not lasciviate, so being well ordered by significant words, placed in a native decency, angles the soul, and lifts it up to heaven.

Act. 20. 28.

1 Cor. 4. 1.

2 Cor. 5. 20.

Ex flexanimen fuade medullam.

1 Cor. 1. 27.

As *Herod* therefore bade the wise men, *diligently to search for the young child Jesus, and when they had found him, to bring him word, that he might go and worship him also*, so I advise my brethren accurately to look into this perfect law of liberty, and when they have found what there is hidden, by constant preaching to divulge it. By this means the perverse transgressor is called and converted; and Gods pleasure before neglected, is observed. I repeat St *Peters* exhortation, *feed the flock of God, which is among you, taking the oversight thereof, μὴ ἀναγκαστῶς ἀλλ' ἑκουσίως, not by constraint, but willingly, not for filthy lucre, but of a ready mind.* 1 *Pet.* 5. 2. that every one of you may say, with the Apostle of the *Gentiles*, *As much as in me lieth, I am ready to preach the Gospel unto you*, Rom. 1. 15. Which done in sincerity, not having an eye to the airy applause of men, nor wordly commodity; *but to the glory of God immortal, in the salvation of the soules of the hearers; when the chief shepheard shall appear, κομιεῖσθε τὸν ἀμαράντινον τῆς δόξης στέφανον, ye shall receive a Crown of glory, that fadeth not away*, 1 *Pet.* 5. 4.

Tantum ut nas pascat & vestiat. Quicquid in me sterum est, Promptum est.

As for silent Ministers, not silent by authority, but through insufficiency: I

should

ſhould wiſh them well, did I wiſh they never had that calling, unto which I dare ſay they were never truly called; but compel'd by neceſſity, on whom avarice laid on the ſuppoſedly holy hands. By which diſorder of ordering broken tradeſmen, and ſuch of the giddy-headed multitude, untuter'd in the Word of God, who never knew other Art than how to deceive; this holy function is prophaned, the Church ſcandalized, the well-deſerving kept in penury, ignorance gets head, impiety propagates, and the ſheep of Chriſt with theſe Wolves in ſheep-skins, are pitifully worried. This tends to verifying *Wimifrids* Apothegme, changing one word; In old time there were golden Paſtors and wooden Chalices, but now golden Chalices and wooden Paſtors: as of old the *Jewes* had a royal Temple, but a raſcal Prieſthood. To redreſs this abuſe, the remedy lies in the Impoſers hands; would the reverend Fathers of the Church, hold in their hands from impoſition, and Patrons theirs from Donation, until merit claimed it; theſe unworthy vermine would never appear, and Churchmen would gain their ancient reputation. I make bold therefore to report, what an honourable perſon once writ to his moſt excellent Majeſty of famous memory, learned King *James*, *They muſt rather leave the Ark to ſhake as it ſhall pleaſe God, than put unworthy hands to hold it up; Nil defenſoribus iſtis indiget Eccleſia*; 'Tis a fearful doom they ſhall undergo, when God ſhall require the peoples blood at their hands, who periſh for want of knowledge: however theſe men cannot be denied the benefit of their Clergy, if they can but read. *Clerum Anglia, ſuper miracle.*

As for them that cannot preach, yet preſume; their preſumption ſpeaketh their folly; yet ſuch miſapart audacity is ſooner crowned with the Lawrel, than a modeſt ingenuity. Upon the firſt hearing, they are noiſ'd famous, when indeed they offer but the ſacrifice of fools. It was a religious wiſh of a wiſe man, *God forbid, that every man that can take unto himſelf boldneſſe to ſpeak an hour together in a Church upon a text, ſhould be admitted for a Preacher, though he mean never ſo well: A ſetled brain, a good ſad temper, a ſtudious diſpoſition, a well-grounded learning is fitteſt for this enterprize.* Therefore we may juſtly admire the valour of ſome men, that before their ſtudies dare aſcend the Pulpit, and do there take more pains, than they have in their library. This makes ſome to uſe an inculcation of vain tautologie; others (as one ſaith) ſuch fugitive Divines, that like cowards they run away from their text. I ſay no more of them, but wiſh with all my ſoul, that ere they lookt abroad, they had looked well into the perfect law of liberty at home; and ſo I diſmiſſe them.

As Miniſters muſt look into the Word of God firſt; ſo muſt the people after. *The lips of the Prieſt preſerve knowledge for the peoples uſe*; their blood will be required at his hands, if they through his default wander out of the way, and periſh in their ſins: if otherwiſe, their blood will be upon their own heads. *Non libro ſacerdotio ſed labro; non codice, ſed corde, conſervatur ſcientia.*

Your practice then (dear brethren) in looking into the Word, muſt be, To hear the Word when preached; to hear it, μετὰ τῆς χαρᾶς, with joy; rejoycing with *David*, to go into the houſe of the Lord, and to dwell there for ever: To hear it, μετὰ πάσης προθυμίας, with all readineſſe of mind, 1 *Pet.* 2. 2. and longing after it, *Pſal.* 119. 131. To hear it, μετὰ πάσης ταπεινοφροσύνης, with all humility; like *Paul* ſitting at *Gamaliels* feet: To hear it, μετὰ τοῦ φόβου, with fear and reverence, as in Gods preſence; like *Cornelius*, hearing what God ſaith: To hear it, μετὰ τῆς ὑπομονῆς, with patience and a retir'd attention; like *Mary*, laying aſide all cumberſom thoughts of the world that may diſtract your ſouls.

The Romans held their Cenſors ſo reverend, that they thought him worthy of no ſmall puniſhment that did but yawne before him; and ſhall not God judge them (think you) that care not how they hear his Embaſſadors, *holding forth the word of reconciliation?* Heatheniſh *Alexander* and *Attila*, that received *Jaddus* and *Leo*, as the Lord himſelf; and the fooliſh Galatians, that received Saint *Paul* as an Angel of God, even as Chriſt himſelf; ſhall riſe and condemn all perfunctory Auditors of his truth. Take heed then how you hear; and follow not the ſteps of that untoward generation of the *Jewes*, in their peeviſh incredulity, ſhutting

their

their eyes upon the glorious light of saving truth: Like that sullen tree in the Indies, which, they say, closeth it self against the beams of the rising Sun, and opens only to the dampish shades of the night. What a shame will it be to you, shall that conceit of a new invention be fulfilled in you, *Christians had once blind Churches and lightsom hearts; but now blind hearts and lightsom Churches.* It was the complaint of one in his time, *that the fathers had plowed, sowen, reaped, fan'd the wheat, and set the bread upon the table, but the children had not a mouth to eat it.* Let it not be so said of you, for if it may for truth, in truth you perish your souls everlastingly. *Solomon* confirms me, *he that despiseth* Prov. 13.13. *the Word shall be destroyed.* Carefully look then into the Word by hearing, so shall ye surely passe that danger.

Again, your practice must be to read the Law of your God; whilest your tongues read, your souls hear God speaking: The circumspect reading of one Chapter whereof (I speak it by experience) sets me a thinking more than I can imagine; it elevates the soul above it self, which rests satisfied without expecting farther Enthusiasms or new Revelations; such heavenly doctrine is thereby drope into the heart, as fits the reader to render a reason of his faith. Those faithful witnesses of Christ in *Bohemia* called *Thaborites*, if they had not diligently plyed the Scriptures, could not have been so skilful in them, as *Æneas Sylvius* their profest enemy reporteth them. Many hath fame crowned for wise men, that read much; but none for more wise, than those *who delight in the Law of the Lord; and meditate therein both day and night.* Which meditation is the souls Perspective-Glasse, whereby in her long remove, she discerneth God, as if he were near at hand. Nothing can carry us so near God and heaven as this; do but joyn them together, and they give up a man to raptures, and irradiate the soul with such high apprehensions; that all that wisdom which this world hath, hereby appears contemptible.

Æneas Sylvius de dict. & fact. Alphons. lib. 2. c. 17.

Now for the better understanding of the mind of God, it will not be amisse in reading, in meditating; to confer Scripture with Scripture: As the clouds clashing together in the aire above, throw them at the length a most bright lightning; so do the Scriptures when parallel'd. The reason is strong, *Irenæus* gave it; *Ostentiones quæ sunt in Scripturis, non possunt aliter ostendi quàm ex Scripturis*; The demonstrations in Scripture, cannot be otherwise made good, than by Scripture. A good wit invented this allusion, the striking of two or three strings together, directeth the Musitian for the tuning of his instrument; so the comparing of several texts of Sacred Writ, leadeth us to the true intention of the Spirit. Thus if we read, thus if we meditate; we shall read, we shall meditate with understanding.

Irenæus.

Furthermore, your practice must be to confer with the learned dead, with the learned living; so Christs disciples did with Christ, the Eunuch did so with *Philip.* *Hierom* highly commends *Marcella* for the like, and *Fabiola* for the like zeal. With the learned dead, in their works, breathing instructions are more effectual (all grant) but these have their operation: And being the number is but small, as the number of Pearls in comparison of baser stones, the want (blessed be our God) is well provided for, by their living monuments, which we may use, as a traveller doth a Map, the better to find out the way; or as *Joseph* did the mans help, that advised him to leave *Sechem*, and seek his brethren in *Dothan*.

But to what purpose is all this? The Patrons of ignorance suggest unto us, that the Scriptures are obscure, and so unfit for the Vulgar to look into: beleeve it not, 'tis a false alarum, 'tis a bold tale; by *Davids* help, ye may descry them; *Thy* Psal. 119.105. *Word is a light unto my feet, and a lanthorn unto my paths*, saith the blessed King. Saint *Peter* calls it *a light that shineth in a dark place*; which if the darkness comprehend not, the aspersion is not to be cast upon the Word, but upon us, in whom the darkness dwelleth. The Sun is not a jot the more obscure, that a blind man seeth it not; no more is the Word of God, that a natural man understands it not: for it is impossible for him so considered; 1. In regard of his na- 2 Pet. 1.19.

tural

tural corruption, whereby he loves darkneſſe more than light. 2. In regard of his natural dimneſſe, whereby (ſaith *Juſtin Martyr*) he is too weak to apprehend clearly the greater matters. 3. In regard of the malice of our ancient enemy, who labours to take that ſeed which is ſowen, out of our hearts, and make it unprofitable.

Yet this word is to be look't into of all, to be heard, received, meditated and diſcourſt of, becauſe by this means we may in time attain to the underſtanding of it. But ſpecially by the guidance of the unerring Spirit, that teacheth us all things, for which, we muſt duly ſupplicate unto the Father of wiſdom, to make us wiſe unto ſalvation. For if he be once confer'd upon us, we are fitted then to ſearch all things, *even the deep things of God.* Until which, there remains a vail over the heart, and ſcales of ignorance, which muſt firſt fall off, as thoſe did from *Pauls* eyes. It is not every one that bringeth with him a rational ſoul, that is capable of Divine Revelations; 'tis true; νοῦς ὁρᾷ, &c. The mind ſeeth, the mind heareth, *Epicharmus* ſaid it: yet never is it fit to entertain ſacred and ſupernatural objects, until firſt rectified by the Spirit of truth. For the *Gentile*, that is the unregenerate walkers in the vanity of their minds, until the power Divine acteth them anew, until the holy Ghoſt, who is the anointing eye-ſalve, open their eyes, and teach them all things, remain in that dark condition. Hence proceeded *Davids* Petition, *Open thou mine eyes, that I may behold wondrous things out of thy Law*, Pſal. 119. 18. If God open the heart of man, as he did the heart of *Lydia*, What ſhould bar us from reading Gods mind in his written Word? For this the *Bereans* won the reputation of being Noble, which none but the ignoble brood of the lying Whore of *Babylon* oppoſe, who, were not their faces thereof over with impudence, as is their devotion laid over with ignorance, might extremely be aſhamed. For which grand Sacrilledge, they pretend Apoſtolical authority, derived from the Popes Chair, under the diſguiſe of holineſſe, wherein lyes a deep plot, how to cheat mens ſouls of ſaving knowledge, and thereby men of their ſouls. The ſcope of which damned project, is to keep the people in a ſervile awe in their beliefe, and make them think as what they preſcribe, whereby poor ſouls, they are hurried along headlong, into an inevitable deſtruction. I would to God, they were better adviſed. A Chancellour in *England* adviſing a Judge, told him, it was his duty to open the Jurors eyes, and not to lead them by the noſe: So I may ſay to the Popiſh Clergy, it is their duty not to debarre any Lay-man for looking into the perfect law of liberty, which is all the evidence they can ſhew for the Kingdom of heaven, the land of the living; but to let them uſe that granted liberty for their own ſatisfaction, and better aſſurance.

1 Cor. 2. 10.

Epicharmus.

Joh. 14. 26.

Velamen amovet volumen evolve.

Let them then ſay what they will, the Scriptures are not for hardneſſe, like unto the Cities of the *Anakims*, which were ſo ſtrong and ſo walled, that they made the *Iſraelites* quake to think of them; neither are they for danger ſo perillous (as they report) to be medled with, as the tree of knowledge of good and evil, that brought death to them that taſted it; but *it is the power of God unto ſalvation*, and to them that keep it, *there is great reward.* I adviſe you therefore to fear nothing, but in the ſtrength of the Lord, ſeek to know your Fathers will every way, that you may be the better enabled to do it, to your endleſſe comfort, and his endleſſe glory; *who is God over all bleſſed for ever.*

Numb. 6. 13.

For what remains, I contract my diſcourſe. The ſecond ſtep is Perſeverance. And continueth therein] That is, perſevereth in the ſtudy of this holy doctrine; and remaineth in the Knowledge, Faith and Obedience of it. They [illegible] their glory, when they left their love to the truth. 'Tis the evening that crownes the day, and the laſt act that commands the whole ſcene. *If ye continue in my Word, then are ye my diſciples indeed.* Joh. 8. 31.

Non quæruntur in Chriſtianis initia, ſed finis. Hierom.

The third ſtep is Remembrance. He being not a forgetfull hearer,] There is an Hebraiſm in the words, ἀκροατὴς τῆς ἐπιλεσμονῆς, an hearer of oblivion; a term anſwering the former ſimilitude. Wicked men are often expreſſed by their bad memories; and the ſins of Gods people are uſually ſins of forgetfulneſſe and incogitancy.

gitancy. Our ſouls (ſaith one) are like filthy ponds, in which fiſh die ſoone, frogs live long: Prophane jeſts are remembred, pious paſſages forgotten. Our memories naturally are very falſe, and there is a wilful forgetfulneſſe of the beſt things. Therefore we ſhould uſe the beſt helps, As, Attention, *Prov.* 4. 21. Affection, *Pſal.* 119. 97. Application, *Job* 5. 27. Meditation, *Luke* 2. 19. And Practice, *Pſal.* 119. 59. All theſe are great friends to memory, which is the Cheſt and Ark of Divine Truths, in which we ſhould ſee them carefully locked up. We ſhould lay up ſomething for the time to come; and learn that in *Zion*, which may ſupport us in *Babylon*. Iſa. 42. 23.

Non quid legerint, ſed quid eperint; non quid dixerint, ſed quomodo vixerint.

The fourth ſtep is Practice. *But a doer of the work.*] That is, laboureth to refer and bring all things to practice. This is the end of all our reading and hearing, that we may do it; it is not knowing, but practiſing that bringeth bleſſedneſſe. At the laſt day Chriſt will demand, not what have we read or ſaid, but what have we done. One practical Chriſtian brings more glory to God, than a thouſand notional formal profeſſors. *Is Optimè legit Scripturas, qui verba vertit in opera.* An evidence we are truly godly, when the Word is written in the heart, and held forth in the life, *Phil.* 2. 16. It is not talking of wine, but drinking of it, that comforts and cheers the heart. The Theory of Muſick is delightfull, but the practice is far more excellent and pleaſant. A real good man, is *Decalogus explicatus*, a living Decalogue; his life is a comment on the commandments. He walks up to his principles and priviledges; anſwering his Goſpel-light with a Goſpel life. A grain of grace is better than many pounds of gifts. *Obedience is better than ſacrifice.*

Ille plus didicit qui plus facit.

These lead to the top of all, which is bleſſedneſſe. *This man ſhall be bleſſed in his deed.*] Mark this againſt the Papiſts, the Apoſtle doth not ſay, for, but *in his deed*; 'Tis an evidence of our bleſſedneſſe, though not the ground of it; the way, though not the cauſe.

There is a bleſſedneſſe annexed to obedience, not for the work's ſake, but out of the mercy of God, ſo then that we ſo carry, as that we may come within the compaſſe of the bleſſing. His diſciples were more bleſſed in hearing Chriſt, than his mother in bearing him, *Luke* 11. 28.

DECUS

DECUS SANCTORUM;

OR, THE

Saints Dignity.

PSAL. 149. 9.

This honour have all his Saints.

Unus Christianorum, Crux Christi; The Cross of Christ is the Christians glory. God forbid that any of Christs flock should glory in any thing, save in the Cross of Christ. There is pain indeed, but there is pleasure too; the pain is outward, but the pleasure inward; the pain is for a moment lasting, but the pleasure time out of mind everlasting. There is trouble in the Cross; but hold out unto the end, and the consequence of it will be rest world without end. All afflictions are but light, in comparison of that exceeding and eternal weight of glory that crowns them. Besides, the joy of the Holy Ghost is wrought in the hearts of the afflicted members of Jesus Christ, weighs down the burden of that sorrow that is laid upon them. Hence it is that they faint not; for *though the outward man perish, yet is the inward man renewed day by day.* It is an infallible Maxim dictated by Gods Spirit, *That they that live godly in Christ Jesus, shall suffer persecution.* But observe the magnanimity of the Martyrs: Though they be reviled, yet they bless; though they be persecuted, yet they suffer it; though they be defamed, yet they bless; though their blood run down about their ears, yet they rejoice, forasmuch as they are partakers of Christs sufferings, that when his glory shall be revealed, they may be glad also with exceeding joy. For whosoever suffereth reproach, or any kind of persecution for the name of Christ, keeping a good conscience, happy are they; for, *the Spirit of glory and of God resteth upon them, and God on their part is glorified.* The Church of God, which is the Congregation of Saints, is compared to a City which is besieged; *ab hostibus oppugnatur, non expugnatur*; which is assaulted, but not vanquisht by any adverse power, *the gates of hell cannot prevail against it.* The Bush that *Moses* in a vision saw burning, but not consuming; did signifie the Church of God then in *Egypt*, burning in the fiery furnace of tribulation, yet free from consumption: You may easily conceive the reason, God was there; *Here am I*, said he to *Moses*. Where the Lord is, there is safety: No power can destroy that which is supported by the highest power. *Uritur, non comburitur*; the bush the Church doth burn, but consumes not away; it is preserved for greater glory, and greater glory reserved for it. For no doubt but the Saints, the holy ones of the *Holy One of Israel*, shall at length have the upper hand of their enemies: Principalities, powers and dominions, do set themselves against them; but what of that? Principalities, powers and dominions must submit unto them.

2 Cor. 4 16.

2 Cor. 4. 12, 13.

1 Pet. 4. 13, 14.

Wherefore, *Let the Saints be joyful in glory; let them sing aloud upon their beds; let the high praises of God be in their mouth, and a two-edged sword in their hand;*

to execute vengeance upon the heathen, and punishments upon the people; to bind their Kings with chains, and their Nobles with fetters of iron; to execute upon them the judgment written: This honor have all his Saints.

Observe in these words, these three parts. 1. A Subject; and that is *Gods Saints*. 2. An Attribute, which is a special honor proper and peculiar to the Saints, expreſs in the precedent words, and here implied; *This honour*. 3. The latitude and extent of this attribute of honour; all Gods Saints are partakers of it; *This honour have all his Saints*. The Subject must be the first subject of my discourse.

There are two sorts of Saints, { 1. Seeming Saints, and 2. Real Saints.

Seeming Saints are, whose Religion is terminated in outward appearances; None can have a fairer outside, none a fouler inside. Whereupon our Saviour compares them by the name of *Hypocrites*, to *painted sepulchres*; and others give them the plausible appellation of *white Devils*. Painted sepulchres are glorious without, but within nothing visible but rottenness: White Devils appear like Angels of light, but do but search them, and you shall find them Angels of darkness; Devils, though white as the Devil would have it, and as the Negro's paint him, as a colour contrary to their own. *Multa videntur quæ non sunt*; Many good things appear by them, but not one good thing can be found in them. Our Saviour deciphered them by the name of *wolves in Sheeps clothing*, harmless in profession, but in truth of a wolvish disposition; like those in the *Revelation*, that *said they were Jews, and were not, but the Synagogue of Satan*. These are Saints in the Devils name, and of his making, whose damnation is just, and from whom good Lord deliver us. Let us leave them as nothing to do with this Text, nor this Text with them, which hath only to do with Gods Saints. And take this note with you, *Si vita sanctorum nobis deerit, appellatio sanctorum nihil proderit*, saith reverend *Devenant*: The name of Saints will never do us good, if we lead not the good life of Saints.

There are real Saints, Saints of God; and they are Saints two ways,

{ 1. By Imputation. 2. By Renovation.

By Imputation, for to them the sanctity and righteousness of Jesus Christ is imputed; in which respect the Saints gone were, the Saints living are perfect in this life. For the holiness of our dear Saviour, in a bottomless mercy and goodness imputed to them, is in it self most perfect. Of this our Saviour speaks, when he saith, *For their sakes sanctifie I my self, that they also may be sanctified through the truth*. And the Apostle delivers this doctrine thus; That *Christ loved his Church, and he gave himself for it, that he might sanctifie it, and present it to himself a glorious Church, not having spot or wrinckle*, or any such thing, *but that it should be holy and without blemish*. Were it not that they are not imputed, and that Christs righteousness is imputed to them; many were the spots and wrinkles of the Saints whilst here militant. Sanctity imports, among other things, a cleansing from impurity: whence *Isidore*, *Sancti, quasi sanguine tincti*; Saints are so called, because they are sprinkled with the blood of Jesus Christ, *that cleanseth from all sin*. Who were anciently purified, were sprinkled with the blood of the Sacrifice; so now the Saints with the blood of the Son of God, *who gave himself for them to God, an Offering and a Sacrifice of a sweet smelling savour*; the righteousness and merits of which Sacrifice are made theirs by assignment. *Assignata est homini aliena justitia, quia carnit suâ*, saith *Bernard*, The righteousness of another is allotted and assigned unto man, because he lost his own conferr'd on him of God. Since mans first apostacy and fall from God, none could ever be perfect Saints in this world, without the perfect righteousness of Christ, which perfects them alone to whom it is imputed,

John 17. 19. Ephes. 5. 27.

Tales nos amat Deus, quales futuri sumus ipsius dono, non quales sumus nostro merito. Saith an Ancient Councel.

Bernard.

puted; who being in Christ Jesus, are considered as one mystical person with him who is their Head, from whom floweth all perfection, by whom remission of sin is compassed, and through whom freedom from condemnation eternally is obtained. Thus Gods Saints are Saints by Imputation; whom I believe in Christ to be no sinners, and therefore not guilty of death, but just and holy, and lords over both sin and death, and assured heirs of everlasting life.

The Saints of God are Saints by Renovation: For to whom God sent forth his Son into the world to redeem them, God sends forth the Spirit of his Son into their hearts to sanctifie them; which Sanctity wrought by the Spirit of grace and Word of God, is a quality or qualification newly created in their hearts, whereby the Image of God which was lost by the fall of *Adam*, is again restored, and the corruption of sin by degrees abolished; the working grace of the blessed Spirit never ceasing, until by a transcendent operation it mould and frame them to righteousness and true holiness. Hence they are called *new creatures*, whose intentions and actions are conformed to the exact rule of holiness, Gods most holy Word, and the unerring directions of his renewing Spirit.

Saints thus by Renovation, have in them a twofold grace and righteousness,

Viz. { 1. Inherent grace. 2. Actual grace.

The inherent grace or righteousness of the Saints, doth not originally arise out of the principles of Nature, but of Gods free grace; not of their own industrious acquisition, but of Gods favorable infusion. Hereby the tyranny of sin was and is suppressed in them, and the violence of their natural corruption inclined to mischief, by the predominancy of a more effectual grace habituated in them, kept in order and subjection. Hereby the ruines of our nature are repaired, and we by the quickning power of the God of life therein, graciously revived. Hereby all Gods Saints are disposed and enabled to perform his injunctions, and *made acceptable in the Beloved*; without whom, inherent grace or sanctity is neither permanent nor operative: for in Christ, and by Christ alone, the Saints are what they are, and do what good they do.

The actual righteousness of the Saints of God, is that conformity, which their actions proceeding from the habit of grace, wrought in them by the Spirit of sanctification dwelling in their hearts, have to Gods law. This is moral; yet the beginning, the progression, and the finishing of it, proceeds from the Supreme Author of all good. *Nulli sunt conatus nostri ad bonum, si non excitentur; vani, si non adjuventur:* We never bend our endeavours and forces to the performance of any good thing, if not excited: and all are but vain, if not supported. For who is sufficient for these things that God exacts, if God enable not? His grace is sufficient for us, and without it we insufficient for them. The Saints *work out their salvation with fear and trembling*; but by the help of God, *that worketh in them both to will and to do, of his good pleasure.* By the efficacy of his allsufficient working they exercise themselves unto godliness, and apply their hearts to his service. Hence they are called *Vessels of honour*, and *Temples of the Holy Ghost*, sequestred from all others for the service of the Lord, and honour of his holy Name. It is to honour and to serve him, that the Saints are by Baptism admitted into the Church; whence *Nazianzen* describes Baptism to be, *Pactum vitæ puriores cum Deo*, A compact made by man with God, to lead an undefiled life, and not to walk in the way of sinners. *Nazianzen.*

Sanctity I conceive to be like a Diametrical line in a Circle, constituting two distinct Hemispheres of men, differencing the good from the bad, the Saints from the Wicked: whereby we, and all men who are the Saints of God now in being, are advertised to eschew the society of Atheists, Blasphemers, Drunkards, Adulterers, Idolaters, and all malefactors, and to tread in the pure footsteps of the blessed Saints, in their heavenly hemisphere; composing our selves to keep within the Compass into which no Devil can have admittance. We are men (if Saints) of another and a better

better world, and must not fashion our selves according unto this. It is reported of
Hyl. Geog. the people of *Lorain*, That they participate of the *French* Complement, and *German* Drinking. I fear it may be reported of too many of us, and that report too true, That we participate of the *French* Complement, and *German* Drinking, of the *Spaniards* Oppression and Cruelty, of the *Italians* Whoring, of the *Turks* Atheism, of the *Jews* Avarice, of the *Papists* Superstition, of *Machiavels* Perfidiousness, and many others evils heapt up in the pack of mischief. But these things become not Saints, they stand in opposition to their conditions; such men are *Antipodes* to the Godly, walking contrary unto them. Wherefore lay aside all uncleanness of the flesh; let not the phantastick pleasures of this bewitching world besot your souls, neither come you into the *assembly of the wicked*, whom the world may stile, but
Chrysost. with a false gloss, *Men of renown*. It is *Chrysostom's* speech on the 24. of *Matthew*; *Sanctorum est non inquirere mansiones ubi clariores sunt viri, sed ubi fideliores; nec gaudent ubi epulæ sunt largæ, sed ubi floret sanctitas*: It is not the property of Saints to desire to dwell in those mansions, where the more famous men of this world resort, but where the more faithful dwell; neither delight they to be where dainties are in abundance, but where sanctity and holiness doth most flourish. Like *Moses*, that chose rather to live miserably with the oppressed *Israelites*, than deliciously in the Court of *Pharaoh* among swaggering Gallants. *Be ye thus minded as becometh Saints.* Set up your rest where Religion flourisheth, where Piety is practised, where good works performed, where Grace reigneth, and be ye as they, holy, and do as they do, good; otherwise God will spue you out of his mouth, like the luke-
Hierom. warm Laodiceans. *Non Hierosolymis fuisse, sed Hierosolymis bene vixisse, laudandum est*, saith *Hierom*: Not to live in *Hierusalem*, but to live well in *Hierusalem*, is praise-worthy. We must not live in the Church amongst the Saints, but we must be Saints of the Church.

Thus the Saints of God by renovation, have in them inherent and actual sanctity: which in respect of their twofold state, is twofold, imperfect and perfect; imperfect in their state militant, and perfect in their state triumphant.

First then, There was never Saint found, nor ever shall be found Saint sojourning on this earth, during the days of his pilgrimage, indued with absolute or compleat sanctity: Their righteousness is but inchoative, begun here; yet true, but not perfect until the day of our full and perfect redemption, until our absolute translation from death to life, until our better change out of this life of mortality
Aug. into the life of immortal glory. *Nullus sanctus caret peccato, nec tamen ex hoc desinit esse sanctus, cùm affectu teneat sanctitatem*, saith *Austin*: No Saint wants sin, yet doth he not hereby cease to be a Saint, being his affection is possest of holiness; The desires of his soul have embraced grace, for which God graciously embraceth his soul. This imperfection of the Saints, appears by the Apostle complaining of *a law in his members rebelling against the law of his mind, and so leading him captive to the law of sin in his members*; whereby, *the good that he would do, he did not*. Of
2 Cor. 7. 1. this he speaketh, when he saith, *Let us cleanse our selves from all filthiness of the flesh and spirit, perfecting or finishing holiness in the fear of God*. Where the word *finishing* importeth the imperfection of the most perfect meer man, under which he still groaneth in this life, and for which *Paul* he still cries out, *O wretched man that I am, who shall deliver me from the body of this death?* until the day wherein he shall finish his course and sanctification in Gods fear. We hear the Saints praised for the strictness of their holy life, and not undeserved; their goodness is applauded of the good,
Ambros. and honored of the best. Yet saith *Ambrose*, *Cognoscamus sanctos non naturæ præstantioris fuisse, sed observantiæ majoris; nec vitia nescisse, sed emendasse*: Let us know, that the Saints had not a more excellent nature than we, but had a greater observance and respect to God; neither were they void of sin, but were always on the mending hand. They were ever inclining to that perfection which they had not yet obtained, and declining that evil which makes men incapable of perfection. Do ye so likewise; for be assured, that they that live in the world without sanctity and amendment of life, live without the true God of the world; which whosoever
Hierom. doth, shall not live out of this world with God world without end. *Non nisi sanctos*

Cœlestis

Cœlestis aula suscipiet, saith *Hierom*; The Court of Heaven entertains no Courtiers but Saints and holy men: *There shall in no wise enter into it any thing that defileth, or worketh abomination, but they which are written in the book of life.* Where their imperfection is turned to perfection, and their incompleat grace to perfect glory. Rev. 21. 27.

Secondly, So that albeit the Saints are not perfect in their state militant, yet are compleat in their state triumphant: Though not throughly holy in the state of grace, yet their sanctification accomplished in the state of glory; where no foe can oppress them, no sin infect them, no devil pervert them; *ubi una placida & fida tranquillitas, una solida & perpetua securitas*, saith *Cyprian*; where there is onely pleasing and faithful tranquillity, where onely is solid and perpetual security. *Without are dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lye:* Onely *the blessed that do his commandment, enter into the city, the new Hierusalem:* Who are like *Absolom* in another sense, from the sole of the foot to the crown of the head without blemish; and not like *Isaiah's* sinners, from the crown of the head to the sole of the foot, no whole part. This happy perfection and perfect happiness, let it be (as annexed to the glory of God) the highest point of your ambitious thoughts, and the But to which you shoot all the arrows of obedience: Then shall ye, being with the Saints righteous by imputation and renovation, by grace inherent and actual, here imperfect, but perfect registred and placed with the Saints, *shall be like the Sun in the firmament of heaven.* Cyp. Rev. 22. 14. 15.

And so much concerning the Subject of this Text, *Gods Saints*; whom I leave in their proper sphere, having brought them to their long home, where I trust we shall all meet them in glory everlasting.

The second part of the Text, is the Attribute of special honour, proper to the Saints; *This honour.* What is imported by this honour, is expresst in the foregoing verses, and in the first part of the Text. To be brief, 'tis this; *An absolute victory over all People, Nations, Kings and Potentates, that fight against the Saints.* But being we cannot conceive a Conquest before a Conflict; I will by Divine assistance treat a little of the Saints Conflict, and their honorable Conquest.

Gods children and Saints are here in a continual warfare: Afflictions (saith one) are perpendicular to his graces in them; Vertue never yet wanted opposites, *Tendit ad astra per aspera virtus.* The way to Heaven (as one observes) is strewed with briars; like that which *Jonathan* and his Armour-bearer passed betwixt two rocks, *Bozez* and *Seneh*, that is, foul and thorny. Grievous and many are the Massacres of the Saints. The French proverb of Sicknesses, is true of the Churches persecutions and conflicts; *They come on horse-back, but go away on foot:* And Rest and Pleasure, like Oxen, come slow and heavily, and go away like Post-horses on the spur. *The Kings of the earth assemble themselves against the Lord and his anointed ones.* To omit others, Have not *France, Germany, Spain, Italy*, (who not?) been up in arms against the Professors of the Truth, to send them through the Red sea of Tribulation, into the land of *Canaan*? And do not those bitter enemies exercise all manner of cruelty that barbarous rage can invent? *Cursed be their anger, for it was fierce; and their wrath, for it is cruel.* As for torments and kinds of death, *Phalaris* and his fellow-tyrants come short of those Bloodhounds of the Spanish Inquisition: whom I may compare to the women of *Ulna* in *India*, who black their teeth, because dogs teeth are white; so these black their souls with the works of darkness, because the souls of the Saints are white with innocency. But yet, as the malignant fury of inveterable men in authority, did not terrifie the Saints from professing the Truth; so neither did the hideous dealings and tyrannous pursuits affright the Saints and faithful Martyrs of our times, who vowed their lives and fortunes to the service of God: witness the Saints in the time of the Ten Persecutions; witness the English Martyrs in the time of Queen *Mary*; the most Christian resolution of the German Princes, who cleaving to the doctrine of *Luther*, forsaking Popery, protested that they would defend it to the death, and hence were first called *Protestants*. Heyl. Geogr.

I have read, that the Prince of *Lorain* giveth for his Device, An armed Arm coming as it were from Heaven, and grasping a naked sword, to shew that he holdeth his Estate by no other tenure than God and his sword. Such may be the Device of the Saints, to shew that they hold their Religion and eternal estate on inheritance, by no other tenure than God and the sword of his Spirit, which is his Word. It was *Cæsar's* speech, every-where where he fought, *That he fought for Honour*; but in one place above the rest, *for his Life*: But Gods Saints, ever for both. But he in whose sight *precious is the death of his Saints*, hath his victorious arm stretched out for their protection. They are like reeds and tender plants, which yield to a furious wind, but the blustring storm once overblown, recover their former straightness. *Gad*, (saith *Jacob* prophetically) *a troop shall overcome him, but he shall overcome at last*. So the Church of God dispersed over the earth, tost'd to and fro, did and shall receive many overthrows, but at last it shall overcome. *Adhuc in sæculo sumus, adhuc in acie constituti, &c.* (saith *Cyprian*:) We are yet in the world, yet militant in the front of Gods army, like the forlorne hope; we fight daily for our lives, with *Paul* we *die daily*: We must therefore husband our opportunity the best we may, that we may persevere so in the narrow and strait passage of Praise and Glory. If we continue unto the end, we shall be assuredly saved: For after our storm of misery is past, we shall breathe in a free aire, in a world without an end.

Nitetis in eas-sum Christi submergere puppem: Fluctuat, at nunquam mergitur illa vatis.

Cypr.

Thus you have seen the Conflict of the Saints; mark now the issue of it:

1. They cannot be overcome.
2. They cannot but overcome.

And this honour have all his Saints.

First, They cannot be overcome; for they are defended with the potent arm of the Almighty, who never forsaketh them in their extremity, but in their greatest weakness manifesteth his strength, and granteth deliverance when most desperate. *He forsaketh not his Saints, they are preserved for ever.* The *Israelites* in *Egypt*, *David* preserved by *Saul*, the three Children in the fiery furnace, *Daniel* in the Lions den, were wonderfully preserved: And hence the Saints in all ages since mightily sustained, yea even in death some, by that God, *whose hand is not shortned that it cannot save*,

Psal. 37.28.

Aug. | *Quosdam aperte liberavit, quosdam occulte coronavit*, saith *Austin* on that Psalm; Some he openly redeemed, and some he crowned in secret. The profoundest stratagem, though fetcht from the lowest pit of hell, cannot work their ruine. *There is no inchantment against Jacob, nor divination against Israel*: In God do they put their trust, and care not what man can do unto them; The Lord of Hosts is with them, the God of *Jacob* is their refuge. *Nec plus ad dijiciendum prævalet terrena pœna, quam ad erigendum tutela divina*, saith a Father; Earthly tortures cannot prevail more to pull them down, than Divine protection to raise them up. *Though they fall, yet shall they rise; though they sit in darkness, yet shall the Lord be light about them*, Mic. 7.8. As an Eagle fluttereth over her young, spreadeth abroad her wings, taketh them and beareth them on her wings; so doth the Lord by his special providence support his Saints, and bear them up on the wings of his protection into the land of the living. Thus the Saints cannot be overcome.

Cypr.

Flebile principium, melior fortuna sequetur.

Secondly, They cannot but overcome: There are more, and of greater power, that fight for them, than against them. *Greater is he that is in them, than is he that is in the world. Be of good cheer*, saith Christ, (who in the *Revelation* is stiled the King of Saints) *I have overcome the world. Qui pro nobis mortuus semel vicit, semper vincit in nobis*; He that once dying hath overcome for us, doth ever overcome in us. Wherefore, like a potters vessel shall their and our enemies be broken in pieces; Kings shall be tyed in fetters of iron, and great fear shall be on all people. None are able to resist that power by which they fight the battels of the Lord; Rather than resist, they will adde the wings of fear to the feet of cowardise, and flie away; The Devil and all will flie away if resisted.

Cypr. Ep. 9.

It was *Zuinglius* his prophesie; *Scio veritatem superaturam esse, & ubi ossa mea in favillam redacta fuerint; accidetur quidem Christus, sed brevi resurgit, ac de hostibus*

hostibus triumphat: I know that Truth will overcome, even when my bones are consumed to ashes; Christ is slain in his Saints, but he with them will shortly rise and triumph over his and their enemies. A resolute Christian spake it: He that suffers for a moment, overcomes once; but he that always enters the lists to conflict with pain and tortures, *non vincitur, quotidie coronatur*, is never vanquish'd, but daily crowned. *Luther.*

Let this add spirit to your *heart of grace*; That when occasion offers it self, ye may not be dismayed at the grim countenance of the fiercest adversary, nor flinch at the most pinching torments that hell can invent. Though the Earth move round (as *Copernicus* imagined) yet are ye on sure ground on the Rock Christ Jesus: And be assured, the day will be your own, though ye think it long; *Quo longior pugna, hoc coronæ sublimior*; The longer the fight, the more glorious the crown. *Cypr. Ep. 16.* The consideration of this may make you (as the *Jews* when they escaped pernicious *Haman's* ploc to take away their lives) have light, and gladness, and joy, and honor: For as the *Jews* had the killing, so shall you with the rest of the Saints have the judging of your enemies; their overthrow shall be your rejoycing. Be not ye therefore like the *Turks Janizaries*, now more factious in the Court, than valiant in the Camp; but go out in the strength of the Lord, fight the good fight of faith, finish your course with joy, and lay hold upon eternal life; for we must through much tribulation enter into the Kingdom of Heaven. *Post pluvias serenitatem, post tenebras lucem, post procellas placidam lenitatem, post miseriam gloriam, mittet Deus:* The Everlasting God will send unto you, after rain fair weather, after darkness light, after tempestuous storms a gentle calm, after a temporary misery everlasting glory. *And this honour have all his Saints.* And thus much concerning the Attribute of special honour; *This honour.*

The last part of the Text, is the latitude or extent of this special honour, All Gods Saints have it. *This honour have all his Saints.*

Every one whom the Lord of Hosts calls to bear arms, or to expose his life or fortunes to dangers in this spiritual war, He doth furnish him with all military habiliments, and confers upon him that strength whereby he may return conqueror, upon whose victorious return unto him from whom he came, he crowns him with glory and honor. Every particular Saint hath due unto himself by promise, *a crown of life laid up for him, which the righteous Judge shall at the last day give unto him.* *Peter, Paul, James, John*, and every sanctified man shall not miss of the Kings of Kings royal pay. *Be thou faithful unto death*, saith the Spirit in the *Revelation*, *and I will give thee the crown of life. He that overcometh, shall not be hurt of the second death. He that overcometh and keepeth my works unto the end, to him will I give power over the nations, and he shall rule them with a rod of iron, as the vessel of a potter shall they be broken to shivers. To him* (again saith the same Spirit) *that overcometh, will I grant to sit with me in my throne, even as I also overcame and am set down with my Father in his throne*

So that all and every one of his Saints, hath the honour of overcoming and triumphing, upon the overthrow of their Antagonists. God will thus deal with you too, if you keep on hostility against the enemies of your salvation, if you be faithful defenders of the true faith. An honorable end ever crowns honorable actions: And what other can be the expectation of the *Heirs of salvation?* which is the proper title of Gods Saints; and I trust, that title with all the concomitants thereof, ours. Be ye sure then to make your Election, your Justification, your Sanctification sure: For, not those that are registred Saints in Popes Calendars, are thus honored; but only they that are cleansed with the blood of Christ, they that are sanctified with the holy Spirit, only they who are Canonized in heaven, and belonging to the election of grace. Who, to their exceeding joy at the last day, shall hear that fearful sentence of death pronounced against their enemies, *Go ye cursed, &c.* And this judgment have all the wicked. And that comfortable sentence of an endless life, pronounced to them; *Come ye blessed of my Father, inherit the Kingdom prepared for you from the beginning of the world*; which Kingdom is called by the Apostle, the inheritance of the Saints in light. *And this honour have all his Saints.* Amen.

WAR-

WARRANTABLE SEPARATION WITHOUT Breach of Union.

GAL. 2. 9.

And when James, Cephas, and John, who seemed to be pillars, perceived the grace that was given unto me, they gave to me and Barnabas the right hands of fellowship, that we should go unto the heathen, and they unto the circumcision.

VERITAS semper habet inimicos, pietas semper derisores, truth is never free from foes, ever ignorant; piety never free from division, ever prophane, but truths triumph rests in this, *invicta manet*, that it stands for ever, because a beam of the divine wisdom: Pieties glory consists in this, it fits for heaven: They that continue to the end in truth and piety, here is their triumph, here is their honour, *they shall be saved, and reign with God, Coheirs with Christ in the likeness of God, as at the beginning.*

What truth more hated than the truth of the Gospel, by the *Jew*? the *Jew's* convinct: What piety or Religion more contemned than Christian piety by the *Jew* also; the *Jew* is forsaken. Who more hated for the truth and pious living than Christ, *the Lord of glory, received into glory*? After Christ, who more despised, hated, reviled, persecuted for the constant profession of the truth of the Gospel, both in life and doctrine, than *Paul*, now clothed with glory and majesty? *for thus shall it be done to him whom the King delighteth to honour.* Was it not thus with *Paul*? had he not false brethren, that said to him, as the *Jewes* did to Christ, *what new doctrine is this?* Or as the Epicurean and stoick Philosophers said unto him, *may we know what this new doctrine whereof thou speakest is? thou bringest strange things unto our eares.* Did not false brethren creep in derogating from his Apostolical dignity? but such was his undoubted resolution, that neither their great words, nor their high looks could daunt him. Weather-beaten-souldier (as I may so speak) in Christianity. See his defence in the first *Chapter* of this *Epistle*, like that among the Philosophers in the midst of *Mars* hill, continuing unto this *verse* in hand, where he shakes off his viperous opponents, with as much ease, as he did the viper from off his hands. I need not point out the several *verses* tending to his purpose, but rather confine my self to the text.

Onely thus much in general, false brethren there were, (as he calls them in the 4th *verse* of this *Chapter*) contradicting the Gospel preached by him, and Christian liberty; to whom he yeelded not a foot of ground or advantage. Whereupon the Apostles subscribe unto him on sure grounds and plain demonstrations, in the 7. and 8. *verses*, and in the text; And this is the occasion.

Thus

Thus you see truth ſtands firme, piety unalterable. *Be ye therefore followers of me, as I am of Chriſt Jeſus*, ſaith *Paul*; *and ye ſhall ſtand firme, immoveable. Vincenti corona, to him that overcomes will I give a Crown, and he ſhall ſit in my throne* ſaith *Chriſt*. 1 Cor. 11. 1. Apoc. 3.

Thus *Paul* gets the glory of the day, witneſs, the parts of the text; which may ſeem to be a Paradox.

1. An union, admitting a ſeparation
2. A ſeparation, without breach of the union.

1. In the union are the perſons united, *James*, *Cephas*, *John*, and *Paul* and *Barnabas*; with a deſcription of the former from their offices, who ſeemed to be pillars. 2. The ground of the union, *perceived the grace that was given unto me*, and the conſequence thereof the act of union, *they gave unto me and Barnabas the right hands of fellowſhip*: Thus by the grace of God they are united. And by the ſame grace ſeparated, *Se via ſindit in ambas, that we ſhould go unto the heathen, and they unto the circumciſion.*

And here I cannot let paſſe any name, without note. To begin with the perſons uniting, worthy of that title the Scripture gives unto the Giants in the ſixth of *Geneſis*, *men of renowne*, ſtiled here to that effect, *Pillars*, *James*, *Cephas*, and *John*; in number three, not haply without myſtery, intimating how in the counſel of heaven it was determined before by the higheſt powers, the powers Divine, the Trinity, that *Paul* ſhould be an Apoſtle of Jeſus Chriſt. Three ſuch whoſe fame for the eminency of their ſpiritual endowments, ſpread far and wide. Three ſuch whoſe wiſdom, by reaſon they were more familiar with Chriſt than the reſt, was (haply) of an higher ſtraine. Theſe were the three diſciples which he cal'd from the reſt to go with him up into the mountain where he was transfigured, to whom at his coming down he ſaid, *ſee ye tell to no man the viſion, until the Son of man riſe from the dead*, *Mat.* 17. Theſe are the three that attended on him, when he reſtored the dead maid to life, *Luk.* 8. 51. And two of theſe *Cephas* and *John*, were with him in the extremity of his agony, when he ſaid, *my ſoul is ſorrowful even unto death*, *Mat.* 26. 38. Q. *Elizabeths* Motto was, *Video, Taceo.* Cambd. Eliz.

Now ſeverally of each name, a little more than naming them.

Firſt, *James*. *James* of *Jacob*, which imports a ſupplanter; of him I may ſay, as *Zeba* and *Zalmunnah* ſaid of *Gideon*, *as is the man, ſo is his ſtrength*. Strong in faith, vindicating the truth from the blowes of the adverſary. Hence rightly named *Juſtus*, doing juſtice a work of righteouſneſs, towards God, towards the man of God. Towards God, while like a good King he ſeconds a defender of the faith, towards the man of God (*Paul*) whilſt he acknowledging *Paul's* gifts to be the gifts of God, protects him as himſelf, from the rage of falſe brethren, and giving the definitive ſentence on his ſide, like a Patron of truth. A true teſtimony of his love to Chriſt. Judg. 8.

This was he that was called *the Lords brother*, tyed unto him with a true-lovers-knot, indiſſoluble, by force of either man or Angel, good or bad. And here you find him maintaining his brothers right, againſt theſe white devils, hypocrites, falſe brethren. Let me exhort you then, to be followers of him, as he was of Chriſt Jeſus: ſupplant ſin, Satan, the wicked enemies of God, of man; and ye ſhall be *Iſraels* prevalent with God.

Cephas followes, this was *Simon Peter*, Joh. 1. 42. *thou art Simon the ſon of Jonah, thou ſhalt be called Cephas, by interpretation a ſtone.* And *Mat.* 16. *bleſſed art thou Simon Barjonah, I ſay alſo unto thee, thou art Peter*; and hence proceeds the *Papiſts* paradox, that *Peter* is the head of the Church, but there is no ſuch matter; Chriſt is the onely head, Chriſt is the onely foundation, Chriſt is the onely head, *for God hath put all things under his feet, and gave him to be head over all things to the Church*, Eph. 1. 22. Hence he is compared to an husband, *as the husband is the head of the wife, ſo Chriſt is the head of the Church. Chriſt is the onely foundation, for no other foundation can any man lay, than that is laid, which is Chriſt Jeſus*, 1 Cor. 3. 11. This Different between *Cephas* and *Paulus*. Quantum inter ſillas tam ſimiles. Epheſ. 5. 23.

subtle invention of the Papists was thrust in among the other false heads of their Religion, to make that stumbling-block unto us (I mean the Pope) head of the Church, without sense, without reason: but since he is a stumbling-block unto the true professors of Christ, *the Captain of our salvation*, Heb. 2. and a dead head; I will grace him only with the title of a block-head, being spel'd and put together.

Here all the nimble-chop *Jesuites*, more in words than in substance, labour in vain to prove *Peter* prince of the Apostles: let them put on their considering caps and weigh these things in the balance of the Sanctuary the Word of God. I would send them no farther than to the two *verses* before the text, together with the text, where we find *Paul* for gifts of the Spirit to be equal with *Peter* and the rest, where *James* is prefer'd before *Peter*, where *James*, *Cephas* and *John*, are called *Pillars* equally, where *Paul's* territory doth extend farther than *Peters*, as the *Gentiles* the *Jewes*. And thus I give them a *Ad istimus* to the Pope with a flea in their eare. Thus much by the way; I will prosecute it no farther, leaving it to those more parts, who

Judg. 4. (as *Iael* did by *Sisera*) *can hit the naile in the head down to the ground.* This name must have his note.

Cephas, or *Peter*, it signifies a *rock*, or a *stone*, as rocks or hard stones are wont to be laid in the foundation of any building; so the faith of *Peter*, and of the whole Church, doth stay upon Christ the firm and unmoveable rock, upon whom the whole Church is builded. As he is *Cephas* a stone, so *Simon* one that is attentive, one that is obedient, both fruits of faith: by it he walked on the sea, and sunk not like a stone; by it *he confessed Christ to be the Sonne of the living God*; after the resurrection he was demanded of Christ *thrice to feed his sheep, to feed them with the Word and Sacraments*, three not hidden, because (haply) to be done in the name of three, *the name of the Father, and of the Son, and of the Holy Ghost*; he fed Christs flock, *for at one Sermon he converted three thousand hearers*; *he healed the man that was lame from his mothers wombe*; *he killed by the power of the Word two scab'd sheep, Ananias and Saphira his wife, for lying unto the holy Ghost*; *he healed Aneas sick of the palsie, he raised Tabitha from death to life*; *he terrified Simon Magus of his Sorcery*.

And as the best were and are not without their faults, no more was he without his. *Three times together denied he Christ*, wherein, rather than in any thing else, the Pope succeeds him, and therefore Antichrist. But *Peter weeps bitterly* for his *lapsus linguæ*; Antichrist is not touched with grief, but rejoyceth in what he doth, there-

2 Sam. 25. fore as *Abigail* said of *Nabal*, so I of him, *As his name is, so is he.*

These things being known, because (as *Paul* speaks of other things) they were not done in a corner, made him wonderful in the eyes and eares of all, and therefore counted a grand *Pillar* of the Church. Here we find him receiving *Paul* into his fellowship, with heart and hand, with the rest of the Apostles. Now give me leave to exhort you to be followers of him, as he was of Christ Jesus. Herein shall you shew your selves to be attentive and obedient to the heavenly voice, and hereby you are made precious stones, knit to the rock Christ Jesus, in the new *Hierusalem*, now here, and above hereafter in glory.

Luke 1. Now I come to *John*, which is as much as gracious; to whom I may apply that salutation of the Angel, to the Virgin *Mary*; *haile thou that art highly favoured, the Lord is with thee, blessed art thou among women*; So haile thou that art highly favoured, or graciously accepted, or much graced, the Lord is with thee, blessed art thou among the sons of men: for thou hast found favour with God, thou hast found favour with thy Saviour the Son of God. This is that disciple commonly called *the disciple whom the Lord loved*, into whose hands, as a sure pledge of his love, as

Gen. 39. *Potiphar* did to *Joseph*, *finding favour in his sight, he made him overseer over his house, and all that he had he put into his hands*, he committed I say unto his charge as with the rest of the Apostles, the oversight of his house his Church; so especially to him alone, upon the crosse making himself ready to appease the wrath of his Father, the protection of his mother; as if he had said, *love me, love my mother*; *for behold thy*

John 19. *mother.*

Now the same exhortation that I used before, I use again this third time, be ye followers of him also, as he was of Christ Jesus, and ye shall be gracious and graciously

ously accepted in the sight of God. Set these three before you for example, and ye shall be supplanters of sin, and able to trip up the devils heeles, and prevail with God for a blessing; ye shall be stones, like *Davids* pebble slung at *Goliath*, able to dash Satan, that he shall not have a word to speak against you, or power to hurt you; you shall be the *gracious children of the most high*; in a word, *ye shall be*, as they were, *Pillars in the Temple of God*. And thus I come to the description of these three Apostles, *James*, *Cephas*, and *John*, *who seemed to be pillars*.

It was Christ's question, *whereunto shall we liken the Kingdom of God, or with what comparison shall we compare it?* According unto which I frame another, whereunto shall we liken the Apostles of Christ, or with what comparison shall we compare them? I omit many, that of Shepheards, that of Overseers, or that of faithfull Stewards in Gods house, and such like; onely I insist on this in the text, *Pillars*; *who seemed to be Pillars*. Mark. 4.

The Apostles then, whom I may rightly terme, as *Jacob* did the Angels that met him, *Gods hoast*; are like unto *pillars* in this first; *viz. Pillars* are not the foundation, but laid on the foundation. Here then observe, that neither *Peter* nor any of the Apostles, nor altogether, can be truly called *fundamentum Ecclesia Dei*, the foundation of Gods Church; it is Christ's own prerogative royal, to be the foundation, the head of his people; hence saith the Anointed of the God of *Jacob*, *the Lord is my rock, my fortresse, and my deliverer; for who is God save the Lord, and who is a rock save our God? Other foundation can no man lay, than that is laid, which is Jesus Christ*; so that we need not go to *Rome* to seek a foundation, *for we are built upon the foundation* (that is the doctrine) *of the Apostles and Prophets, Christ Jesus himself being the chief corner-stone*, agreeing with that, *Isa.* 28. 16. *Behold I lay in Zion a chief corner-stone, elect, precious; in whom* (saith the Apostle farther) *all the building fitly framed together*, consisting of *Jew* and *Gentile*, whom Christ the corner-stone knits together, *groweth into an holy temple in the Lord*. This Temple is made of stones, and stones like Christ, *living stones*; not like *Nabal*, *whose heart is said to have died within him*, and to become a stone, stone-dead; but they are living-stones, full of life and spirit; *to whom coming as unto a living stone, disallowed indeed of men, but chosen of God and precious, ye also as lively stones are built up a spiritual house, an holy Priesthood, to offer up spiritual sacrifices acceptable to God by Jesus Christ*. Thus the Church of God is all stone-work, therefore strong and firme, as appeareth *verse* 6. *but by faith, he that believeth in him shall not be confounded*. Gen. 32. 2. Psal. 18. 2. 2 Sam. 22. 1 Cor. 3. 11. Eph. 2. 21, 22. 1 Pet. 2. 4, 5.

True it is, that the wall of the New *Hierusalem is said to have twelve foundations, and in them the names of the twelve Apostles of the Lamb*; but the meaning is mystical, One foundation and twelve names written thereon, one Christ preached by the twelve Apostles; therefore called twelve foundations; not twelve distinctly and severally, but one with twelve names. As *Paul* saith, *like a wise master-builder* I have laid the foundation, so might the rest of the Apostles lay; and thus in number twelve, indeed but one. Rev. 21. *Immota manet.* According to the *Venetian* Motto, *Nec stabilitas, nec fluxus movetur.*

If this satisfie not, put a distinction between the first and principal foundation, and second and lesse principal; these are Pillars fixt on the first, improperly called foundation.

The Apostles again are like unto *Pillars*, *sustinendo aedificium Domini*, in supporting the Church of God, that spiritual edifice; Wisdom, saith the wise man in the *Proverbs*, *hath hewen her out seven pillars, according to the sevenfold operation of the Spirit*; which Saint *Bernard* reduceth unto these, Fear, Piety, Knowledge, Counsel, Fortitude, Understanding, Wisdom. Christ, *the Wisdom of the Father* so termed, *hath hewen him out twelve Pillars*, twelve Apostles, for the strengthning, for the supporting of his Church, by the sevenfold operation of his Spirit. Prov. 9. 1.

Dagon the god of the *Philistines* cannot stand, troubled with the falling-sickness, while the Ark of God is present: So these false brethren *Pauls* accusers, down they must with a vengeance in the presence of these three pillars, 1 Sam. 5.

wherein was written the Law of the Lord, as Gods ten Commands in the two tables of stone: And here they shew themselves to be *Eben-ezers* stones of help, such as *Samuel* set between *Mizpeh* and *Shen*. *Therefore be strong in the Lord.*

2 Sam 7.12.

Strong Pillars they were, *Veritatem confirmando, errores refutando*; these were the Apostles acts, as ye may find in the *Acts* of the Apostles; I name one place for all, and for all one man, *Paul*, *Acts* 9.22. *But Saul increased the more in strength, and confounded the Jewes that dwelt in Damascus*; and hence they are called Saviours, *Saviours shall come upon Mount Sion*, *Obadiah* 21. This is it that *Paul* saith of a Bishop, *that he must be able by sound doctrine both to exhort and convince the gainsayers*; 'tis not sufficient to resist Satan and his complices *Stedfast in the faith*, as the Apostle *Peter* exhorts, 1 *Pet.* 5.9. but there must be a conqueror. *Him that overcometh will I make a Pillar in the Temple of my God.* That this be done, *persiste & vinces*, stand stedfast and thou shalt overcome. Resist the Devil, and he will shew you a paire of heeles, he will flie. *Be ye stedfast and unmovable.*

Tit. 1.9.

Rev. 3.12.

Many Pillars susteined the Tabernacle, whose Chapiters and Bases were of gold, the middle part were done about with silver. The golden Chapiters and Bases set forth Christ, the silver part the Apostles and the faithful. *Columnæ, fortis in firmâ fide, argentea, si divini sermonis usu instructus Sermonis*, saith *Bernard*. But the Spouse in the *Canticles* saith, that the Pillars of the Church are made of Marble, standing on Bases of gold, made of Marble, therefore strong, made of Marble standing on Bases of gold, therefore glorious to behold. Such the Apostles, glorious for their good life, for their constancy, in faith; thus *many glorious things are spoken of thee O City, O Church of God.* I may say, *Helkath-hazzurim*, O thou field of strong men, *many glorious things are spoken of thee.*

Bern.

Solomon erected two Pillars in the Porch of the Temple, that on the right hand he called *Jachin*, that is, *he shall establish*, that on the left hand he called *Boaz*, in it *is strength*: by the first is meant (if you believe *Hugo*) *Peter*, by the last *Paul*: but give me leave to say all Christ's Apostles were like these two Pillars against the assaults of Satan, for the gates of hell did not, could not prevail against them, shall not, cannot against Gods faithful messengers. Therefore *Elias* was called *the Charets and horsemen of Israel*, that is, *Israels strength*. So God said unto *Jeremy*, *Behold I have made thee this day a walled City, and a Pillar of iron.* And besides Pillars, I may call the Apostles Lions, like those two that stood besides *Solomons* throne for strength and beauty. As strong, so high; like Kings high and mighty; high like *Saul*, *higher by head and shoulders then any other people*; by head for the understanding the mysteries of Religion, by the shoulders, to support them near heaven, the higher the Pillar, the nearer heaven: Mighty like *Sampson*, that they may pull down the rotten pillars of the adversaries on their head. High to see over, *being overseers of Gods heritage*: Mighty, because ordained *to pull down the strong holds of Satan, casting down imaginations and every high thing that exalteth it self against the knowledge of God, and bringing into captivity every thought to the obedience of Christ*, 2 *Cor.* 10.4, 5. High, belonging to the most High, they must reach to heaven, over Nations, over Kingdoms, *Jer.* 1.10. Mighty, *not in word only, but in power and much assurance.* Hence they are called *able Ministers*, 2 Cor. 3.6. Thus they were, and Gods Ministers are as the people of *Canaan* in respect of the *Israelites*, greater and taller than they, who is able to stand before them? But let not this make them high-minded, for the greater a man is, the more he ought to bow down under mercies and humble himself. The authority of the Gospel must not be defended with high looks, they must not look big about them on the businesse, lest the pestilence of Ambition creep in among the Evangelical vertues, saith *Erasmus* on *John* 6. Therefore though great and high, yet humble, like unto Pirramids seeming smallest where highest. Thus *Paul*, *in nothing I am behind the chiefest Apostles*, here's his greatnesse, here's his height, *though I be nothing*,

Jerem. 1.

1 King. 10.

Nemo sibi de suo placet; quisque sibi Satan est.

1 Thes. 1.5.

Deut. 1.28.

Erasmus in Joh. 6.

2 Cor. 12.11.

here's

here's his humility, here's his lowlineſſe. He is ſomething, he is nothing; riddle me this. Of this after.

The Pillars of the Tabernacle were upright, ſo as alſo the Pillars of *Solomons* Temple. So were the Apoſtles, ſo muſt Miniſters. *Paul* ſaid unto the lame man, *ſtand upright on thy feet*; the Lord ſaid unto the Levites, *thou ſhalt be upright and ſincere with the Lord thy God*; upright *fide & conſcientiâ, holding the myſtery of the faith in a pure conſcience.* Hence proceed purity of doctrine, good endeavour, conſcionable diligence, good example; not to be carried away with diverſe ſtrange doctrines, *but holding faſt the profeſſion of our faith without wavering; for he that wavereth is like a wave of the Sea, driven with the wind and toſſed.* Upright in faith, without bending either to the right hand or to the left, leſt they fall, and great be the fall of them; *for by faith ye ſtand*, 2 Cor. 1. 24. 1 Tim 3. 9. Heb. 10. 23. Jam. 1. 6.

From my former ſpeech, I deduce this conſequence; we may make theſe Pillars our pillows, as *Jacob* made the ſtone his, *Gen.* 28. where we may lie down ſecure, ſleep quietly without diſturbance, reſt comfortably without annoyance. Here we may find, what *Jacob* found where he lay, *the gate of heaven*; I mean Chriſt, *I am the door*, ſaith he. *Malè cubans ſuaviter dormit, & felicitèr dormiat.*

Now let us make this uſe, that we maintain and not budge from the doctrine of the Apoſtles. *Take heed*, ſaith the Lord, *that thou forſake not the Levites as long as thou liveſt on the earth*, Deut. 12. 19. *Adversitatem beneficiorum neceſſariò ſequitur ignorantia ſacerdotum.* Panormitan.

Would therefore Papiſts know our Religion? Would they know the Judge of all controverſies? We produce all the Apoſtles, as witneſſes of our Religion; every Apoſtle as a ſeveral Pillar, and all of them together as an heap, on whoſe doctrine we rely.

This again is our confeſſion, this our profeſſion; as *Jacob* ſaid unto *Laban* concerning the Pillars that they erected, *Gen.* 31. 51. So ſay we of all and every one of theſe Pillars, behold this heap, and behold this Pillar, which I have caſt betwixt us, *this heap be witneſſe, and this Pillar be witneſſe, that I will not paſſe over this heap to thee, and that thou ſhalt not paſſe over this heap unto me for harme.* If you would know the reaſon, take it, their words are Gods words, Gods Oracles. No buckram * Biſhop of them all, no Jeſuites Knights of the Poſt, can paſſe currant without Gods warrant; *Thus ſaith the Lord.* * Of *Rome.*

In a word, let me uſe a word of exhortation, I direct it to ſuch as be Miniſters indeed, be ſtrong and beautiful in life and doctrine, for *how beautiful are the feet of thoſe that bring the glad tidings of ſalvation?) be upright in faith and a pure conſcience; awake, awake, put on thy ſtrength, O Zion, put on thy beautiful garments, O Jeruſalem*, and as they, ſo ſhall we be; *Such honour have all his Saints*, *Pſal.* 149. 9. Iſa. 52. 1.

I cannot paſſe over theſe Pillars yet, yet I will not ſtay long on them. We read that the Lord went before the *Iſraelites, in a pillar of cloud by day*; So doth he now this bleſſed day, this Sunſhine of the Goſpel go before us in a cloud of Witneſſes, Prophets, Patriarchs, Apoſtles; *we are compaſſed about with a great cloud of witneſſes*, Heb. 12. 1. We read alſo the Lord went before them in a Pillar of fire, he goes before us in the Apoſtles, as in Pillars of fire that give light unto us, in this night of ſin, this vale of miſery, this ſhadow of death. *John Baptiſt was a burning lamp*, and the Apoſtles were *the light of the world* ſaith Chriſt; *Suâ fide, ſuâ doctrinâ, ſuis operibus, luminaria ſacri ſunt*; By their faith, by their doctrine, by their works, they were made ſtars. Hence the Angels of the ſeven Churches are called ſtars, fixt in Chriſt's right hand, *tanquam in firmamento*, as in the firmament of heaven; not unlike to that ſtar that directed the three wiſe men unto Chriſt, *Mat.* 2. Exod. 13. 21. Revel. 1.

Now when theſe ſtars, theſe Pillars of fire, by the light of grace which ſhined in them, *perceived the grace which was given unto Paul; When James, Cephas and John, who ſeemed to be pillars, perceived the grace that was given unto me.* And thus I come to the ground or band of the union, the ſodder that knit them together, grace perceived, *the grace that was given unto me.*

Grace

Grace is either ἐνεργετικὴ, or παθητικὴ, Active, or Passive. The active is Gods love and free grace, ready to grace us: The Passive, Gods graces, Gods gifts, whereby we are graced, wherewith we are glorified, graced here, to be glorified hereafter. The first is a branch or a blossom of his goodnesse, that tree of life, that tree of good; The last, the fruit, sweet as honey in the heart, as the little book in the *Revelation* was in Saint *John's* mouth. By that active grace, God decreed mans Election, ere any thing had a being; and by that active grace he doth bestow in the dispensation of the fulnesse of times the riches of his mercy, heaven upon earth. By it God comes to man, ere man can go to God; He comes to man with his preventing grace, inspiring him with religious thoughts, breathing into him the true breath of life, and ravishing him with the desire of things supernatural, out of natures compasse and sphere of activity; that thus man might come to him; he comes to man by his preparing grace, casting his understanding and will into a new mould, that thence he may become a new man, wise unto salvation, obedient to the death. He comes to man by his operating grace. God first prepares, then works; he first makes man capable of his works, then works on him works in him, and works of wonder, actually freeing from the tyranny of sin, and renewing him in the inward man, the understanding, will, affections. He comes to man by his cooperating grace: As by his operating grace he moves the will to will that which is good, so by this cooperating grace he makes him able to effect, what the will desires, to *work out salvation with fear and trembling*. He comes unto man by his consummating grace, giving him power to be constant to the end, till he come to the full period Eternal glory, the height of his ambition, Heaven: *Ye are saved by grace*. Thus God begins by his grace; by his grace he doth finish what he hath begun. Now (beloved) this active grace of God distinguished by the diversities of its gracious acts, works in man passive grace, those heavenly characters of the Deity, drawn by the finger of God. Some of these are common to the Reprobate with the Elect, some proper only to the elect, some are saving graces of the Spirit, some not: Some of these are called *gratiæ gratis datæ*, others, *gratiæ gratis datæ gratum facientes*. Vocation, Christian doctrine, Prudence in businesses, Patience in labour, Fortitude in dangers, the gift of Prophecy, the gift of Tongues, the gift of Miracles, and such like, are gifts of grace, but not saving graces of the Spirit; neither are these of any moment, except God gives the *earnest of the Spirit in the heart*, (that I may use the Apostles phrase) except they be seasoned with the grace of God, I mean the saving graces, which make a man acceptable in the sight of God, *Faith, Hope, Charity*: Faith justifies, as the hand makes rich; Hope maketh not ashamed; Charity beareth all things, believeth all things, hopeth all things, endureth all things; it never faileth: But whether there be Prophecies, they shall fail; whether there be Tongues, they shall cease; whether there be Knowledge, it shall vanish away. Now all these together are like the sweet Incense in the spoons, that were offered by the twelve Heads of *Israel*, at the dedication of the Tabernacle, *Numb.*7.86. Or like *Noah's* Sacrifice after the Deluge, making a sweet savour in the nostrils of God.

Rev. 10.10.

Eph. 2.5.

2 Cor. 1.22. ἀρραβὼν.

1 Cor. 13.

S. Bernard makes mention of a threefold grace: One whereby we are converted, another whereby we are aided in fiery trials, a third whereby (after trial) we are rewarded. The first is initial, whereby we are called; the second beneficial, whereby we are justified; the last is final, whereby we are glorified. The first is Gods free grace; the second is Christs merit: the third the reward, glory. Of the first it is said, *Of his fulnesse have we all received*: Of the two last, *grace for grace*; as *Bernard* expounds it, *Munera gloriæ æternæ, & merita temporalis militiæ*: Which give me leave to interpret for my self, Not for any merit of ours, but for Christs merits for us. The two first make way for the last, the last cannot be obtained while the soul dwelleth in this prison of mortality, but the two first, with those I have spoken of already, make up a perfect man in Jesus Christ, in some measure in this life.

Bernard.

The original of these graces if we would know, we must run to God, *Every good and perfect gift cometh from above*. *Non per naturam insita, sed divinitus data*, they

Jam. 1.

they are transcident, they are given. When *Christ led captivity captive, he gave gifts unto men, He powred forth his Spirit*, saith *Joel*: *He gave, he powred forth*, that is, active grace; *gifts unto men, his Spirit*, that is, gifts of his Spirit, that is, passive grace. Grace is given of God by grace; A blessed Giver, a blessed gift. The earth of our hearts brings not forth such branches of vertue; but as the earth after Gods curse upon it, thorns and thistles. I will not here encounter with Papists concerning Free-will in both kinds of Gods graces, but leave it to some other *David*, who can better cut off *Goliah's* head, as with the sword of the Spirit, as with his own sword, and beat them with their own weapons. Only let me ask them one question, *what have we that we have not received?* And conclude this with that of the Psalmist, *Not unto us, not unto us, then (O Lord) but unto thy Name give the glory.* Ephes. 4. Joel 2. 1 Cor. 4. 7.

Thus we have had a sight of the riches of Gods mercy: Now will I shew you the man to whom it was given by grace to know the mysteries of the Kingdom of Heaven; that we may know who is he, and we will call him blessed. Therefore as *Samuel* said of King *Saul*, I apply to our *Saul* here; *See ye him whom the Lord hath chosen*, It is *Paul*, justified, sanctified, made gracious, made glorious. Once a Persecuter, now (as *Saul* once among the Prophets a Prophet, so *Saul* now among the Apostles) an Apostle, by the grace that was given him. Once a profest Enemy to Christianity, now a profest Preacher of the Gospel of grace. Once a subverter of Gods Church, now a Converter unto Gods Church. On whom I will pass my censure, as one did on *Origen* for his writing: *Ubi bene, nemo melius; ubi malè, nemo pejus*: Where he hath done well, none did better; where ill, none worse. 1 Sam. 10.

We read of two names that were given him, *Saul*, and *Paul*. S. *Hierom* is of opinion, that he was first called *Saul*, and by converting *Sergius Paulus* to the faith, received that name *Paul, tanquam trophæum*, as a victory. Others suppose, that he being a Pharisee, was called *Saul*, but after his conversion, *Paul*; that his Religion being changed, he changed his name. *Origen* thinks he had two names, as *Matthew* is called *Levi*, and *Solomon Jedidiah*. But it matters not much, whether you call him *Saul*, or *Paul*. In both names is contained a Prognostication of good. *Saul* signifies, *Lent of the Lord*: Lent of the Lord to try his people; lent of the Lord to convert the Elect, yet unregenerate; lent of the Lord to confirm all in the faith of Jesus Christ, *prædicando, precando*, by preaching, praying, by preaching to them, by praying for them; lent of the Lord to glorifie his Name, by doing his will here on earth, as it is in heaven. As *lent of the Lord*, so *lent to the Lord*: As *Hannah* said of *Samuel*, *I have lent him unto the Lord as long as he liveth, he shall be to the Lord.* Hierom. Origen. 1 Sam. 1. 28.

And as for his other name [*Paul*,] that signifies *wonderful*, or *Rest*. Wonderful for his Conversion, for his Conversation. *All that heard him preach, were amazed*, Act. 9. Wonderful for his Conversion, respecting circumstances. Light from heaven shining about him; his blindness, his falling to the earth, going with a bloody mind post-haste to *Damascus*, his hearing of a voice from heaven, his trembling and astonishment, his receiving of his sight by *Ananias*. Wonderful for his Conversation, in preaching, in working miracles, casting out evil spirits, healing the sick, whether absent or present; Wonderful for patience in tribulation, in labours, in perils, in death, in all miseries; In a word, wonderful for faith, for life, for doctrine, wisdom, understanding. And here he took up his *Rest*, resting from blaspheming Gods Name, resting from persecuting Gods chosen, *Israel*, resting from all errors of faith, of doctrine, of life; for a time in grace, and now for ever by grace in glory, by the grace that was given him. And forasmuch as he was of the Tribe of *Benjamin*, we may apply unto him the prophesie and blessing that *Jacob* gave to *Benjamin*; *Benjamin shall raven as a wolf, in the morning he shall devour the prey, and at night he shall divide the spoil.* *Paul* in his youth before his Conversion, as a ravening Wolf persecuted and devoured the faithful, but being made of a ravening Wolf as quiet as a Lamb, he distributed the food of the Gospel unto the world, by the grace that was given unto him. See my *Waters of Marah.*

Baronius

Baronius.

Baronius speaking of *Paul*, derives his name from the Latine word *Paulus*, little. We read of King *Saul*, how he debased himself, *Am not I a Benjamite, of the*
1 Sam. 9. 21. *smallest of the tribes of Israel, and my family the least of all the families of the tribe*
1 Cor. 15. 9. *of Benjamin?* We read the like of our *Saul*; *I am the least of the Apostles, that am*
Paulus quasi Paululus. *not meet to be called an Apostle, because I persecuted the Church of God, but by the*
grace of God I am what I am. And again, *I am made a Minister of the Gospel,*
Opulentissima metalla, quæ non in alto latent venæ. *according to the gift of the grace of God given unto me, unto me who am less than the*
least of all Saints, is this grace given, that I should preach among the Gentiles the
unsearchable riches of Christ, Eph. 3. 8, 9. So that *Paul* thus despicable in his own
Sen. ep. 33. sight, might say unto the Lord, as *Ruth* said unto *Boaz*, *Why have I found grace in*
Ruth 2. 10. *thine eyes, that thou shouldst take knowledge of me?*

Thus you have heard of the Man, who was inricht with the rich treasures of spiritual wisdom; concerning whom I may demand of you, as *Pharaoh* did of his servants concerning *Joseph*, *Can we find such a one as this is, a man in whom the Spirit of God is?* Unto which demand I annex *Pharaoh's* answer, *Forasmuch as God hath shewed thee all this, there is none so discreet and wise as thou art*, O *Paul!* Therefore as *Tully* was called *Phœnix Oratorum*, the Phœnix of Orators, *Lactantius*, *Phœnix Christianorum*, the Phœnix of Christians; and *Cyprian*, the Christian *Cæsar*: Why not *Paul*, *Phœnix Apostolorum*, the Phœnix (or None-such) of Apostles? For his rare vertues, for his invaluable gifts, for the light of grace, seen, known, understood, perceived of *James*, *Cephas* and *John*, which when they had seen, known, understood and perceived, they gave unto him the right hand of fellowship.

And thus I come to the act of union. Grace brings in love, and love, union, whereof it is an affection. — *Perceived the grace that was given unto me, they*
1 Sam. 3. 8. *gave unto me and Barnabas the right hand of fellowship.* When they perceived Gods graces to him, in him, as *Eli* perceived that the Lord called the child *Samuel*, they gave unto me the right hand of fellowship, *dextras societatis*, they made him a right *Benjamite* by spiritual union, a son of the right hand, they admit him into their fraternity, or as Citizens speak, they make him brother of their company. Thus they go hand in hand, to shew that *Birds of a feather flock together*. Men indued with the same graces, called by the same Spirit, must be hand-fastned and heart-fastned by the same Gordian knot of love. Let me not transcend the limits of these words: I take it then, that we have intimated here unto us, the sweet harmony, the consent, the sympathy between the Ministers of the Gospel of grace. This is pleasant musick in the ears of God. *Behold how good and pleasant it is*
Ἁρμονία ἐκ πολλῶν. *for brethren to dwell together in unity*, Psal. 133. The curtains coupled together compassing the Tabernacle, typically represented the concord and agreement of Ministers: So a garment without seam, about Christ the true Tabernacle, full of Gods glory, *in whom dwelt the fulness of the Godhead bodily*. Their agreement must be like unto that of the parts of mans body, exprest by *Hippocrates*, one agreement, one consluence, all consenting, being tied and united by the strong ligament of grace or love.

This union is spiritual, therefore it must be an union of spirits, an union of unions, a meeting of friends, exprest by the text [*fellowship*.] But if you would know what fellowship, you may find it *Phil.* 1. 5. *a fellowship in the Gospel*; and ver. 27. *stedfast in one spirit, with one mind, striving together for the faith of the Gospel:* With one mind, as the Apostles, *Act.* 2. All were of one mind, striving together, not one against another, but all together against their opposers, for the faith of the Gospel. And this is *concors discordia*, an agreeing discord, musical frets. Hence then, Union of minds makes fellows of the Gospel. Union in vertue (which is threefold) is a badge of the union of minds; Union in vertues intellectual, in vertues moral, in vertues spiritual: In vertue intellectual, there is heavenly knowledge, in vertue moral, there is honesty and goodness, in vertue spiritual, there is Religion, faith and obedience: *A threefold cord* of this making, *is hard to break*, saith the Wise man. Therefore what the Apostle exhorts to all the faithful,

ful, I restrain to my present matter; Let Ministers endeavour to *keep the Unity of the Spirit in the bond of Peace.* Eph. 4. 3. σπουδάζοντες.

Worthy memory is the story of him, that had Eighty sons; who ready to breathe his last, gave each of them a bundle of Arrows, commanding them to break it: But they conscious of their own imbecility, ingenuously confess'd that it was a task impossible to be performed by them; which taken, he singled out the arrows, and broke them every one by themselves with ease: Thus saith he (O my sons) if ye hold together in brotherly love, ye are invincible; but if the cursed seed of discord be once sown in your hearts, ye are gone, ye are broken, expect nothing but destruction. I leave the application of this to you, my Brethren: Only remember this saying, *Let brotherly love continue.* Peace-makers must not be Peace-breakers, for, the sowing of discord is one of the seven things that God hates, *Pro.*6.19. with 16. *God is love*; therefore Ministers of God must be Ministers of love; *like-minded, having the same love, of one accord, of one mind, Phil.*2.2. *Animo animâque inter se miscebantur*, saith *Tertullian* of those Primitive Christians; yea, they were *una anima*, one soul, (so *Tremellius* rendreth that text out of the Syriack,) all informed with one and the same soul, all as one man. *Septimum abominatio animæ illius.* Act. 4. 32.

Poets tell us of *Theseus* and *Perithous*, of *Achilles* and *Patroclus*, of *Orestes* and *Pylades*, of *Damas* and *Pythias*, of *Æneas* and *Achates*; faithful lovers, sworne friends. Holy Writ tells us of *Abraham* and *Lot*, of *David* and *Jonathan*, of *Solomon* and *Hiram*, of *Christ* and *John*, of *Paul, James, Peter, John*; true-hearts all. To shew of what nature their love must be, I instance only in *David* and *Jonathan*: *David* and *Jonathan's* souls were knit, as if there were but one soul in two bodies; *And Jonathan loved David as his own soul*, 1 *Sam.* 18. 1. Hence, *amicus quasi animi custos.* Far were they, and ought ye to be from that execrable answer of *Cain, Am I my brothers keeper?* Far be from us all private grudgings, gilded over with fair words, all publick contentions, in matters of little consequence. The first is a main trick of the Devils invention; *Mel in ore, verba lactis; fel in corde, fraus in factis*, Their tongue is here in the West, while their hearts stray in the East, far enough asunder. These are double-hearted, as the Prophet speaks, *an heart and heart*; Monsters of men they are. The other the Devil fathers too; the root of it is pride: But remember what the Apostle writes to *Timothy*, *The servant of the Lord must not strive*, 2 Tim. 2. 24. μάχεσθαι, *Ne rixando amittatur veritas, ut fere fit.* Whence so many Schisms in the Church of God? whence so great havock of Religion? whence so many Paradoxes and Chimera's of Opinions? whence the first raising of that Antichristian Idol of *Rome*? whence proceeded those Locusts that came out of the infernal pit, I mean Jesuites, and others of their disordered Orders? whence so many murthers and poisoning of Kings? whence the damnable plots invented by those Rake-hels I leave to name? Is it not from contention founded on ambition? (A contentious spirit is a proud spirit; *Only by pride cometh contention.*) Is it not from private emulation? Is it not (in a word) from the Devil? for had not he been in them, all had been well. Gen. 4. *Facta est fides Evangeliorum, fides temporum; & cùm fides una esse debeat, eò pene ventum est ut nulla sit.* Hilary. Pro. 13.

Hate then (ye children of the most High) hatred and enmity: See ye love one another, but avoid these enemies of the Gospel as serpents: (They pretend to be servants of Christ, yet they serve Antichrist.) Have no fellowship, no peace with that painted Whore of *Babylon*, shake not hands with her, kiss her not: She offers a golden cup; but beware, *Mors in olla*; touch not, taste not, handle not; it is full of poison, full of abomination. But rather hearken to the heavenly voice, *Depart ye, depart ye, go ye out from thence, Come out of her, come out of her, my people*, 2 Cor. 6. 17. Rev. 18. 4. How can they possibly agree with you, who cannot agree among themselves? Isa. 52. 11. *Esto procul Roma, qui cupit esse pius.*

And here I impose a task upon you, and a blessing if ye perform it. *Pray for the peace of Jerusalem, let them prosper that love thee: Peace be then to thee, and peace be to thine helpers, for thy God helpeth thee*, as *Amasai* said to *David*. And now to end this point, I beseech you brethren with the Apostle, 1 *Cor.* 1. 10. 1 Chr. 12. 18.

I beſeech you brethren, by the name of our Lord Jeſus Chriſt, that ye all ſpeak the ſame thing, and that there be no diviſions among you, but that ye be perfectly joyned together in the ſame mind, and in the ſame judgment, ſpeaking the truth in love. There muſt be *the ſame mind, the ſame judgment*, Eph.4.15. *So be of one mind, live in peace, and the God of love and peace ſhall be with you*, 2 Cor.13.11.

Ἑνότης.

Ἀσυγχυσία.

And now I paſs to the ſecond part of the Text, *The Separation without breach of the Union*; whereof a word and away. *That we ſhould go unto the Heathen, and they unto the Circumciſion.*

Chriſts charge unto his Diſciples, was, *Ite, prædicate*, Go and preach to all Nations, to all the parts of the world, Eaſt, Weſt, North, South. A figure hereof might be thoſe twelve Oxen that ſupported the molten Sea; three looking towards the North, three towards the Weſt, three towards the South, three towards the Eaſt. And our Saviour having gathered theſe Twelve together, he ſends them forth by two and two, or by couples: They go therefore; they fulfill his command, *Take my yoke upon you*, Matth.11. I may compare them thus coupled, unto the two Milch-kine that carried the Ark from the *Philiſtims* unto *Kiriath-jearim*: And the rather to Milch-kine, becauſe they being full of the ſincere milk of the Word, they feed all Nations by two and two; to ſignifie the calling of two people, *Jew* and *Gentile*. The *Jews* thought that God was confined unto them: *Is he the God of the Jews onely? is not he alſo of the Gentiles? yes, of the Gentiles alſo:* Therefore our Saviour ſent them as well to the *Gentile* as to the *Jew*. They are likened to the bells of the High-Prieſt, they depend on the vertue of the *Eternal Prieſt after the order of Melchiſedeck*; that as the Pſalmiſt reports, there is no ſpeech nor language, where their voice is not heard; *their ſound went into all the earth, and their words unto the ends of the World.* They are like the middle bar in the midſt of the boards in the Tabernacle, which reach from end to end, *Exod.* 26. 28. They are the Chariots of the Lord, who by faith, hope and charity, carry the Trinity through the world: *Non corporis præſentiâ, ſed mentis providentiâ*, ſaith *Bernard*; not in bodily preſence, but in the wiſdom of the mind, providing for future things, like *Ezekiels* chariot going to the four corners of the world. *Qua regio in terra noſtri non plena laboris?*

Mark 6.

Rom.3.29.

Pſal. 19. Rom. 10. Εἰς πᾶσαν.

Bernard.

Thus Chriſt ſent. Now a little of the Apoſtles ſending; *That they ſhould go unto the Gentiles, and we unto the Circumciſion.*

Nihil hîc ſtatuunt Apoſtoli, quod non ante ſtatuit Deus: Here the Apoſtles ordain nothing, that was not preordained of God. It was Gods own voice to *Ananias*, *Paul is a choſen veſſel unto me, to bear my name before the Gentiles and Kings, and the children of Iſrael*, Act.9.15. *Paul* was Gods chief Herald, the Goſpels loudeſt Trumpeter. It was Gods own voice unto *Paul* himſelf, *I will ſend thee far unto the Gentiles*, Act.22.21. It was Gods voice unto the Prophets and Teachers that were at *Antioch*, *Separate me Barnabas and Saul, for the work whereunto I have called them*, Act.13.12. Whereupon they immediately went, and preached unto the *Gentiles*.

Μεγίστη τῶν χαρισμάτων ὁ πλοῦς ὁ Παύλου, ſaith a Greek Father.

And here note the wiſdom of God: *Paul* a *Gentile*, full of wiſdom, was ſent here unto the *Gentiles*, who ſought for wiſdom: *Peter* a *Jew*, excellent for working miracles, ſent unto the *Jews*, who fought always for miracles and ſigns, a ſign of their infidelity; all working togeher for the good of his elect, of one mind when fartheſt aſunder.

Now ſeeing the *Jews* have rejected the yoke of Chriſt, and the *Gentiles* (of whom we are a part) have taken it on them: We may ſay of them, as they ſometime of us, *We have a little ſiſter, and ſhe hath no breaſts. Amazon*-like ſhe hath one breaſt, the Old Teſtament; but wants the other, the chief breaſt, the New. Let us pray for them, as they did for us; that they may hear Chriſt crying out aloud to the Church, *Return, return, O Shulamite, return, return!* that we may look upon thee, and ſee as it were the company of two Armies, the one of *Jews*, the other of *Gentiles*, all one Church, one flock.

Cant. 6.

We

We pray thee then, O Heavenly Father, to call the uncalled Jew *and* Gentile, *to comfort the comfortleſs, and to make an end of theſe dayes of ſin wherein we live; and cauſe our Saviour to appear in the clouds, for our full and perfect Redemption. Do it for his ſake, that died for us: To whom, with Thee and thy Holy Spirit, be given all glory; As it was in the beginning, ſo now and ever ſhall be, world without end.* Amen.

FINIS.

Deo ſoli Gloria.

ERRATA.

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FINIS.

Deo sola Gloria.

ERRATA.

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